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PREFACE

This volume covers the publications of the year 2011, with some additions from previous years that we missed in earlier volumes and from studies published after 2011 but pertaining to material from 2011. We are aware of some omissions, which will be covered in *SEG* LXII.

Papazarkadas, assisted by Michael Zellmann-Rohrer, covered the publications pertaining to Attica, Peloponnesos, and, for the first time this year, Boiotia; many lemmata in this section were contributed by Ron Stroud. Chaniotis, assisted by Kantor, Richardson, and Sverkos, contributed the lemmata pertaining to central Greece (from Phokis to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus); most of the lemmata pertaining to the North Shore of the Black Sea were written by Kantor. Corsten, assisted by Kuhn, Richardson, Scheibelreiter-Gail, and Stavrianopoulou, was responsible for Asia Minor. The section on Ionia was primarily Kuhn's responsibility. Also this year, many lemmata pertaining to Asia Minor were written by Harry Pleket. Tybout, assisted by Stavrianopoulou, contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV (western Europe), the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues. The four editors and their assistant editors have compiled indices I-VII for their respective sections. Indices I-IV were consolidated by Corsten. Chaniotis consolidated Indices V-VII and compiled Index VIII. The concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. Matthaiou (Athens) critically read and improved numerous lemmata in the Attica, Peloponnesos, and Boiotia sections. Pleket has carefully read and commented on large parts of the manuscript. Hatzopoulos (Athens) and Hallof (Berlin) offered comments to lemmata from Thessaly/Macedonia and the Aegean Islands respectively. Avram (Maine) has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea, making many valuable contributions. Lazzarini (Rome) read the sections pertaining to *IG* XIV, Martin (Brussels) those from the Near East (from Cyprus to Kyrenaika) and Di Segni (Jerusalem) those devoted to Syria, Palaestina, and Arabia; working with characteristic precision, they all contributed many pertinent comments. All our advisory editors saved us from many errors, added valuable editorial comments, and provided bibliographical help.

Papazarkadas and Stroud are indebted to V. Bardani and A. Makres for advice on the Messenian lemmata; E. Zavvou for help with the Lakonian lemmata; and Y. Kalliontzis for assistance with the Boiotian material. Once more they received tremendous help from John Lanier and, in particular, their editorial assistant Michael Zellmann-Rohrer, for whom funding was provided to Papazarkadas by the University of California, Berkeley in the form of a Mellon Research Grant. Corsten would like to thank W. Blümel (Cologne) for sharing his knowledge of the epigraphy of Caria and Ionia. Tybout would like to express his gratitude to María Paz de Hoz (Salamanca) and Catherine Dobias-Lalou (Dijon) for reading and correcting the lemmata from Spain and Kyrenaika, respectively. We warmly acknowledge the continuous help of Toos Pleket, who has typed a substantial number of Greek inscriptions.

Our publisher, Brill, covered part of our operating expenses. At Brill we thank Jennifer Pavelko and Tessel Jonquière, who maintain direct contacts with the editors.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67-74 (1999-2005) (see also http://www.annee-philologique.com/files/sigles_fr.pdf). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XX-XXXV. An integrated list of abbreviations is accessible in *SEG* Online: http://referenceworks.brillonline.com/browse/supplementum-epigraphicum-graecum

A serious obstacle in our work is the fact that local periodicals, especially in Italy, Eastern Europe, and the Near East, are still not accessible to us. We can ensure that a publication pertaining to Greek epigraphy will be presented in *SEG* only when a copy is sent to us. We repeat our request to our colleagues around the world to send us copies, offprints, or xeroxes, or scans of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other media likely to escape our notice. Xeroxes and offprints should be sent to:

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October 2015

A.Chaniotis
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ABBREVIATIONS

(see p. VI of the Preface)

AAAS	=	*Annales Archéologiques Arabes Syriennes*
Achaïe I, II, III	=	A.D.Rizakis, *Achaïe I. Sources textuelles et Histoire regionale* (*Μελετήματα* 20; Athens 1995). *Achaïe* II. *La Cité de Patras: Épigraphie et Histoire* (*Μελετήματα* 25) (Athens 1998). Achaïe III. *Les cités achéennes: épigraphie et histoire* (Athens 2008)
ACSS	=	*Ancient Civilizations from Scythia to Siberia*
ADAJ	=	*Annual of the Department of Antiquities of Jordan*
AEMΘ	=	*Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989)
Ager, *Arbitrations*	=	S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)
ala 2004	=	C.Roueché, second edition of *ALA* on the internet: http://www.insaph.kcl.ac.uk/ala2004 (see *SEG* LIV 1018)
AMS	=	*Asia Minor Studien* (Münster)
Ἀνασκαφικὸ ἔργο – 2000-2010	=	*Ἀπὸ τὸ ἀνασκαφικὸ ἔργο τῶν Ἐφορειῶν Ἀρχαιοτήτων, 2000-2010* (Athens 2011)
Ancient Graffiti	=	J.A.Baird, C.Taylor, *Ancient Graffiti in Context* (New York-London 2011)
Aneziri, *Techniten*	=	S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)
ANMED	=	*Anadolu Akdenizi Arkeoloji Haberleri – News of Archaeology from Anatolia's Mediterranean Areas*
AP	=	*Anthologia Palatina*

Arena I-V	=	R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I² and II², appeared in 1996 and 2002, respectively
AST	=	*Araştırma Sonuçları Toplantısı* (Ankara)
AvP VIII.3	=	C.Habicht, *Altertümer von Pergamon.* VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)
BAAH	=	*Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
Bean, *JNLyc*	=	G.E.Bean, *Journeys in Northern Lycia 1965-1967* (*Denkschrift der Österreichischen Akademie der Wissenschaften*, phil.-hist. Klasse, 104) (Vienna 1971)
Bibliotheca Isiaca II	=	L.Bricault, R.Veymiers (edd.), *Bibliotheca Isiaca* II (Bordeaux 2011)
Bresson, *Recueil Pérée*	=	A.Bresson, *Recueil des inscriptions de la Perée Rhodienne* (*Pérée Intégrée*) (Paris 1991)
Brixhe, *Essai²*	=	C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987²)
Bull.amph.	=	*Bulletin amphorique*, in *Revue des Études Grecques*
Cabanes, *L'Épire*	=	P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)
Catalogo Denizli	=	T.Ritti (ed.), *Museo Archeologico di Denizli-Hierapolis. Catalogo delle iscrizioni greche e latine. Distretto di Denizli* (Naples 2008)
CCCA	=	M.J.Vermaseren, *Corpus Cultus Cybelae Attidisque* I-VII (*Études préliminaires aux religions orientales dans l'empire romain* 50; Leiden etc. 1977-1989)
CIGD	=	L.Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)
CIIP	=	(Various edd.), *Corpus Inscriptionum Iudaeae/Palaestinae. A Multilingual Corpus of the Inscriptions from Alexander to Muhammad* (Berlin 2010 →)

CIPG[3]	= P.Kóvacs, *Corpus Inscriptionum Graecarum Pannonicarum Editio* III. *Aucta* (Budapest 2007)
Corolla Epigraphica – Burnand	= C.Deroux (ed.), *Corolla Epigraphica. Hommages au professeur Yves Burnand* (Brussels 2011; 2 vols.)
DEE	= *Δελτίον τῆς Ἑλληνικῆς Ἐπιγραφικῆς Ἑταιρείας* (http://www.greekepigraphicsociety.org.gr/default.aspx?menu=10)
Delemen, *Rider-Gods*	= I.Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (*AMS* 35; Bonn 1999)
Dumont-Homolle, *Mélanges*	= T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)
Durrbach, *Choix*	= F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)
EAH	= *Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
Early Roman Thrace	= I.P.Haynes (ed.), *Early Roman Thrace: New Evidence from Bulgaria* (*JRA Suppl.* 82; Portsmouth, RI 2011)
EBGR	= A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion* in *Kernos*
Economies of Hellenistic Societies	= Z.H.Archibald, J.K..Davies, V.Gabrielsen (edd.), *The Economies of Hellenistic Societies, Third to First Centuries BC* (Oxford 2011)
Eleventh Colloquim Mosaics	= M.Şahin (ed.), *11th International Colloquium on Ancient Mosaics, October 16th-20th, 2009, Burza, Turkey* (Istanbul 2011)
Ἔπαινος Beschi	= A.Delevorrias, G.Despinis, A.Zarkadas (edd.), *Ἔπαινος Luigi Beschi* (Benaki Museum, Suppl. 7; Athens 2011)
Euboia and Athens	= *Euboia and Athens. Proceedings of a Colloquium in Memory of Malcolm B. Wallace. Athens 26-27 June 2009* (Athens 2011)
Feissel, *Recueil*	= D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)
Felle, *Biblia*	= A.E.Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'*orbis christianus antiquus, *III-VIII secolo* (Bari 2006; cf. *SEG* LVI 2126)

FHN	=	T.Eide, T.Hägg, R.Holton Pierce, L.Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century B.C. and the sixth century A.D.*, vol. I-IV (Bergen 1994-2000; cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)
Furley/Bremer, *Greek Hymns*	=	W.D.Furley, J.M.Bremer, *Greek Hymns. Vol. 1: The Texts in Translation. Vol. 2: Greek Texts and Commentary* (Tübingen 2001)
F.Xanthos VII	=	A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* (Paris 1981)
Gephyra (*Munich*)	=	*Gephyra. Zeitschrift für griechische Geschichte und Kultur der Antike* (Munich) 7 (2010)
Gignac, *Grammar*	=	F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (2 vols.; Milano 1976-1981)
Grégoire, *Recueil*	=	H.Grégoire, *Recueil des inscriptions grecques-chrétiennes d'Asie Mineure* (Paris 1922)
Griechische Heiligtümer als Erinnerungsorte	=	M.Haake, M.Jung (edd.), *Griechische Heiligtümer als Erinnerunsorte. Von der Archaik bis in den Hellenismus. Erträge einer internationalen Tagung in Münster, 20.-21. Januar 2006* (Stuttgart 2011)
Hagel-Tomaschitz, *Repertorium*	=	S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (*ETAM* 22; Vienna 1998)
Hatzopoulos, *Macedonian Institutions* I, II	=	M.B.Hatzopoulos, *Macedonian Institutions under the Kings.* I. *A Historical and Epigraphic Study*; II. *Epigraphic Appendix* (*Μελετήματα* 22; Athens 1996)
Herrmann, Malay, *New Documents*	=	P.Herrmann (†), H.Malay, *New Documents from Lydia* (Österr. Akad. der Wiss., Ph.-Hist. Kl., Denkschriften, 340. Band; Vienna 2007)
HTC	=	A.Bresson, P.Brun, E.Varinlioğlu, in P.Debord, E.Varinlioğlu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241
I.Akrai	=	G.Pugliese Carratelli, in L.Bernabò-Brea, *Akrai* (Catania 1956; cf. *SEG* XVI 541)
I.Alexandreia Troas	=	M.Ricl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)

I.Alex.Imp.	=	F.Kayser, *Recueil des inscriptions grecques et latines* (*non funéraires*) *d'Alexandrie impériale* (*Ier-IIIe s. apr. J.-C.*) (Cairo 1994)
I.Alex.Ptol.	=	E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
I.Ancyra	=	S.Mitchell, D.French, *The Greek and Latin Inscriptions of Ankara* (*Ancyra*) (vol. 1; Vestigia 62; Munich 2012)
I.Aphr.	=	J.Reynolds, C.Roueché, G. Bodard (edd.), *Inscriptions of Aphrodisias* (2007): http://insaph.kcl.ac.uk/iaph2007 (cf. *SEG* LVII 1006)
I.Apollonia	=	P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire*. I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 2 A. *Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)
I.Apulum	=	I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)
I.Aquileia	=	J.Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)
I.Arykanda	=	S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)
I.Beroia	=	L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας* (*μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ*). *Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)
I.Beth She'arim	=	M.Schwabe, B.Lifshitz, *Beth She'arim*, vol. 2: *The Greek Inscriptions* (Jerusalem 1974)
I.Bouthrôtos	=	P.Cabanes, F.Drini, M.Hatzopoulos, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire* 2. *Inscriptions de Bouthrôtos* (Athens 2007)
I.Bubon	=	F.Schindler, *Die Inschriften von Bubon* (*Nordlykien*) (Wien 1972)
I.BurdurMus	=	G.H.R.Horsley, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum* (*RECAM* vol. V; The British Institute at Ankara Monograph 34; London 2007)
I.Byzantion	=	A.Łajtar, *Die Inschriften von Byzantion*. I. *Die Inschriften* (*IGSK* 58; Bonn 2000)

I.Caesarea Maritima	=	C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)
I.Catania	=	K.Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 2004)
I.Col.Memnon	=	E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)
I.Deir el-Bahari	=	A.Łajtar, *Deir el-Bahari in the Hellenistic and Roman Periods. A Study of an Egyptian Temple Based on Greek Sources* (*JJP* Suppl. 4; Warsaw 2006)
I.Dor.Ins.	=	W.Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)
IDR I-III.4	=	I.I.Russu, *Inscripţiile Daciei Romane* I-III.4 (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]
IDR III.6	=	C.L.Băluţă, *Inscripţiile Daciei Romane* III. *Dacia Superior* 6. *Apulum. Instrumentum domesticum* (Bucharest 1999)
IDRE II	=	C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (I^er^-III^e^ siècles): tome* II (Bucharest 2000)
I.Eleusis	=	K.Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme.* I A. Text; I B: Plates (*BAAH* no. 236; Athens 2005); II: Commentary (*BAAH* no. 259; Athens 2008)
I.Épidamne	=	P.Cabanes, F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire.* I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia.* 1. *Inscriptions d'Épidamne-Dyrrhachion* (Athens-*Paris* 1995)
I.Estremo Oriente	=	F.Canali De Rossi, *Iscrizioni dello Estremo Oriente Greco. Un repertorio* (*IGSK* 65; Bonn 2004)
I.Éthiopie	=	E.Bernand, A.J.Drewes, R.Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. *SEG* XLII 1637-1656; L 1625)

IGDGG I, II = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)

IGDOP = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)

IGDS, *IGDS* II = L.Dubois, *Inscriptions grecques dialectales de Sicile. Contribution à l'étude du vocabulaire grec colonial* (Rome 1989); *Inscriptions grecques dialectales de Sicile.* II (Geneva 2008) [= *IGDS* II]

I.Georgien[3] = T.Kauchtschischwili, *Korpus der griechischen Inschriften in Georgien - Sakartvelos berdznuli c'arc'erebis k'orp'usi* (3rd ed., revised by L.Gordesiani; Tbilisi 2009)

IGEP = M.P.de Hoz, *Inscripciones griegas de España y Portugal* (Madrid 2014)

I.Gerasa = C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)

IGF = J.-C.Decourt, *Inscriptions grecques de la France* (Lyon 2004)

IGLN = V.Božilova et al., *Inscriptions grecques et latines de Novae* (*Mésie Inférieure*) (Bordeaux 1997)

IGLS XI = *Inscriptions grecques et latines de la Syrie.* XI. J.Aliquot, *Mont Hermon* (*Liban et Syrie*) (Beirut 2008)

IGLS XV = *Inscriptions grecques et latines de la Syrie.* XV.1/2. A.Sartre-Fauriat, M.Sartre, *Le plateau du Trachôn et des bordures* (Beirut 2014)

IGLS XVII = *Inscriptions grecques et latines de la Syrie.* XVII.1. J.-B.Yon, *Palmyre* (Beirut 2012)

IGLS XXI = *Inscriptions grecques et latines de la Syrie. Inscriptions de la Jordanie.* XXI.2. P.-L.Gatier, *Région centrale* (*Amman - Hesban - Madaba - Main - Dhiban*) (Paris 1986); XXI.4: M.Sartre, *Pétra et la Nabatène méridionale du Wadi al-Hasa au golfe de 'Aqaba* (Paris 1993)

I.Hadrianopolis = E.Laflı, E.Christof, *Hadrianopolis* I. *Inschriften aus Paphlagonia.* Mit einem Beitrag von M.Metcalfe (Oxford 2012)

I.Hermoupolis	=	E.Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)
I.Ikaria	=	A.P.Matthaiou, G.K.Papadopoulos, *Ἐπιγραφὲς Ἰκαρίας* (Athens 2003)
IJO I-III	=	D.Noy, *Inscriptiones Judaicae Orientis* I (Tübingen 2004); W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004); D.Noy, *Inscriptiones Judaicae Orientis* III (Tübingen 2004)
I.Iran/Asie centrale	=	G.Rougemont, *Inscriptions grecques d'Iran et d'Asie centrale* (London 2012; = *Corpus Inscriptionum Iranicarum*, Part II: *Inscriptions of the Seleucid and Parthian periods and of Eastern Iran and Central Asia*, vol. I: *Inscriptions in non-Iranian languages*)
I.Kallatis	=	A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure*. Deuxième série. *Inscriptions grecques et latines de Scythie Mineure*. Vol. III. *Callatis et son territoire* (Bucharest–Paris 1999)
I.Kanais	=	A.Bernand, *Le Paneion d'el-Kanaïs* (Leiden 1972)
I.Kaunos	=	C.Marek, *Die Inschriften von Kaunos* (*Vestigia* 53; München 2006)
I.KerchMuseum	=	T.Matkovskaya, A.Twardecki, S.Tokhtasev, A.Bekhter, *Bosporan Funerary Stelae, 2nd century BC-3rd century AD* (*From the Collection of the Kerch History and Culture Reserve Lapidary Collection* III.2.1) (Kiev-Warsaw 2009)
I.Khartoum	=	A.Łajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)
I.Kibyra	=	T.Corsten, *Die Inschriften von Kibyra*. I. *Die Inschriften der Stadt und ihrer näheren Umgebung* (*IGSK* 60; Bonn 2002)
I.Kition	=	M.Yon (ed.), *Kition-Bamboula* V. *Kition dans les textes*. Testimonia *littéraires et épigraphiques et* Corpus *des inscriptions* (Paris 2004)
I.Komana	=	F.Baz, *Die Inschriften von Komana* (*Hierapolis*) *in Kappadokien* (Istanbul 2007)
I.Leukopetra	=	P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra* (*Macédoine*) (Athens 2000)

ILGR = M. Šašel Kos, *Inscriptiones Latinae in Graecia repertae. Additamenta ad CIL III* (Faenza 1979)

I.Lipara = L.Bernabó Brea, M.Cavalier, L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)

I.Mésie Sup. VI = B.Dragojević-Josifovska, *Inscriptions de la Mésie Supérieure* VI. *Scupi et la région de Kumanova* (Belgrade 1982)

I.Messina = I.Bitto, *Le iscrizioni greche e latine di Messina* I (Messina 2001)

I.Napoli = E.Miranda, *Iscrizoni Greche d'Italia: Napoli* (2 vols.; Rome 1990 and 1995)

Inscr.Ital. = *Inscriptiones Italicae* (Rome 1931*)

Inv. Palm. = *Inventaire des inscriptions de Palmyre* I-IX (ed. J.Cantineau; Beirut 1930-1933). X (ed. J.Starcky; Damascus 1949). XI (ed. J.Teixidor; Beirut 1965). XII (edd. A.Bounni, J.Teixidor; Damascus 1975)

I.Oropos = B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)

I.Pal. Tertia I a, I b = Y.E.Meimaris, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia.* I a. *The Greek inscriptions from Ghor es-Safi* (*Byzantine Zoora*) (*Μελετήματα* 41; Athens-Paris 2005); *Inscriptions from Palaestina Tertia.* Ib. *The Greek Inscriptions from Ghor es-Safi* (*Byzantine Zoora*) (*Supplement*), *Khirbeth Qazone and Feinan* (*Μελετήματα* 57; Athens-Paris 2008)

I.Parion = P.Frisch, *Die Inschriften von Parion* (*IGSK* 25; Bonn 1983)

IPArk = G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien* (*IPArk*) (SB Akad. Wien 607; Vienna 1994)

I.Perge = S.Şahin, *Die Inschriften von Perge* (*IGSK* 54, Bonn 1999; *IGSK* 61, Bonn 2004)

I.Perinthos = M.H.Sayar, *Perinthos-Herakleia* (*Marmara Ereğlisi*) *und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)

I.Pessinous = J.Strubbe, *The Inscriptions of Pessinous* (*IGSK* Band 66; Bonn 2005)

I.Pisid.Cen. = G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (*IGSK* 57; Bonn 2000)

I.Priene (2014) = W.Blümel, R.Merkelbach †, *Die Inschriften von Priene* I/II (*IGSK* 69; Bonn 2014)

I.Reggio Calabria = L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007)

I.Salamis = T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)

I.SalonaChr = N.Gauthier, E.Marin, F.Prévot et alii, *Salona IV. Inscriptions de Salone chrétienne, IVᵉ-VIIᵉ siècles* (2 vols.; Rome-Split 2010)

ISE III = F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)

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NOTE ON TRANSCRIPTIONS

[αβ]	=	letters restored by the editor as once having been inscribed but now lost
{αβ}	=	superfluous letters added in error by the inscriber of the text and excised by the editor
⟨β⟩	=	letters added by the editor which the inscriber of the text either omitted or for which he erroneously inscribed other letters
(αβ)	=	letters which complete a word left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	=	letters or spaces deliberately erased in antiquity
α̣β̣	=	letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
α̲β̲	=	letters seen by an earlier editor but no longer visible on the stone
α‿β	=	ligature
[· · 5 · · ·]	=	lost letters, equal to the number of dots, for which no restoration is proposed
[----]	=	lost letters of an uncertain number
. . .	=	illegible letters for which the editor proposes precisely their number but for which no reading is proposed
- - -	=	illegible letters of an uncertain number
v	=	one uninscribed letter-space
vacat	=	the remainder of the line has been left uninscribed
ed(d).pr.	=	the first editor(s) of the inscription under discussion
ph.	=	photograph
dr.	=	drawing

| = denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone

|| = denotes the start of the 5th, 10th, 15th, etc., line on the stone

•
¬ = denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

* = denotes an *SEG* lemma, in an earlier volume, where the reader can find further references to an inscription

ATTICA

1. **Athens. Dedications from the Agora Excavations.** The American School of Classical Studies has published the posthumous volume of D.J.Geagan, *The Athenian Agora* XVIII: *Inscriptions: The Dedicatory Monuments* (Princeton 2011), containing 767 inscriptions (Archaic and 5th cent. monuments: A1-A27; Commemoratives and *niketeria*: C28-248; Honorary monuments: H249-H558; Votives: V559-V704; Miscellanea X705-X767), and an Appendix (374-376) of 6 epitaphs as Addenda to *Agora* XVII (X769-X773). Each entry contains physical description, inv. no., finding place and date, grid references, dimensions, bibliography, date of dedication, text, commentary on readings, purpose, prosopography, topography, cult, etc. The volume concludes with concordance, indices of men and women, members of dynasties, Roman Emperors, etc., demes, tribes, and ethnics, gods, heroes, and festivals, and 79 pages of plates.

Numerous inscriptions were previously unpublished: *Agora* XVIII nos. A13; A15-A21; A26; C32; C36/C37; C44; C47; C50; C54-C56; C58/C59; C64-C77; C87/C88; C90; C92; C97; C108; C112; C118; C125; C135; C137; C142; C144; C146; C160; C162; C164; C172; C183-C186; C188/C189; C192-C194; C206/C207; C209; C211; C218-C220; C225/C226; C228-C235; C239-C241; C244-C248; H256; H259; H261; H264; H266-H269; H274; H278; H281/H282; H285-H287; H309; H317/H318; H338; H349/H350; H353/H354; H357/H358; H362; H364/H365; H384/H385; H399; H406/407; H417/H418; H429-H431; H435; H440; H446-H450; H452-H456; H458-H469; H471-H475; H477-H479; H481; H483; H489/H490; H492-H501; H504-H507; H510-H512; H514; H516-H522; H524-H529; H533-H539; H546; H552-H554; H556-H558; V563; V565; V571-V574; V577; V580/V581; V592/V593; V596; V599-V601; V617; V632/V633; V638-V642; V645-V651; V654; V656/V657; V659; V661-V670; V672; V674-V678; V681-V686; V688-V693; V695/V696; V698-V704; X705-X719; X721-X723; X725-X753; X755-X758; X760-X765; X767-X733. Cf. *EBGR* (2011) [2014] no. 55.

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2. **Athens. Early Hellenistic history.** A.J.Bayliss, *After Demosthenes: The Politics of Early Hellenistic Athens* (London–New York 2011) is a monograph that makes heavy use of epigraphic sources. Below we offer a perforce selective coverage of such material. Chapter 4, 'Democracy in Hellenistic Athens' (94-128), contains inter alia discussion of the decree in honor of Euphron of Sikyon (*IG* II^2 448), and of the decree of Chremonides (*Syll.*^{3} 434/435, with translation of selected extracts), as well as epigraphically-based tables of political leaders of democratic pedigree in the periods 307/6–301/0 B.C. and 288/7–263/2 B.C. respectively, and a table of office holders in 288/7–263/2 B.C. Chapter 6, 'Stratocles of Diomeia: Audacious Buffoon or Shamelessly Bold' (152-186), collects the literary and epigraphic (e.g. *IG* II^2 469, 471, 492, 498, 561, 649, 2318, 3041) sources on Στρατοκλῆς, the most infuential Athenian politician of the late 4th cent. B.C., and opts for a radical re-

appraisal of his career. Bayliss notes that of Stratokles' honorific decrees for φίλοι of Demetrios Poliorketes, two (*IG* II² 456, 471) were passed on the 'Old and New day' (ἕνηι καὶ νέαι), and five (*IG* II² 486, 495, 496 + 507; *SEG* XVI 58, XXXVI 164) were passed on the preceding day (ἕνηι καὶ νέαι προτέραι). This pattern may have been 'mocked, prompting the "Old and New day", to be called "Demetrius' day"' (166). At 180-182, a discussion on the format of decrees in honor of royal philoi shows that Stratokles was not exceptional in passing such legislation, as can be seen, e.g., in his decree for Ἀλκαῖος of Αἶνος (*IG* II² 495), who was also honored by Epidauros (*IG* IV².1.58). Besides, Stratokles was trying to foster relationships with poleis in Asia Minor, e.g. *SEG* III 86 (Priene), and *IG* II² 456 + *SEG* XXI 328 (Kolophon). Chapter 7, 'Callippus of Eleusis: Tin-Pot General, or Generalissimo?' (187-210), is based on literary and epigraphic sources (*Syll.*³ 434/435; *ISE* 53), dealing amongst others with the family of Κάλλιππος of Ἐλευσίς (*IG* II² 47, 1191, 1194 + 1270, 1230, 2845, 4962, 6043; *SEG* XXVII 124, XXVIII 103; Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 27/28). At 200-207, Bayliss examines the state of the Athenian fleet in the early 3rd cent. B.C., looking into *IG* II² 654, 672, 680 (our lemma no. 125), *SEG* XXV 186 (now *SEG* LI 144), and *Agora* XVI 19. He concludes that the Athenians did have a flotilla at the time of the Celtic invasion, which was maintained not in Peiraieus, the control of which had by then passed to the Macedonians, but in the other harbors of Attica, such as Vouliagmeni, Rhamnous, Eleusis, etc.

3. **Athens. Economy: Wealth distribution.** G.Kron *ZPE* 179 (2011) 129-138, employs the work of J.K.Davies, *APF*, and data points from literary and epigraphic evidence to propose a wealth distribution curve for Athens in the mid to late 4th cent. B.C. After a highly technical treatment he arrives at a figure of 75,967,000 dr. (12,661 T) of total wealth which, when divided by Hansen's estimate of 31,000 adult male citizens, yields a mean wealth of 2,451 dr. per adult male and a median of 925 dr. The final distribution graph suggests that Athens was quite egalitarian in its wealth distribution compared to other 'truly aristocratic societies'.

4. **Athens. Ephebeia in the Imperial period.** H.-U.Wiemer, *Chiron* 41 (2011) 487-537, cites numerous inscriptions in a study of the institution in this period (with ph., succinct description, and bibliography of *IG* II² 2017, 2050/2051, 2087, 2199, 2239, and 2245), focusing on its role in the development of 'eine spezifische Identität und kulturelle Kompetenz' among the elite. Wiemer's discussion extends into the 3rd cent. A.D. [cf. *SEG* LV 24, for a study on ἐφηβεία ending in the Hadrianic era, Papazarkadas], with a convenient commentated table of contemporary ephebic lists at 519 (*IG* II² 2005 + 2237; 2145 + 2146 + 2200 + 2206 + 2210 + 2228 + 2249; 2161 + 2231 + 2251 + 2487; 2193; 2199; 2207; 2208; 2222 + 2016 + 2216 + 2180 + 2221; 2235 + *SEG* XXXIX 189; 2239 + *SEG* XLI 111; 2243 with *SEG* XXXIII 157; 2245; *SEG* XXXIII 158) showing the relative numbers of Athenians and ἐπέγγραφοι. The institution remained strong until the late 3rd cent. A.D. Its disappearance after Athens' destruction by the Herulians was the result of the demise of local civic identities throughout the Roman empire. See also *Ann.Ép.* 2011 no. 1243.

5. **Attica. Funerary precincts in the Classical period.** D.Marchiandi devotes a monograph to this topic, *I periboli funerari nell' Attica classica: lo specchio di una 'borghesia'* (*Studi di Archeologia e di Topografia di Atene e dell' Attica* no. 3) (Athens and Paestum 2011). She presents a detailed examination of the chronology and the physical remains of the surviving monuments of this genre, both those in Athens and throughout Attica. Emphasis falls on analysis of the status and occupations of those buried in the periboloi, which entails heavy use of the epigraphic evidence associated with these tombs; οἶκος and συγγένεια; disposition of internal space in the tombs and enclosures; funerary rituals; the positioning of periboloi; periboloi and the liturgical class; interaction of religion and the periboloi; interfamilial marriages, etc. Marchiandi finds in all this evidence—archaeological, social, political, and cultural—suggestive testimony of a tightly-knit, traditional, upper social class that dominated public life in Athens from the early 4th cent. B.C. (a *borghesia* of sorts). Her book is fortified with a bibliography of 48 pages; plates consisting of maps, drawings, and phs.; and a thorough index, which takes the form of a CD (attached to the last page) containing 'Topographical and Prosopographical Catalogue of the Periboloi'; 'Stemmata'; 'Attic Demes'; 'Index of Inscriptions'; 'Index of Persons'. It would be futile to try to single out individual inscriptions from this massive work for special discussion.

An offshoot of this monograph is Marchiandi's article, in V.Azoulay, P.Ismard (edd.), *Clisthène et Lycurgue d'Athènes : autour du politique dans la cité classique* (Paris 2011) 133-162, in which she explores the topography, form, construction, organization, use, and social implications of Attic περίβολοι from the late 5th to the beginning of the 3rd cent. B.C., with specific reference to the following inscriptions: *IG* I³ 1132-1139; *IG* II² 244, 338, 457, 1310a, 2495, 2505, 2558, 4387, 4683, 5408, 5573, 5813, 11720, 12002a-c; *SEG* XXIII 161 (= *ΣΕΜΑ* 453), XXXV 178 (=*ΣΕΜΑ* 468), XXXVII 159 (=*ΣΕΜΑ* 67), XXXVII 160-162 (=*ΣΕΜΑ* 174-176); *ΣΕΜΑ* 2118, 2584, 2569-2605.

6. **Attica. Graffiti and the epigraphic habit.** This topic is explored in a theoretically informed way by C.Taylor, in *Ancient Graffiti* 90-109, who takes issue with modern editorial practices, e.g. the concurrent classification under the term 'graffiti' of sexual insults (*IG* I³ 1402), dedications (*IG* I³ 974), and grave markers (*SEG* XXXII 313). She chooses, therefore, to focus on rock-cut inscriptions of the Attic countryside (*IG* I³ 1409 bis; *SEG* XXVI 137, XXVIII 208, XXXI 139), especially the erotic graffiti of the Thorikos (*IG* I³ 1399 bis; *SEG* XXXIV 198, XL 262, 264), and the wider Hymettos (*IG* I³ 1405bis-quarter; *SEG* LIV 282, LV 84) regions, although she examines a much wider range of epigraphic material, and at 105 note 3, she reports several unpublished footprints seen in Thorikos by herself and P.Low in 2007. Taylor hypothesizes that quarry-workers might have been behind many of these inscriptions (e.g. *IG* I³ 1404 ter; *SEG* XXXI 149, XL 263 our lemma no. 158), as evinced in Thasian epigraphic material (*SEG* XXXI 761, 763, 772; XXXII 847). Graffiti-making can be seen as a dynamic community-defining activity, and study of rupestral inscriptions can offer insights into the workings of non-elite groups. '[E]pigraphic culture in Athens was widely accessible, certainly not imposed from the top-down either by a state body or by elite groups. . . The epigraphic habit in Attica was. . . remarkably wide and highly socially pervasive' (104). See also our lemma no. 77.

7. Athens. Inscriptions: Athenian decrees of 404/3 to 86 B.C. passed at the same meeting. Under this title, S.Tracy, in *Sailing to Classical Greece* 44-50, usefully collects the available evidence in a long catalogue, which we synopsize below, providing, as much as we can, references to the new *IG* II³ edition and to *SEG*.

I. Decrees certainly enacted at the same session

1. *IG* II² 212 and 213 (= *IG* II³.1.298 and 299) — 347/6 B.C., prytany 8
2. *IG* II² 224 and 225 (= *IG* II³.1.307 and 308) — 343/2 B.C., prytany 10
3. *IG* II² 240 and 241 (= *IG* II³.1.322 and 321) — 337/6 B.C., prytany 10
4. *IG* II² 242 and 243 (= *IG* II³.1.324 I and 325) — 337/6 B.C., prytany 10 (last day)
5. *IG* II² 345, 346, and 347 (= *IG* II³.1.345, 346, and 347) — 332/1 B.C., prytany 8 (day VIII)
6.. *I.Oropos* 296 and 297 (= *IG* II³.1.349, and 348) — 332/1 .B.C., prytany 9
7. *IG* II² 381 and 382 — 320/19 B.C., prytany 5
8. *IG* II² 460 and 461 — 307/6 B.C.
9. *IG* II² 472+169 and 471 — 306/5 B.C.
10. *IG* II² 486, *SEG* XVI 158 and *SEG* XXXVI 164 — 304/3 B.C.
11. *IG* II² 493+518 and 494 — 303/2 B.C., prytany 12, day XXIII
12. *IG* II² 495 and 496+507 — 303/2 B.C., prytany 12, day XXXI
13. *IG* II² 649 and 389 — 293/2 B.C., prytany 11
14. *Agora* XV 71 and *IG* II² 659 — 283/2 B.C., last day of the year
15. *IG* II² 781 and 780 — 251/0 B.C., prytany 9
16. *Agora* XVI 216 and 217 — 245/4 B.C.
17. *Agora* XVI 291 and *IG* II² 911 (= *IG* II³.1.1334 and 1335) — 169/8 B.C., last day of the year
18. *IG* II² 950 and 949 — 165/4 B.C., prytany XII, 16th day)
19. *IG* II² 1004 and 1006, decree I — 122/1 B.C., prytany III, 9th day)

II. Decrees very likely to have been passed on the same session on the basis of content

1. Agora XVI 79 and *IG* II² 345, 346, and 347 (see no. I.5 above) — 332/1 B.C.
2. *IG* II² 654 and 655 — 285/4 B.C.
3. *IG* II² 779 and *Agora* XVI 208 (251/0 B.C., prytany II, 12th day)
4. *IG* II² 1328 and 1329 (175/4 B.C., Mounichion)

III. Decrees restored based on the name of the foreman (ἐπιστάτης) as passed on the same session

1. *IG* II² 276, same day as *IG* II² 242/243 (see no. I.4 above) — 337/6 B.C.
2. *IG* II² 405 (= *IG* II³.1.335) and 414a (= *IG* II³.1.336), same day as *IG* II² 335 (= *IG* II³.1.334) — 334/3 B.C.
3. *IG* II² 408 (= *IG* II³.1.339) same day as *IG* II² 337, decree II (= *IG* II³.1.337, decree II) — 333/2 B.C.
4. *IG* II² 399 (= *IG* II³.1.358) same day as *IG* II² 452 (= *IG* II³.1.357) — 328/7 B.C.
5. *IG* II² 343 (= *IG* II³.1.379) same day as *IG* II² 448 (= *IG* II³.1.378) — 323/2 B.C.
6. *IG* II² 597 (cf. *SEG* XXXVIII 70) same day as *IG* II² 486 — 304/3 B.C.
7. *Agora* XVI 284 (= *IG* II³.1.1329) same day as *IG* II² 996 (= *IG* II³.1.1330) — 173/2 B.C.
8. *SEG* XXI 476, *SEG* XXIV 89, and *SEG* XXVIII 89 — 119/8 B.C.

IV. Decrees that *may* have been enacted on the same day

1. *IG* II² 398a and 399 — ca. 320 B.C.
2. *Agora* XVI 104 and 105 — 318/7 B.C.
3. *IG* II² 462 same day as *IG* II² 460/461 (see I.8 above) — 307/6 B.C.
4. *Agora* XVI 171 and *IG* II² 651 — 286/5 B.C. prytany 8

V. Decrees certainly or almost certainly wrongly thought to have been passed on the same day:

1. *Agora* XVI 72 (= *IG* II³.1.326) and *IG* II² 239 (= *IG* II³.1.319)
2. *IG* II² 501 and 562 — cf. *SEG* XXXVIII 91
3. *IG* II² 643, 646, and 647 —see Woodhead ad *Agora* XVI 162.
4. *IG* II² 892 (= *IG* II³.1.1276), 954a (= *IG* II³.1.1272a), 955 —see *SEG* XLVIII 111/112
5. *Agora* XV 117 (= *IG* II³.1.1200)and *IG* II² 893a (= *IG* II³.1.1277)
6. *IG* II² 897 (= *IG* II³.1.1287) and 898 (= *IG* II³.1.1288a) — cf. *SEG* XXXVII 92).

Especially with regard to category III, Tracy points out that the mere occurrence of the name of the ἐπιστάτης of the πρόεδροι is not by itself proof that two different texts were passed on the same day since, statistically speaking, the same man could well serve as an ἐπιστάτης in two different years.

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8. **Athens. Inscriptions concerning Lemnos, 5th cent B.C.** For an examination of the literary, epigraphic, and archaeological evidence for the presence of Athenians in Lemnos from ca. 475 B.C. to the end of the 5th cent. B.C., see E.Culasso Gastaldi, *ASAA* 88, Serie III, 10 (2010) [2012] 135-147. Among the Attic inscriptions discussed are *IG* I³ 1477 (casualty list); *IG* I³ 518, 522 bis, 1466 (votive helmets); *IG* I³ 1500/1501; *SEG* XLV 1192; XLVI 1183 (boundary stones of Artemis); M.L.Lazzarini, *Le formule delle dediche votive nella Grecia arcaica: MAL* 19 (1976) 287 no. 775 (dedication of Athenodoros); *IG* XII.8. 2 and 5; S.Accame, *ASAA* 19-21 (1941-43) [1948] 87 no. 7 (decrees); *IG* XII.8.12; M.Segre, *ASAA* 15/16 (1932/33) [1942] 309/310, no. 14 (epitaphs).

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9. **Athens. Inscriptions: miscellaneous joins and associations.** As part of their presentation of the legacy of Sterling Dow (see our lemma no. 1603), W.T.Loomis and S.V.Tracy, *HSCP* 106 (2011) 339-359, note that his labels on squeezes in his collection suggest the following 'joins or associations which, to our knowledge, have not yet been published.' Pending confirmation from the stones, they briefly present them on 343/344.

i. *IG* II² '830 belongs with 797.'

ii. *IG* II² 2005 (=EM 8519)+EM 3841. 'On the right side of a single squeeze, the three lines of EM 3841 are aligned with, but not joined to, the first three lines of *IG* II² 2005, resulting in a text different from that published in *IG* II² 2005.' No text given.

iii. *IG* II² 2014, frs. a (=EM 3860), b (EM 3856), c (EM 3701) + an unlabeled 21-line fragment (fitting above and to the right of fr. a), all joined on a single squeeze.

iv. *IG* II² 2449+EM 4421.

v. *IG* II² 2471b+['] 'EM 4646 unpub?'
vi. 'Eleus EM 4573'+two different squeezes labeled 'Eleus with EM 4573.'

10. Athens. Inscriptions moved to the Epigraphical Museum. M.Lagoyianni-Geogorgakarakou, *AD* 61 (2006) B.1 [2014] 55/56, records that on the initiative of A.P.Matthaiou 14 inscriptions, which can be associated with fragments in the EM, have been transferred from the Ephorate of the Acropolis to the EM yielding the following new combinations.

a. Athenian treaty with Klazomenai, *IG* II² 28 (EM 6917) + NK 1980, from the Asklepieion (see now (*SEG* LIX 101).

b. Inventory of the Treasurers of Athena, *IG* II² 1393 (EM 7802-7804) + NK 1982, from the Asklepieion. (see *SEG* LIX 159).

c. Honorary decree, *IG* II² 80 (EM 6936) + Π 153, from the storeroom on Thrasyllos Street (see now *SEG* LX 133).

d. Athenian alliance with Argos, *IG* I³ 86 (EM 6588a) + M(useum) A(kropolis) 7013.

e. Athenian tribute-quota list, *IG* I³ 270 (EM 6857, 6870) + MA 20196.

f. Athenian ephebic inscription, *IG* II² 2065 (EM 8643-8644) + ΠΛ 2223, from the Library of Hadrian (see *SEG* LIX 173).

g. Athenian decree, *IG* II² 1195 (EM 7732+13522) + Agora Excavations I 5825 (see *SEG* LVIII 108).

h. Accounts of the epistatai of Artemis Brauronia on the Acropolis, *IG* I³ 400 (EM 403) + MA no number.

i. Monument honoring those who returned from Phyle, unpublished (EM 2756) + Agora Excavations I 157, 18+56+17.

j. Dedicatory lekane, *IG* I³ 941 (EM6542) + MA 13888 (see now *SEG* LIX 72).

11. Attica. Inscriptions on vases depicting choral scenes or choregic monuments. E.Csapo, in *The Pronomos Vase*, 79-130, discusses and catalogues numerous such objects, some of them inscribed but not reported in *SEG*. We provide below concordances to H.Immerwahr's *Corpus of Attic Vase Inscriptions*.

Csapo 115-118 (dr.) = *CAVI* 1964
Csapo 127 no. 7 = *CAVI* 1381
Csapo 127 no. 8 = *CAVI* 4561
Csapo 127 no. 9 = *CAVI* 4550
Csapo 128 no. 20 = *CAVI* 2568
Csapo 129 no. 25 = *CAVI* 518a (= *Agora* XXX 714)
Csapo 129 no. 28 = *CAVI* 519 (= *Agora* XXX 734)

For a textual suggestion, see our lemma no. 212.

12. **Athens. Inscriptions presumed lost.** E.Kourinou, *AD* 60 (2005) B.1 [2013] 22, records that the following inscriptions, reported 'lost' or 'missing,' have been located in the National Museum: *IG* II^2 562 (*SEG* XXXII 103; XXXVIII 91) = NM inv. 12226; *IG* II^2 1178 (*SEG* XLIV 251) = NM inv. 4880; *IG* II^2 1179 = NM inv. 4884; *IG* II^2 2526 = NM inv. 13791; *IG* II^2 2688 = NM inv. 4882; *IG* II^2 2718 = NM inv. 4881; *IG* II^2 3022 (A.Wilhelm, *Beiträge zur griechischen Inschriftenkunde* (Vienna 1909) 43 no. 28) = NM inv. 12202; *IG* II^2 4926 = NM inv.12567; *IG* XII.6.2.1239 (Ikaria) = NM inv. 6204.

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13. **Athens. Inscriptions: the axones and kyrbeis of Drakon and Solon.** *SEG* LV 10.* In *Historia* 60 (2011) 1-35 (ph), G.Davis takes up all aspects of this venerable problem. He begins with a review of previous theories as to the identity, contents, shape, date(s), materials, and other aspects of these objects, presented also in tabular form (3-9). There follows (10-17, repeated and expanded in a massive 'Annexure,' 22-35) an analysis of surviving epigraphic and literary testimonia arranged, again in partly tabular form, under the headings of shape, material, content, and chronology. Davis maintains that this evidence 'demonstrates that kyrbeis were 3-sided, free-standing, wooden objects used throughout the Greek world in the archaic period. . . precursors of stelae bearing authoritative texts, including laws. Axones were 4-sided, wooden objects, probably rotating, upon which only the legislation collectively known as the "laws of Solon" was inscribed. . . At the end of the fifth-century, the anagrapheis responsible for the laws' republication reinscribed them on the axones to sort out the legal confusion entailed in the previous haphazard system, and they were kept in the Metroon. The first law they reinscribed was Drakon's homicide law with a copy on stone for public display.' For Drakon's law on homicide, see our lemma no. 52. Between ca. 350 B.C. and the early 2nd cent. B.C. the axones, which were now obsolete, were moved from the Bouleuterion to the Prytaneion, where Polemon saw them, as did Plutarch and Pausanias later. On this topic, see also our lemma no. 1614.

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14. **Athens. Inscriptions: the purpose of inscribed honorary decrees in the Classical and Hellenistic periods.** S.D.Lambert, in idem (ed.), *Sociable Man. Essays on Ancient Greek Social Behaviour in Honour of Nick Fisher* (Swansea 2011) 193-214, examines the motivation, content, chronology, physical features, and other aspects of these documents. Analyzed are the favored venue on the Acropolis, the hortatory intention clause (debuting on stone ca. 340 B.C.), φιλοτιμία, the status and occupations of the honorands, the expression of Athenian power and prestige inherent in the public display of these enactments, proxeny and citizenship awards, the two most prolific proposers of honorary decrees, i.e. Demades and Lykourgos, the Theater of Dionysos as a setting for proposing such honors, stelai as memorials of merit for future generations, etc. Among the individual inscriptions adduced and quoted in translation we single out *IG* II^2 220, 360 (=Rhodes-Osborne, *GHI* no. 95), and 457+513.

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15. **Athens. Literacy.** A.Missiou, *Literacy and Democracy in Fifth-Century Athens* (Cambridge 2011), takes on a re-assessment of this subject, making substantial use of epigraphic data (see index, 198-201) in an argument for extensive literacy and against the 'minimalist' assessment of W.V.Harris.

In general Missiou rejects the 'comparative method,' pointing to the distinctiveness of 5th-cent. B.C. Athens, and asserts as contributing factors to widespread literacy both the ease of learning the alphabet and the tendency of Athenian democracy to encourage written communication. In Ch. 1 she provides a general survey of epigraphic evidence for literacy, focusing on the conscious promotion of writing after the Cleisthenic reforms, above all as a method to facilitate communication between citizens, to strengthen political and military organization by reliable communication throughout Attica. Ch. 2 considers ostracism as a central institution, and the fundamental role of writing therein: particularly the format of the ὀστρακοφορία and the ostraka themselves, as written 'communication between the voters and the vote-counting officials on the basis of the principles of fairness and equity' (46); the use of written candidate-lists; and disambiguation between homonymous candidates. Ch. 3 reviews the arguments for 'literacy through intermediaries' in Athens. In particular, M. revisits the corpus of ostraka found on the north slope of the Akropolis bearing the name Θεμιστοκλε̄ς and, after detailed analysis of a select group at 60-84 (ph.), firmly rejects the identification by the ed.pr. of only 14 hands at work in the 191 items (O.Broneer, *Hesperia* 7 [1938] 161-263) and M.Lang's identification of the work of professional scribes (*Agora* XXV); further consideration of the larger corpus of ostraka, and its difficulties, is given in an appendix (150-159). In Ch. 4, Missiou considers the relatively small number of surviving monumental stone inscriptions from the 5th cent. B.C. and makes an 'imaginative effort' to reconstruct expressions of advanced literacy on perishable materials, namely wooden tablets. In the final chapter, the author suggests a mechanism by which all full citizens, whom she contends could 'perform literate tasks' (130), were to acquire functional literacy, namely participation in the probouleutic council. In an appendix (160-162) Missiou also adduces *IG* I³ 3-5 and II² 2318 in an argument for an early 5th-cent. B.C. date for the appearance of the πρυτάνεις.

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16. Athens. Lykourgan Athens. M.Faraguna, in V.Azoulay, P.Ismard (edd.), *Clisthène et Lycurgue d'Athènes : autour du politique dans la cité classique* (Paris 2011) 67-86, takes up the question of whether we should speak of a 'Lykourgan Athens'. Faraguna answers in the affirmative, highlighting several interrelated developments in mid-to-late 4th-cent. B.C. Athens: the changing relationship between private wealth and public finance and the increasingly positive evaluation of private μεγαλοπρέπεια and φιλοτιμία (drawing on oratorical, philosophical, and epigraphical texts, such as φιλοτιμία's earliest appearance in the honorific decree *IG* II² 223 A), and the emergence of what he perceives as an 'authoritarian mood' (72) defined by the 'liturgisation' of office, resulting from the previously mentioned factors. Especially important is the concomitant development of a professionalized clique of politicians. Lykourgos fits perfectly into this milieu, and Faraguna draws attention to his important role as ὁ ἐπὶ τῇ διοκήσει (e.g., *SEG* XIX 119 = *Agora* XVI 77) to justify the label of 'Lykourgan Athens.'

S.D.Lambert, *ibid.* 175-190, discusses some related changes in the political culture of late 4th cent. B.C. Athens, especially as reflected in the epigraphic record. He identifies a growing interest in connecting to and learning from the Athenian past, a process radically accelerated by 'Post-Chaironeia Anxiety' (188). Lambert observes that there are eight preserved bilateral Athenian treaties from the fifteen years before Chaironeia, but none from the fifteen years after; honorific

decrees for foreign cities were common before 338, but none can be dated between 338 and 323 [cf. *SEG* LIX 109; LX 10, 21]. On the other hand, decrees in honor of foreign individuals continued apace in volume, while evolving in content. The individuals concerned, after 338, often have to do with Athens-Macedon relations; and two new classes of honorands emerge: individual grain merchants and those involved in the theater. Lambert points out that although the grain shortages in the 330s and 320s may help explain the former, Athenian anxiety over the loss of empire is an important factor as well (cf. *SEG* LV 206-208; LVI 166; LVII 7, 33). Meanwhile, the emergence of a new honorific habit in connection with the theater goes along with the canonization of the three great 5th-cent. B.C. tragedians, construction work at the theater of Dionysos, and so on, as part and parcel of a process such that, as Lambert puts it, 'if it was in the Lykourgan period that Athens became a 'Hellenistic' city, it was also arguably at this period that fifth-century Athens became "Classical" Athens' (190). Finally, we have more festival regulations (4 or 5) from ca. 335-330 B.C. than from 403-338 B.C., further attesting the growing interest in reviving and learning from the past.

G.Oliver, *ibid.* 119-131, highlights economic and military continuities in the 'Lykourgan programme' with earlier trends of the mid-4th cent. B.C., making use of the following epigraphic evidence: *IG* II² 244, 457a-b, 505, 1604, 1607/1608, 1611-1614, 1624, 1627, 1628, 11370; Rhodes-Osborne, *GHI* nos. 51, 64, 100.

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17. **Attica. Memory and community in Thorikos and Rhamnous.** R.Osborne, in S.D.Lambert (ed.), *Sociable Man*-- (our lemma no. 14) 25-43, uses the archaeological, topographical, and epigraphical evidence from Thorikos to discuss how the past, the present, and the role of memory impacts individuals there. He argues that the late-5th cent. B.C. sacrificial calendar of Thorikos (*SEG* XXXIII 147; see also our lemma no. 56) was a guide not only for time, but also space, and that the calendar 'shows Thorikos as a deme whose cult activity was linked very directly to local identity both in the present and the past. . . [and] where cult and politics are closely linked' (31). By the 4th cent. B.C., the Thorikians had turned away from 'links with a wider world in an abandoned past' (32). On the contrary, the demesmen of Rhamnous attempted to connect themselves to Attica at large. Their numerous honorific decrees appear in many different topological contexts and suggest that 'all the spaces the community used were spaces in which they were reminded of what they owed to various groups and individuals' (34). Osborne also notes that the Rhamnousians' burials, in large family periboloi lining the approaches to the Nemesis sanctuary, mark them out 'as those whose stake in this place was permanent'(38). On the topic of funerary precincts, cf. our lemma no. 5.

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18. **Attica. Milesians in Attic inscriptions.** *SEG* L 24. The notorious problem of 'the disproportionate visibility of the Milesians' in the epigraphic record of Athens is treated by C.L.Gray, in M.Carroll, J.Rempel (edd.), *Living through the Dead. Burial and Commemoration in the Classical World* (Oxford–Oakville 2011) 47-64, who looks at the self-representation of members of this group as seen in select sculpted gravestones. She discusses in some detail: *IG* II² 5568 (epitaph of Μουσαῖος and Ἀμαρυλλίς; ph.), 6311 (epitaph of Σοφία and Εὔκαρπος; ph.), 7394 (epitaph of Ἀσπάσιος, possibly a descendant of the famous Milesian courtesan Ἀσπασία; ph.), 9581 (epitaph of Ἑρμίας; ph.), 9738

(epitaph of Λαμύνθιος and his family; ph.), 9803 (epitaph of Νίκη; ph.), 9898 (epitaph and epigram of Τελεσφόρος; ph.). More general topics include intermarriage and the participation of Milesians in the Athenian ephebate.

19. **Athens. Military corps defending Attica.** Cf. *SEG* XLI 1747. The περίπολοι, the κρυπτοί, and the ὕπαιθροι, are the subject of J.-C.Couvenhes, in J.-C.Couvenhes, S.Crouzet, S.Péré-Noguès (edd.), *Pratiques et identités culturelles des armées hellénistiques du monde méditerranéen* (Bordeaux 2011) 295-306. Epigraphical sources attest to περιπόλαρχοι (e.g. *IG* I³ 1186, misleadingly cited by C. as *IG* I² 955; *IG* II² 204; *I.Eleusis* 80), never to περίπολοι, although the cognate verb can be occasionally found (e.g. *IG* I³ 93, in lieu of which C. cites the obsolete *IG* I² 99). Couvenhes argues for the abolition of the institution after Athens' defeat at the Lamian War in 322 B.C. contra D.M.Lewis, who *apud* K.Clinton, *Eleusis. The Inscriptions on Stone* II: *Commentary* (Athens 2008) 92, argued for the introduction of the ephebic institution as the main factor behind the disappearance of peripoloi. The κρυπτοί are attested in Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 3 (cf. *SEG* LIX 146), and 20, as well as in the unpublished decree first reported in *SEG* XLVII 151. The ὕπαιθροι, known from Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 26, 46, 49, and 55, almost certainly replaced the kryptoi, and may have been Athens' re-invention of the peripoloi after the liberation of 229/8 B.C. However, the attestation of a peripolarchos in the Hellenistic catalogue of officials reported in our lemma no. 151 further complicates this picture.

20. **Athens. Politicians: Hegesippos of Sounion.** J.Davies, in S.D.Lambert (ed.), *Sociable Man* (our lemma no. 14) 11-23, surveys the activities of Ἡγήσιππος, suggesting that his ultimate aim was 'the re-creation and defence of the fifth-century Empire.' The known acts of Hegesippos (Rhodes-Osborne, *GHI* 69, 77) and his brother Hegesandros (Rhodes-Osborne, *GHI* 52) appear in the brief discussion.

21. **Athens. Prosopography: Julius Nicanor again.** In an article under this title, C.P.Jones, *ZPE* 178 (2011) 79-83, revisits some of the literary and epigraphic sources surrounding this personality of Augustan Athens. Building upon an observation made by G.C.R.Schmalz, *Augustan and Julio-Claudian Athens. A New Epigraphy and Prosopography* (*Mnemosyne* Suppl. 302) (Leiden and Boston 2009) 163 [*SEG* LIX 4], Jones argues that the deletion of the titles Νέος Ὅμηρος and Νέος Θεμιστοκλῆς in the inscriptions from the Acropolis *IG* II² 3786/3787, and from Eleusis *IG* II² 3789, in contradistinction to their preservation in *IG* II² 3788 from Peiraieus, in the decree *IG* II² 1069 and the list of archons *IG* II² 1723, might have been the product of a sustained campaign by the descendants of the famous Themistokles who could not tolerate the immigrant from Syria. See also our lemmata nos. 127 and 179.

22. Athens. **Prosopography: The family of Titus Flavius Glaukos, procurator of Βυθίη Κύπρος.** In an article under this title, P.Nowakowski, *CCEC* 41 (2011) [2012] 283-288, finds fault with the reconstruction of the career of Τίτος Φλάβιος Γλαῦκος by T.B. Mitford, *ANRW* II 7.2 (1980) 1285-1384 [*SEG* XXX 1567], and proposes some redatings of the floruits of several members of this illustrious Marathonian family, on the basis of complex prosopographic connections. We note in particular Nowakowski's contention that T.Fl.Glaukos was procurator of Cyprus (*IG* II² 3662 = *I.Eleusis* 649) in the mid-2nd cent. A.D.; that his homonymous son was ἱεροφάντης (*IG* II² 3661 = *I.Eleusis* 646; *IG* II² 3662) in ca. 210-220 A.D.; that his other son, Ζωΐλος (cf. *IG* II² 3709 = *I.Eleusis* 659) should not be identified with Φλ. Ζοΐλος of *IG* II² 1813 or [Φλ. Ζωΐ]λος of *IG* II² 1814, contra Follet, *Athènes*; that Φλ. Ζώπυρος (*IG* II² 2059, L. 137) could be a brother of the procurator. He further speculates that the origins of the family can be traced back to the pre-Flavian period by means of *Agora* XVII 222, in which a Κάλλαισχρος, son of Φιλάδης, bears no Roman names. [Unfortunately Nowakowski writes without knowledge of S.G.Byrne, *Roman Citizens of Athens* (Leuven–Dudley MA 2003), K.Clinton's *I.Eleusis*, and other modern works that have dealt with this topic or with Athenian prosopography (there is, e.g., no reference to *LGPN* II or to Traill's *PAA*). As a result, his suggestions are difficult to assess, and they bring further confusion to an already hazy period of Athenian history. Papazarkadas.]

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23. **Athens. Reception of Roman officials.** *SEG* LIV 12; LV 1994; LVI 2151; LVII 2115; LIX 1998. R.Bouchon, in R.Barrandon, F.Kirbihler (edd.), *Les gouverneurs et les provinciaux sous la République romaine* (Rennes 2011) 58/59, considers epigraphic evidence for the reception of Roman officials in pre-imperial Athens, in the form of honorary escort by ephebes (ἀπάντησις): *IG* II² 1006 (+ *SEG* XIX 108), 1008, 1009 (+ *Hesperia* 16 [1947] 170-172 no. 67), 1011, 1028/1029.

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24. **Athens. Religion: Cult of Demeter Chloe.** S.Georgoudi, *Pallas* 85 (2011) 101-107, examines Δημήτηρ Χλόη, whose cult on the Acropolis is mentioned by Pausanias (1.22.3), making use of *IG* I³ 256bis (our lemma no. 56), and *IG* II² 1358 with *SEG* L 168, and considering her attributes and the range and date of sacrifices offered to her. Her association with the Thargelia in Athens may be compensation for the fact that the Χλόια were celebrated in some Attic demes but not in Athens itself.

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25. **Athens. Religion: Cult of Isis, Late Hellenistic and Imperial periods.** This topic is explored by P.Martzavou, in *Ritual Dynamics* 61-84, who pays particular attention to Isiac priesthoods and other priestly functions as indicators of religious change. After an overview of the so-called Sarapeia A, B, and C at Delos, *I.Délos* 1510, 2605, and 2610, which Martzavou sees as a sign of tension, she moves to the 43 Attic epigraphic documents pertaining to the cult of Ἶσις, the 108 Isiac funerary reliefs, and an examination of Eleusinian echoes in Isiac cult. We single out her discussion of *IG* II² 3498, 3564/3565, 3727, 4068; *IG* V.2.472; *I.Délos* 2475 (perhaps a case of hieronymy); *SEG* XXII 114. Martzavou further tries to identify the status of the women in 'Isis dress', observing the high representation of Milesians; proposes to locate the elusive Athenian Agora Isiac sanctuary in the

precinct of the city-Eleusinion; and concludes that one is entitled to speak of 'sacerdotisation', i.e. 'the diffusion of some sort of freelance priestly status, through ceremonies of initiatory character, to a significant portion of the Isis devotees' (81).

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26. **Athens. Religion: Economics of cults.** M.Horster, in R.Schlesier (ed.), *A Different God? Dionysos and Ancient Polytheism* (Berlin 2011) 61-84, examines, based on epigraphic and literary evidence, 'the income and revenues of private and public cults' throughout the Greek world, with particular focus on those of Dionysos, which she concludes differ only slightly from the rest. *SEG* XXXIII 147 is briefly adduced in English translation as an example of the kinds of expenses incurred in cult, and *IG* II^2 1176 of one measure (entrance fees) adopted to defray them. Horster also briefly discusses *IG* I^3 386/387 (revenue from the cult of the Eleusinian Goddesses derived from entrance fees), and II^2 1325/1326 (private donations to private cultic associations).

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27. **Athens. Religion: Eleusinian rituals.** In order to test repeated scholarly claims of traditionalism and immutability, I.Patera, in *Ritual Dynamics* 119-137, tracks changes detectable in the literary and epigraphic record of the cult of the Eleusinian goddesses, discussing political manipulations and interference (*IG* II^2 1338, 3592, 4960); ritual neglect and revival (*IG* II^2 3490; *SEG* XXI 124, XXX 93=our lemma no. 127); the procession (*IG* I^3 79; *IG* II^2 1011, 1078, 2090; *I.Eleusis* 250); the truce (*IG* I^3 6); the ἀπαρχή (*IG* I^3 78; *IG* II^2 140); administrative officials (*IG* I^3 5, 32, 391). In sum, alterations and adjustments were not uncommon even though they were often depicted as continuations of ancestral customs (πάτρια).

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28. **Athens. Religion: Gene and priesthoods.** *SEG* LIX 36; LX 48. Against the communis opinio, A.H.Rasmussen, *ZPE* 176 (2011) 120-125, argues that no evidence whatsoever shows that specific family branches within Attic γένη monopolized specific priesthoods. At 122-124, he prints a bare text of *IG* II^2 3453 (*CEG* 757), and takes issue with the traditional reconstruction first put forward by D.M.Lewis, cf. *SEG* XVI 159, according to which the priestess of Ἀθηνᾶ Πολιάς came from a specific branch of the Ἐτεοβουτάδαι genos, namely the family of Δρακοντίδης Βατῆθεν. Only the heavily restored *IG* II^2 3455 could possibly consitute evidence for a priestess of Polias belonging to the deme of Bate. On the contrary, the honorand of *IG* II^2 776 might have been the priestess of Athena Νίκη. Nor do the literary sources confirm the common assumption that the priest of Ποσειδῶν Ἐρεχθεύς regularly came from the family of the orator Λυκοῦργος of the deme Βουτάδαι, a branch of the genos of the Eteoboutadai. Likewise, Rhodes-Osborne, *GHI* 37, LL. 8-16, shows that in the case of the Σαλαμίνιοι too priests and priestesses were selected by lot among all the members of the genos.

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29. **Athens. Religion: Hellenistic private religious associations.** *SEG* LIV 21; LX 18. The status and identity of the members of these associations are explored by I.Arnaoutoglou, in O.M.van Nijf, R.Alston (edd.), *Political Culture in the Greek City after the Classical Age* (Leuven-Paris) 27-48, who

after a historiographical overview, analyzes three categories of documents, namely honorary decrees, other honorific inscriptions, and catalogues. He submits several documents to onomastic and prosopographic analysis in order to fathom the composition of groups of ὀργεῶνες: *IG* II² 2355; θιασῶται: *IG* II² 1297/1298, 2347; *SEG* XXIV 156, and 223; ἐρανισταί: *IG* II² 2354, 2358, 2940; θεασταί: *IG* II² 1335; Petrakos, *Ὁ δῆμος τοῦ Ραμνοῦντος* II nos. 59, 167; σύνοδος: *SEG* XXXVI 228. Despite a preponderance of non-Athenians, there are very few distinct slaves, and moreover certain groups, primarily orgeones, consist mainly of Athenian citizens. With the exception of the inter-association bonds alluded to in *IG* II² 1283, collective identity cemented through rituals and collegial solidarity was manifest only inside the associations themselves.

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30. **Athens. Religion: Imperial cult.** N.Evans, in J.Brodd, J.L.Reed (edd.), *Rome and Religion: a Cross-disciplinary Dialogue on the Imperial Cult* (Atlanta 2011) 83-97, makes use of a number of inscriptions in an examination of this topic, primarily in the early Imperial period, including *IG* II² 1938, 3257 [but cf. *SEG* XLVII 219], 3272 and 3276. *IG* II² 3173 and 3277 are adduced in English translation on 88 and 93 respectively, the former as a sign of allegiance to the victorious Octavian in contrast to earlier Athenian divine honors for Antony, the dating offered being only as '[s]hortly after Octavian assumed the name Augustus.'

In his comprehensive study of imperial cult throughout 2nd cent. A.D. Achaia, F.Camia, *op.cit.* (our lemma no 1665), pays particular attention to epigraphic evidence from Attica in the following areas: the cults of Trajan (30-33), Hadrian (36-61), Antoninus Pius (75-77, with particular reference to *IG* II² 3396), Marcus Aurelius and Lucius Verus (79-81) at Athens; Hadrian at Eleusis (62-64), and his wife Sabina there too (with particular reference to *IG* II² 3585); cult associations between Roman emperors and Zeus Ἐλευθέριος, in light of the verb συνκαθ[ιδρῦσαι] in *IG* II² 1081/5 on 53/54; ephebic contests (99-102) and international festivals (103-111); prosopography of the Athenian high priests of the imperial cult (ἀρχιερεὺς τῶν Σεβαστῶν etc., 137-144); physical location of imperial cult (193-208).

S.Follet, in *An.Ép.* (2011) 1230, reviewing the discussion of Camia, 137-144, argues against him and S.G.Byrne, *Roman Citizens of Athens* (Leuven 2003), for which see *SEG* LIII 27, that Herodes Atticus did not serve in this office between 137 and 160. As an alternative she suggests the Tiberius Claudius Λυσιάδης so attested in *Agora* XVIII H393 (Byrne's Claudius no. 180).

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31. **Athens. Religion: Dedications.** M.C.Monaco, in V.Azoulay, P.Ismard (edd.), *Clisthène et Lycurgue d'Athènes : autour du politique dans la cité classique* (Paris 2011) 219-230, examines the character of civil and sacred spaces in Lycurgan Athens through public and private offerings. She makes use of the following inscriptions: *IG* I³ 131; *IG* II² 43, 333, 832, 1473, 1492, 3019, 3025/3026, 3061, 3072, 3131, 3822, 3827/3828, 4328/4329, 4334/4335, 4338/4339; *SEG* XII 87, XLI 40, XLV 1210, XLVI 119.

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32. **Athens. Religion: Pagan cult in Late Antiquity.** H.G.Saradi (with D.Eliopoulos), in L.Lavan, M.Mulryan (edd.), *The Archaeology of Late Antique 'Paganism'* (Leiden-Boston 2011) 263-309, surveys the continued presence of paganism amid the rise of Christianity in late antiquity, primarily in

Athens and Attica, drawing on inscriptions as well as archeological data and literary sources. We note here the most significant of those cited first-hand: *IG* II² 3818, 4225, 5021, as evidence of paganism openly professed in Athens through the 5th cent. A.D. (266/267); *IG* II² 2342 (*Agora* XXXI 80), and 3674 (*Agora* XXXI 79) for the continuance of cult at the City Eleusinion; *IG* II² 4841/4842 for the cult of Kybele at Phlya in the 4th cent. A.D. (285-287), and *IG* II² 4831 (cf. *SEG* XXXVII 140) for cultic activity in the Cave of Pan near Phyle, perhaps patronized by Neoplatonists (288). The Latin inscriptions *CIL* VI 1778-1780 are also adduced for the pagan cultic activities of a prominent Roman senator, Vettius Agorius Praetextatus, and his wife Paulina at Eleusis (282). On evidence for the multiple initiation of members of the senatorial aristocracy (including Vettius Agorius Praetextatus) in mystery cults see also E.Soler, in C.Deroux (ed.), *Corolla Epigraphica. Hommages au professeur Yves Burnand* (Brussels 2011) II 671-682. See also *EBGR* (2011) [2014] no. 113.

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33. **Athens. Religion: Small sanctuaries of Attica.** Inscriptions are prominent among the testimonia cited by E.Vikela, *AEph* 150 (2011) 133-196, in her essay on the small sanctuaries of Attica, which includes cults and shrines of tribes, demes, phratries, gene, orgeones, thiasoi, and private citizens.

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34. **Athens. Religion: Speech acts in the Attic *leges sacrae*.** S.Hitch, in *Sacred Words*, 113-141, starts from the premise that contrary to the opinio communis priests and other sacred officials did possess a degree of power through their control of speech acts in ritual performances. Sacred laws preserve two types of oral pronouncements, festival proclamations, e.g. the pronouncement of the Προηρόσια attested in *IG* II² 1363, fr. A, col. 1, LL. 1-6, and announcements of new procedures, e.g. the prohibition issued by the priest of Ἀπόλλων Ἐριθάσεος in *IG* II² 1362. Similar is the force of the pronouncement made by the ἱεροφάντης and the δᾳδοῦχος in the 'first-fruits decree' *IG* I³ 78, LL. 21-26. A second type of speech act was exegesis, for which Hitch cites *IG* II² 47 (see our lemma no. 117), and *IG* II² 403. Prayers and vows for the well-being of the *polis* constitute a third type of ritual speech act, as can be seen in *IG* II² 410, which contains typical examples of ritual utterances, such as τὰ ἀγαθά ... δέχεσθαι (LL. 6/7), and τοῖς ἄλλοις θε[οῖς (LL. 8/9). For Hitch, speech acts in sacred laws of Classical Athens were rare because inscribing them would have empowered the multitude to use them and would have undermined the position of sacred officials as keepers and expounders of sacred knowledge.

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35. **Athens. Religion: The Attic *gene* and the Athenian religious reform of 21 B.C.** This is the title of a posthumous article by S.B.Aleshire, bibliographically updated and further furnished with a foreword and an afterword by S.D.Lambert, in J.H.Richardson, F.Santangelo (edd.), *Priests and State in the Roman Word* (Stuttgart 2011) 553-575. In an overview of the history of γένη, Lambert adduces *IG* II² 776 and 1235 (=*I.Eleusis* 201) as indications of their demise in the early Hellenistic period, before moving to their resuscitation (evident, e.g., in *F.Délphes* III.2.7/8, 13, 30; *IG* II² 2949) following the Roman intervention of 168 B.C. and the resultant Athenian affluence. Modifying an old theory of

J.H.Oliver, *SEG* XXX 93, and 120, Aleshire sees a major religious reform in 21 B.C., attested not only in *IG* II² 2338, *Agora* XV 460, and *I.Eleusis* 300 (our lemma no. 127), but also in *IG* II² 1025+1040 (=*SEG* XXII 111), *IG* II² 1035 (our lemma no. 128), and *SEG* XXX 85, that was archaizing in spirit and form. In his afterword, Lambert wonders whether instead of a one-off reform one should think of a series of reforms over many years after 166 B.C. He further wonders if the observed religious phenomena of Augustan Athens should be seen as manifestations of Romanization, obvious in *IG* II² 3173 (English translation), which involved a matching of political and priestly power, possibly dependent on direct Athenian imitation of Roman prototypes, including some functions of the Roman gens.

36. **Athens. Religion: The sanctuary of Apollo Pythios.** A.P.Matthaiou, in *Ἔπαινος Beschi* 259-271, after a close examination of the literary, epigraphic, and archaeological evidence for the location of this shrine, argues that the inscriptions and other monuments found on Ιωσήφ των Ρωγών and Λεμπέση Streets, which are often cited as locating the Pythion, may not have remained in situ. The temenos is to be sought farther to the north, closer to the Olympieion, and between the natural rock outcropping southwest of the latter and the area once occupied by three nineteenth century houses on Diakou street 26-28 and 32. This is the Πύθιον of Thucydides 6.54; it was not located elsewhere in the city. See also our lemmata nos. 70, 165. Among the numerous inscriptions he examines regarding this sanctuary, we point out the following: *IG* I³ 948 (altar of Peisistratos the Younger; our lemma no. 69), 963 (choregic dedication, now lost), 964 (dedication of Aristokrates son of Skellios; our lemma no. 71), 965 (choregic dedication); *IG* II² 2789 (dedication to Apollo); choregic monuments *IG* II² 2814, 3029, 3047 (our lemma no. 166), 3065-3067, *SEG* XXI 469, *SEG* XXVI 220/221, XXVII 12-19; vase inscriptions excavated south of the Olympieion (our lemmata 85, 89, 213-219).

In *AD* 61 (2006) B.1 [2014] 83-87, T.Kokkoliou reports on excavations of the Greek Archaeological Service at 21 Lembesi Street and their relevance to the question of the location and function of the Pythion; see our lemma no. 184. See also *SEG* LVII 46.

On the Pythion and the Thargelia, see also D.Marchiandi, in E.Greco (ed.), *Topografia di Atene* (see our lemma no. 38) 430-436.

37. **Attica. Religion: Wineless offerings (νηφάλια).** V.Pirenne-Delforge, in V.Pirenne-Delforge, F.Prescendi (edd.), *'Nourrir les dieux?' Sacrifice et représentation du divin* (Liège 2011) 117-147, considers epigraphic evidence alongside literary references to these offerings in Attica, especially at 123-130: *LSCG* 18 (= *SEG* XXI 541), 21 (= *IG* II² 4962), 26, 52 (= *IG* II² 1367); *LSS* 16 (*IG* II² 4997). She pays particular attention to the characteristics of the divine recipients and the appropriateness of such offerings to them. The author finds that νηφάλια are offered especially to divinities with chthonic associations, and associations with fertility and prosperity more generally; the absence of wine is a sign that the τιμή of the divinity so honored is primordial.

38. **Athens. Topography.** A new volume has been produced in the ongoing series *Studi di Archaeologia e di Topografia di Atene dell' Attica*: E.Greco (ed.), *Topografia di Atene. Sviluppo urbano*

e monumenti dalle origini al III secolo d.C. Tomo 2: Colline sud-occidentali — Valle dell' Ilisso (Athens–Paestum 2011). It contains contributions by F.Longo, D.Marchiandi, M.Chiara Monaco, R.Di Cesare, and G.Marginesu on the southwest hills and Koile, the south part of the city and the area of Ilissos, and the area between the Olympieion and the Acropolis; extensive bibliography; many ph. and dr.; detailed maps.

39. **Athens. Topography: The city walls.** In the course of her detailed examination of the archaeological, literary, and epigraphic evidence for the fortifications of the city of Athens from Themistokles to Justinian (15 construction phases), A.M.Theocharaki, *Hesperia* 80 (2011) 71-156 (ph.), discusses the following relevant inscriptions: boundary stone of the τέλμα, *SEG* XXI 651 (116); Kononian walls, *IG* II² 1660, 1661, 1663, *SEG* XIX 145, XXXII 165 (117); law on repairs to the walls of Peiraieus, *IG* II² 244 (our lemma no. 122); honorary decree for contributions to the rebuilding of the walls, *IG* II² 740, cf. *IG* II² 500 (121); decree and συγγραφαί for the rebuilding of the walls in Peiraieus and the city, *IG* II² 463 (our lemma no. 123); decree honoring Eukleides and Mikion for contributions to the repair of the walls, *IG* II² 843 (126); rebuilding of a tower, 172/1 B.C.? *IG* II² 2331 (127); decree concerning repairs to the buildings in Athens and the walls, *IG* II² 1035, see our lemma no. 128; construction of the Post-Herulian wall, *IG* II² 5199 and 5200 (134); repairs to the walls undertaken by the philosopher Iamblichos, *SEG* XXI 768 (134-135).

40. **Athens. Sacred and public land.** N.Papazarkadas, *Sacred and Public Land in Ancient Athens* (Oxford 2011) [abbreviated Papazarkadas, *Land*], aims to 'provide an exhaustive presentation of ancient testimonies of realty controlled by collectivities' with focus on 'problems concerning land management, the personnel involved, and even the history of certain sacred areas.' Emphasis falls on 'the deployment of proceeds from leasing and sale of realty, as well as on their quantitative and qualitative significance for the economy of the controlling groups' (14). After an introduction on modern responses to the problem of public (δημοσία) and sacred (ἱερά) land at Athens (1-15), the author proceeds to investigate the Athenian polis as administrator of sacred realty (16-98; discussion, inter alia, of *IG* II² 1672 = *I.Eleusis* 177), the landed assets of the tribes and demes of Athens (99-162), phratries, gene, and orgeones as administrators of realty (163-211), and public, non-sacred realty in ancient Athens (212-236) with a 'conspectus' (235-243). Seven appendixes follow covering 1. The Sacred Orgas, 2. *Moriai*: Sacred arborculture in ancient Athens, 3. *IG* II² 1593 revisited (see our lemma no. 149), 4. The Theodoreion of the Prasieis (*IG* II² 2497), 5. The *genos* of the Pyrrhakidai (*I.Délos* 66/67; cf. *Agora* XIX P5), 6. The split of the Salaminioi and the eponymous archon Phanomachos (see our lemma no. 136), 8. Catalogue of lessees and guarantors of polis-controlled *temene*. Bibliography, Index of Sources, Subject Index. We note the following selected topics: the sacred property of the Eleusinian goddesses (30-41), tribal land allotment in Oropos (44-50, 102-106), the mechanism of leasing (112-126), the territoriality of the Attic demes (156-160), the *Rationes Centesimarum* (152-160, 183-199); the genos of the Salaminioi (171-181, 296-298).

Among the hundreds of inscriptions quoted, often with translations, we include here those on which Papazarkadas proposes new readings and restorations: IG I³ 37 (our lemma no. 47); 78 (our lemma no. 45); 252 (our lemma no. 53); 392 (our lemma no. 59); 418 (our lemma no. 60); 419 (our lemma no. 61); 420 (our lemma no. 62); 426 (our lemma no. 64); *IG* II² 204 (our lemma no. 120); 1035 (our lemma no. 128): 1258 (our lemma no. 138); 1294 (our lemma no. 139); 1595 (our lemma no. 150); 2311 (our lemma no. 153); 2493+2494 (our lemma no. 154); 2621 (our lemma no. 156); 4975 (our lemma no. 180); *SEG* XXI 527 (our lemma no. 136); *SEG* LI 153 (our lemma no. 155); *Agora* XIX L6 (our lemma no. 145); L9 (our lemma no. 146); L11 (our lemma no. 147); L14 (our lemma no. 148); *IOropos* 297 (our lemma no. 346). See also our lemma no. 157.

41. **Athens. Slavery in Classical Athens.** D.Lewis, *CQ* 61 (2011) 91-113, argues that Asia Minor and the Near East have been seriously underestimated in modern studies of the sources of slaves in Classical Athens. He maintains, on the basis of analysis of the Delphic manumission inscriptions, that names of slaves are in general a fairly reliable indication of their origin. He examines literary sources (99-102) and inscriptions (102-105) for evidence of slaves from these regions and underlines the importance of the slave trade in Persia as a source for Athenian slave traders and owners. On 111-113 Lewis tabulates the individual Near Eastern slaves attested in the Attic Stelai, *IG* I³ 421-430, the Laureion mining inscriptions, and the naval list *IG* I³ 1032 (=II² 1951).

42. **Athens. The sculptor Πραξίας.** F.Croissant, *RA* (2011) 309-22, revisits the issue of the identification of the Athenian Πραξίας, mentioned by Pausanias 10.19.4, as one of the sculptors responsible for the pediments of the 4th-cent. B.C. temple of Apollo at Delphi. The author examines the sculptural and epigraphic evidence, and of the two possible identifications, Πραξίας Λυσιμάχου (e.g., *I.Oropos* 341), and Πραξίας Πραξίου (Marcadé, *Signatures* II no. 112), he eventually favors the former, against Holtzmann's views reported at *SEG* LV 974.

43. **Marathon. Regulations for games in honor of Herakles, ca. 500-480 B.C.** *IG* I³ 2/3. *SEG* LI 48.* In a wholesale examination of the topography and events of the campaign of Marathon, P.Fromherz, *Historia* 60 (2011) 383-412, argues that the location of the Herakleion has no evidentiary value for the identification of the main action of the battle. He, furthermore, rejects the findspots of this stele and the epigram in *IG* I³ 1015 bis at Valaria as indicative of the location of the sanctuary, noting that since 'both pieces of marble are reworked for secondary use; weighing about 300 and 80 kg. respectively, they may have been transported over a long distance' (393).

44. **Eleusis. Regulations concerning the Eleusinian sanctuary, ca. 470-460 B.C.** *IG* I³ 6. *I.Eleusis* 19. *SEG* LX 63.* After study of the stone and a squeeze, I.A.Pafford, *ZPE* 177 (2011) 75-78, reports reading [.]ΕΣΚ[. . . .] in the beginning of L. 33, confirming early readings made by Rose in 1826 and Crönert in 1908. These traces are incompatible with recent restorations proposed by Meritt and

Clinton that amongst others made reference to an ἀπαρχή. Nevertheless *IG* I^3 6 remains important for providing 'extraordinarily early and detailed evidence for the use of coined money in a ritual context within the sanctuary'. For ■ compact discussion of this decree, see I.Patera, *art.cit.* (our lemma no. 27) 125/126.

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45. **Athens and Eleusis. Decree on the Eleusinian first-fruits, ca. 435 B.C.** *IG* I^3 78. *SEG* LX 24/25, 62, 65,* 91, 199. Papazarkadas, *Land* 276/277, stresses that Lampon's second rider in LL. 59-61, on the ἀπαρχή of the olive oil, has nothing to do with the Eleusinian cult of the main part of the decree. Olive oil was the province of Athena and it is possible that the decree that eventually resulted from Lampon's rider 'would have contained the old regulations concerning the farming of the right to collect olive oil from the *moriai*, as described by Aristotle, *Ath. Pol.* 60.1-3.

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46. **Athens. Decree concerning Methone and Macedon, 430 B.C. and later.** *IG* I^3 61. Meiggs-Lewis, *GHI* no. 65. *SEG* LV 53,* 1998; LVI 27, 447; LVII 3, 62; LVIII 15, 525; LIX 30; LX 137. In her lengthy juxtaposition of energetic oral political participation and written culture in democratic Athens, R.Thomas, in *Sacred Words* 166-168, ponders the meaning of γραφσαμένος in L. 39, wondering whether this was an ad hoc measure or part of a complex bureaucratic system, as recently proposed by C.Pébarthe, for which cf. *SEG* LVI 27. She favors the former, suggesting that written records were used by the Athenians to assert their authority, as seen in the list of tributary cities in *IG* I^3 71.

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47. **Athens. Decree on a treaty with Kolophon, 447/6 B.C. or 428/7 B.C.** *IG* I^3 37. Meiggs-Lewis, *GHI* no. 47. *SEG* LX 12, 20, 73,* 985. In his discussion of land consecrated to Athenian divinities, such as Athena, Ion, etc., outside Attica, Papazarkadas, *Land* 20 note 20, wonders whether such ■ context explains the appearance of the goddess in LL. 14/15 of Athens' treaty with Kolophon, and tentatively puts forward the restoration καὶ τὸ[ν μισθομάτον τε̑|ς Ἀθενᾶς τε̑ς] Ἀθενο̂ν μεδεόσ[ες].

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48. **Athens. Decree renewing the alliance with Egesta, 418/7 B.C.** *IG* I^3 11. *SEG* LIX 52;* LX 12, 86. Revisiting an earlier discussion (cf. *SEG* LII 44), A.P.Matthaiou, in *Six Greek Historical Inscriptions* 57-67 (ph.; dr.), suggests a solution to the interpretive issues surrounding this famous inscription and offers an improved text with substantial *app.crit.* In a useful review of the status quaestionis, Matthaiou swiftly yet thoroughly recounts the controversy over the poorly preserved archon's name in L. 3, coming down firmly on the side of the contemporary consensus in favor of the lowest dating (418/7 B.C.), printing, after autopsy, [Ἀν]τιφο̂ν. He further deals with the major historical problem attendant upon this low dating: why, when the Egestan envoys arrive in Athens to ask for help in 415 (Thucycides 6.2.2), do they fail to mention this alliance concluded only a few years before? And what treaty, connected to what war and contracted by which parties, does Thucydides mean to indicate in that passage (cf. *SEG* XXXIX 1)? Matthaiou insists on the absence of the word ξυμμαχία from the epigraphic text. What we have is a prescript, provisions for the exchange of oaths,

instructions for setting up the inscription, and Euphemos' rider on the entertainment of Egestan envoys. As the stone's original editor recognized (U.Köhler, *Hermes* 2 [1867] 17), it deals with the exchange of oaths, and does not record a treaty (cf. *IG* I³ 40). Correcting the description in *IG*, Matthaiou notes that the upper part of the stele is broken, and suggests that the text of the treaty was originally inscribed above the preserved portion (the other possibility would be a relief). In short, *IG* I³ 11, passed in 418/7 B.C., renews a treaty originally made when Laches was in Sicily in 427/6 B.C. *IG* I³ 12, the alliance with Halikyai which was written under *IG* I³ 11, would then belong to 418/7 B.C., or shortly thereafter.

At 67-70, Matthaiou presents the ed.pr. of an entirely new fragment that he associates with *IG* I³ 11 on the basis of the lettering and of the content of L. 5. The fragment was found in 1994 on the east slope of the Acropolis and is now housed in the storerooms of the First Ephorate (NK 3174).

[------]ỊΛ[-----------]
[------]NA[-----------]
[------]OAP[----------]
[------ Ἀ]θεν[αιο -------]
[-------]ε Ἐγεσ[ται-----]
[--------]ΣΑΝΤ[-------]
[--------]ΑΤΕΣỊ[-------]
[--------]ΣΘΕỌΣ[------]
[--------]Σ[-----------]

Since it does not seem possible to reconcile this fragment with the text of LL. 2-16 of *IG* I³ 11, Matthaiou supposes it belongs either to the treaty decree itself, or to L. 17 and below (where it would give more text of the rider of Euphemos and perhaps a further amendment). In his concise commentary, Matthaiou makes numerous suggestions for restoring the fragment's text, of which the most stimulating would be to read L. 3 as [ἐπὶ Εὐθύν]ο ἄρ[χοντος] since Euthynos was the archon of 426/5 B.C. when Laches' Sicilian campaign ended; this may, then, indeed be a fragment of the actual treaty decree.

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49. **Athens. Decree concerning the sanctuary of Kodros, Neleus, and Basile, 418/7 B.C.** *IG* I³ 84. *SEG* XLV 47,* 115; LV 1998; LIX 24. In his examination of the role of the example of Kodros in Lykourgos, *Against Leokrates*, and the ideology of the Athenian ephebate, B.Steinbock, *ClAnt* 30 (2011) 279-317, briefly adduces this inscription and *IG* II² 4258 for the worship of this hero. He also brings into the discussion the Athenian Ephebic Oath, Rhodes-Osborne, *GHI* 88, and the ephebes' tour of the shrines of Athenian heroes.

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50. **Athens. Honorific decree for the assassins of Phrynichos, 410/9 B.C.** *IG* I³ 102. *SEG* LIX 53.* While agreeing with P.Wilson, *CQ* 59 (2009) 8-29 (*SEG* LIX 53), that the proclamation of these honors at the Dionysia had a special significance for the preservation of Athenian democracy in 410 B.C.,

P.J.Rhodes, *CQ* 61 (2011) 71-74, is not persuaded that Wilson has demonstrated an essential and ongoing link between proclamations at this festival and democratic ideology in e.g. *IG* I³ 125; II² 2 (*SEG* LIX 97), 20, and 351.

51. **Athens. Decree of Theozotides concerning Athenian orphans, after 410 B.C. or after 403/2 B.C.?** *Agora* XVI 106A. *SEG* XXVIII 46; LX 90.* After autopsy, A.P.Matthaiou, in *Six Greek Historical Inscriptions* 71-81 (ph.), offers a new edition, with app.crit., detailed comments, and a heretical historical interpretation. New readings and tentative restorations include: L. 9, [διδό]ναι; LL. 10/11, τ[ροφὴν οἵανπερ] ἂν τοῖ[ς ὀρφανο[ῖς] ἀποδιδῶ[σιν]; L. 13 init., [ἐπιμέ]λεσθ[αι]; L. 14, ὃς [ἂν ἦι ἑκάστοτε]; L. 16, αὐτ[ῶν ἁπάντων τοῖς παισὶ κα]θ|άπερ; LL. 47/48, [Κολωνῆ]|ς. Primarily in view of the idiom [β]ιαί|ωι θανάτωι (LL. 4/5), which is normally used for murder, not death in battle, Matthaiou resuscitates the theory of I.Calabi Limentani (*SEG* XXXVII 65), that the oligarchy of L. 5 is that of the 400 in 411 B.C.: this decree is clearly not the piece of legislation attributed to Theozotides in Lysias fr. LXIV (Carey). He also points out that the small number of dead Athenians recorded on the stone tallies better with Thucydides 8.70. LL. 5/6 [β]ο[ηθ]ο̑ντ|ες is a conative present. Matthaiou further identifies Ἀνδροκλῆς, father of the orphaned brothers Κλεόβολος and Ἀνδροκλῆς of Ἀφίδναι (LL. 24-28), with the demagogue Androkles who was murdered by oligarchic conspirators, according to Thucydides 8.65.2. C.Feyel, *BÉ* (2012) 158, acknowledges the cogency of many of Matthaiou's arguments, including the unnerving presence of the ἑλληνοταμίαι in L. 18, but remains sympathetic to the traditional date advocated by ed.pr. R.S.Stroud.

52. **Athens. Decree and republication of Drakon's law on homicide, 409/8 B.C.** *IG* I³ 104. *SEG* LX 89.* In his discussion of the axones and kyrbeis of Drakon and Solon, G.Davis (see our lemma no. 13) 19/20, proposes that as part of their process of revising the laws of Athens at the end of the 5th cent. B.C., the ἀναγραφεῖς wrote up all the laws they collated on 'painted wooden boards, which may well have been in some rotating frame or contraption for the sake of access and space. They placed the collected body of laws in the Μητρῷον (Old Bouleuterion) which was used as the public record office no later than 407/6 B.C.' (20). These objects were called axones ('which only appear in the evidence at the end of the fifth century BCE,' 19). They were also instructed to inscribe Drakon's law on homicide on a stele. 'This was the first document to be collated, so they gave its initial section the designation "*first axon*" which they also inscribed on the stone, followed by "second *axon*" further into the text. That is why the text of the law commences with the word '*Kαί*'. Irrespective of whether the word is a connective meaning "And", or an adverb intensifying the meaning of the following word "if" ("Even if"), it seems unlikely Drakon's original document would have commenced in such a fashion, and therefore it was not Drakon's "First *axon*." The double publication should not be seen as unusual.' On 23 Davis emphasizes the uncertainty of the restoration [δεύτ]ερος [ἄχσον] *vacat* in L. 56.

53. **Athens. Decree and leasing document, ca. 450 B.C.** *IG* I³ 252. *SEG* LIX 15. After summarizing the contents of this combined text, Papazarkadas, *Land* 100 note 4, cautions about the possible

implications of lowering the date of the second part of this document (cf. Walbank, *Agora* XIX 156) in view of the attribution of a new unpublished fragment to it by D.Peppas Delmouzou.

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54. **Athens (Asklepieion). Lex sacra prohibiting the use of holy water, late 6th cent.** A.P.Matthaiou *art.cit.* (our lemma no. 170) 191-194 no. 3, 196 (dr.), has detected an inscribed text on the back of the stele bearing *IG* I^3 1070. The text was included in the unpublished dissertation of C.E.Ritchie Jr. summarized in *SEG* XLI 126, but has remained practically unknown until Matthaiou's effective ed.pr.

μὲ χρô
χέρνιβι
τ̣[- ²⁻³-]ι̣ερα̣I
[--⁴⁻⁶--]ος

[1-3. μέχρ' ο[ὖ] | hέρα Λιριῤ[εσσα], T.H.Tzavella-Evjen apud Ritchie]

On the basis of Lysias, *Against Andocides* 52, Matthaiou proposes to read L. 3 as τ̣[ε̑ι h]ι̣ερα̣̑ι̣, and further shows that this small sacred regulation facilitates interpretation of Thucydides 4.87.3. In L. 4 [τô τεμέν]ος is less likely than some *nomen sacrum* such as [τô Παν]ός, in which case the inscription should postdate 490 B.C. The two texts of the stele —the horos of our lemma no. 74 and the lex sacra— are clearly interconnected. They predate the foundation of the Asklepieion, but may be connected with the late Archaic sacred spring found there, and could ultimately be associated with the cult of the Nymphs and Pan, known from *IG* I^3 955.

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55. **Athens. Deme decree of Ikarion regulating the local choregia, before 431 B.C.** *IG* I^3 254. *SEG* LIV 58;* LVII 65; LX 96. S.Guettel Cole, in R.Schlesier (ed.), *A Different God? Dionysos and Ancient Polytheism* (Berlin 2011) 277/278, adduces this inscription as evidence for the role of Dionysos in the swearing of oaths, here by a χορηγός, concluding that '[o]rdinarily, Dionysos is an acceptable witness only when the subject of the oath has to do with the theater.'

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56. **Thorikos. Sacrificial calendar of the deme of Thorikos, ca. 430-420 B.C.** *IG* I^3 256bis. *NGSL* 1. *SEG* XXXIII 147; LV 58.* S.Georgoudi, *art.cit.* (our lemma no. 24) 104 note 21, proposes to construe χλο[ῖαν] in L. 38 with the following [οἶν] rather than as a festival name, an offering of 'une brebis "verdoyante,"' for which she adduces L. 44 as ■ parallel, construing ἄνθειαν with οἶν κυôσαν.

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57. **Athens. Tribute quota lists, 454/3-440/39 B.C.** *IG* I^3 259-272. *SEG* LX 98.* M.M.Miles, *Hesperia* 80 (2011) 657-675 (ph.), proposes that the very large stone (Lapis Primus) on which the first 15 lists were inscribed—without parallel among other free-standing Greek inscriptions—is an architrave block originally quarried for use in the Older Parthenon. In 454 B.C. it was erected to record the

ἀπαρχή to Athena. After examination of the block, she offers several new measurements and physical observations, including her view that the dressing on the top surface was not intended to receive another block but is merely ■ drafted margin squaring off this surface, which was not yet prepared for an architectural purpose. Observing that the Lapis Secundus, which carries the lists of 439/8-431/0 B.C. (*IG* I³ 273-280), is also unusual in shape and size, Miles suggests that it too was quarried originally for some architectural purpose, perhaps in the existing Parthenon. She includes new measurements on this block as well and on 670-673 provides examples of reused architectural members from a wide range of sanctuaries, including the Hekatompedon inscriptions from the Acropolis (*IG* I³ 4).

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58. **Athens (now in Paris). Accounts of the Treasurers of Athena, 410/09 B.C.** *IG* I³ 375. *SEG* LVI 52, 58,* 143; LVII 31; LVIII 28, 34. For a discussion of the sculptural style of the relief panel on both faces of this stele, with particular attention to the pose of Athena, see A.Delevorrias, in *Ἔπαινος Beschi* 69-86 (ph.).

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59. **Athens. Accounts of the epistatai of the Eleusinian Goddesses, ca. 420 B.C.** *IG* I³ 392. *SEG* XLVIII 31; XLIX 60; LIII 28; LIX 61. In a discussion of the temenos on Kythnos as a source of revenue for the Eleusinian goddesses, Papazarkadas, *Land* 31, note 72, restores [π|αρὰ Κυθ]νίọν τô κο[ινô] in LL. 9/10; cf. *IG* I³ 394, LL. 7/8.

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60. **Athens. Record of temene (accounts of the poletai?), ca. 430-410 B.C.** *IG* I³ 418. *SEG* XLI 103; XLII 84; LV 41; LVII 32; LVIII 28. In *Land* 24, Papazarkadas puts forward the restoration ["Ιονο]ς τεμένε in L. 2, since this hero is not only represented as the divine owner of property in Samos, *IG* XII.6.245 (=*IG* I³ 1496) and 246, but 'he is also exactly the kind of divinity that could be used by the Athenians as propaganda against their disloyal Ionian allies, the Euboeans.' On 281, note 88, he suggests the possibility of restoring [ἱερα]ὶ ἐλαῖαι in L. 7, 'if the letter in the fifth stoichos is indeed an *iota* and not a numerical figure.'

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61. **Athens. Record of temene (accounts of the poletai?), 5th cent. B.C.** *IG* I³ 419. *SEG* LVIII 28. Papazarkadas, *Land* 18, note 12, proposes to restore in L. 4, [Ἀθενάα]ς τεμέ[νε].

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62. **Athens. Record of properties (accounts of the poletai?), 440-410 B.C.** *IG* I³ 420. *SEG* LIII 63bis. Papazarkadas, *Land* 129 note 139, finds fault with Morison's restoration [τὸ] βαλαν[ε͂ον hoρ]ίοσι in L 12, since the present tense form of the verb should be hoρίζοσι, and a future tense form, which at any rate should be [h ὁρ ιοσseems out of place.

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63. **Athens. Accounts of the poletai. Sale of the confiscated property of the Hermokopidai, 415-413 B.C.** *IG* I³ 422. *SEG* LII 52;* LV 957; LVI 15; LVII 32; LVIII 28. W.Schmitz, *ZPE* 179 (2011) 54-56, argues that LL. 193-199 of this document probably attest to the concurrent sale of a mother along with her children, something that accounts for the single price, 361 drachmas, attached to all of them (contra ed.pr.), as first suggested by K.Ruffing, H.-J.Drexhage, in P.Mauritsch et alii (edd.), *Antike Lebenswelten: Konstanz, Wandel, Wirkungsmacht : Festschrift für Ingomar Weiler zum 70. Geburtstag* (Wiesbaden 2008) 323 (non vidimus).

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64. **Athens. Acounts of the poletai: sale of the confiscated property of the Hermokopidai, 415-413 B.C.** *IG* I³ 426. Meiggs-Lewis, *GHI* no. 79. *SEG* LII 52;* LIII 2144; LV 957; LVI 15; LVII 32; LVIII 28. After reprinting LL. 94-96, Papazarkadas, *Land*, 27 note 54, notes that the supplement of the Corpus ὀργά[δος] τὸ hέμισυ τε̃ς ἐ[ντὸς το̃] |Πυθ[ίο] implausibly suggests that this piece of confiscated private property lay within a shrine. He therefore wonders whether one should restore ἐ[κτὸς το̃] |Πυθ[ίο], or reconsider Meritt's old supplement ὀργά[δος] τὸ hέμισυ τε̃ς ἐ[πὶ το̃ι] |Πυθ[ίοι].

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65. **Athens. Epigrams on the Persian Wars, 490-479 B.C.** *IG* I³ 503/504. *CEG* 2/3. *SEG* LX 3, 11, 35, 62, 108,* 112. W.Ameling, *art.cit.* (see our lemma no. 269) 19/20, takes issue with the intepretation of these epigrams recently put forward by A.Petrovic, for which cf. *SEG* LV 108 and 1926, especially with Petrovic's understanding of the correspondance of the epigrams with the stelai bearing the casualty lists. In light of the new stele from Loukou, Ameling expresses a slight preference for Matthaiou's association of these epigrams with the battle of Marathon. He therefore wonders whether L. 1 of epigram A, ἀνδρο̃ν το̃νδ' ἀρετε[- - -], is a conscious imitation of *SEG* LVI 430, L. 3, το̃νδ' ἀνδρο̃ν ἀρετέν.

G.Proietti, *ZPE* 179 (2011) 41-47 (ph.), first reprints both texts of lapis A with app.crit., and gives a rundown on modern historical reconstructions, taking issue with those scholars who assign both epigrams to one single event. Proietti contends that epigram I was inscribed on a (Themistoclean) monument that stood in the Agora and celebrated Salamis, whereas epigram II was added in the Cimonian period in order to elevate the battle of Marathon. The epigram of lapis C (text and app.crit.) similarly refers to the battle of Marathon. The author goes on to print the remnants of the epigram of lapis B (Agora I6963) with app.crit., dissociating from it the [- - -ἐ]βαλον (Matthaiou and *IG*), or [- - -]βαλὸν (Petrovic, cf. *SEG* LX 1926, and Bowie, cf. *SEG* LX 108) of lapis C. Most importantly, Proietti points out that contrary to what has been affirmed by Hansen in *CEG*, by Matthaiou in the article summarized in *SEG* XXXVIII 29, and by the editors of *IG* I³ 503/504, W.Peek (cf. *SEG* XIII 34) actually believed that the epigram of lapis B did *not* belong together with the epigrams recorded on lapis A. After autopsy of Agora I6963, Proietti finds paleographical and morphological elements that make association of this small fragment with *IG* I³ 503/504 impossible, as already suggested by J.Barron in the article reported in *SEG* XL 28. Similarly problematic would be the pompous repetition of πεζοί τε καί in lapis A, epigram I, L. 2, and in lapis B, L. 1. Instead Proietti returns to an old theory, advocated by Stupperich (cf. *SEG* XXVIII 1599), and Clairmont (*SEG* XXXIII 32), according to which L. 2, νέοι, refers to Aigina, against which Athens fought in 491/0 and in 487/6 B.C. (Herodotus 5.82-87, 89; 6.85). If so, it could be associated with the monument described by

Pausanias 1.27.9, καὶ Ἀθηναίων δ' ἔστι τάφος, οἳ πρὶν ἢ στρατεῦσαι τὸν Μῆδον ἐπολέμησαν πρὸς Αἰγινήτας.

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66. **Athens. Dedication to Athena, ca. 550 B.C.** *IG* I³ 554. R.Proskynetopoulou, *AD* 60 (2005) B.1 [2013] 26, notes that this object is now on display in the Bronze Collection of the National Museum, gallery 37.

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67. **Athens. Joint dedication of Lysias and Euarchis to Athena, ca. 510-500 B.C.?** *IG* I³ 644. C.Vlassopoulou, *BCH* 135 (2011) 119-135 (ph.), reports that in the New Acropolis Museum this inscribed base has now been joined to the Kore MAcr 683, as proposed by A.E.Raubitschek, *ABSA* 40 (1939/40) 24/25. She reprints the *IG* text with a new drawing. The statue stands to the right on the base and Vlassopoulou favors the view that it was the offering of Lysias, while Euarchis, a male friend or associate, dedicated a smaller marble figure on the left, 'le premier à l' occasion du début d'une activité, le second en dîme du produit d'une activité qui pourrait être la même.' She provides details on the fixing of this statue in place and attributes another, smaller fragment of the lower part of a marble Kore (MAcr 462) to the same base on the left. Stylistic analysis of the two sculptured figures with parallels in marble and terracotta.

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68. **Athens. Commemorative epigram by a victorious poet, ca. 500-470 B.C.** *IG* I³ 833bis. *CEG* I 270. *SEG* LI 45.* Z.P.Biles, *Mnemosyne* 64 (2011) 183-205, translates this epigram after opting for Hansen's *CEG*, rather than Lewis' *IG*, version, and offers a detailed analysis in the context of epinician poetry and dedicatory inscriptions. Biles takes [πρô]τον in L. 1 to mean the poet's first ever career victory. The tone of L. 3, πλείστοις, is assertive and finds a good parallel in *IG* II² 6004. L. 4, π[ερ]ὶ τρίποδος, evokes Homeric agonistic motifs. The overall antagonistic tone of the poem suggests an environment of pan-Hellenic rivalry, known, e.g., from the inscription of Damonon, *IG* V.1 213. Noting the absence of a divine recipient, the author proposes to intepret [εὐχσ]άμενο[ς] in L. 3 in its secular sense 'to say (proudly, accurately, contentiously)'. This creates an ambiguity that is further augmented by the poet's description of the monument as a hόρος (L. 2), which is almost sacrilegious given that the monument was set up in Athena's sacred precinct. Biles concludes: 'Offering his announcement using the formulae of dedicatory ritual and language, [the poet] nevertheless delivers a message that asserts his poetic accomplishments and contains an implicit challenge to other poets' (203).

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69. **Athens. Altar of Apollo Pythios dedicated by Peisistratos, son of Hippias, 522/1 B.C.** *IG* I³ 948. *SEG* LIX 73;* LX 3. In *DEE* (May 2011) (ph.), C.Charami and V.Bardani report the discovery of a small joining fragment (inv.no. Α 13142) filling out the text of Πυθίο ἐν τεμένει, in excavations of the Greek Archaeological Service at 3 Ιωσήφ των Ρωγών Street. This fragment has now been transferred to the EM and joined to EM 6787. Discussion of the findspot of the other fragments and their

importance for the location of the sanctuary of Apollo Pythios. This discovery is also mentioned by A.P.Matthaiou, in *Ἔπαινος Beschi* 267 (see our lemma no. 36).

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70. Athens. **Choregic dedication for the Thargelia, ca. 440-420 B.C.** P.Bougia, *AD* 60 (2005) B.1 [2013] 83/84, briefly reports the discovery of two inscribed bases in salvage excavations of the Greek Archaeological Service at 9, Ιωσήφ των Ρωγών street (texts in majuscules), which, along with the famous altar of Peisistratos *IG* I³ 948 (our lemma no. 69), and other choregic monuments for the Thargelia discovered in the vicinity, constitute evidence for the proximity of the sanctuary of Apollo Pythios (see our lemma no. 36); thus also, A.P.Matthaiou, *Ἔπαινος Beschi*, 262. The earlier dedication is an orthogonal white marble base bearing dowel holes on the upper surface and the base of an Ionic column for the support of a tripod; inv. no. Λ 7538. In a detailed study ed.pr., A.Makres, *AD* 65-69 (2010-2014) A´ [2015] (ph.), compares the inscription to *IG* I³ 965/966, and comments on the festival, the topography, and the names, the second of which, Ἰθαιγένης, is not attested in Athens. In a supplement, E.P.Sioumbara, *ibid.* (dr.), offers a minute analysis of the architectural form of the monument, reconstructing a tripod of about 2 meters, and dating stylistically the monument to ca. 430-420 B.C. See also our lemma no. 165.

[------]ος Μνεσάρχο Ἀχαρνεύς stoichedon
[ἐχορέγε] Ọἰνεΐδι Κεκροπίδι παίδον
[------] Ἰθαιγένος ἐδίδασκε

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71. **Athens. Choregic dedication of Aristokrates, ca. 420 B.C.** *IG* I³ 964. *SEG* XXXII 24;* LI 9; LV 31 (a); LVII 46. A.P.Matthaiou, in *Ἔπαινος Beschi* 261, 268, evaluates the arguments in favor of identifying this inscription with the dedication of Aristokrates son of Skellios mentioned in Plato, *Gorgias* 472 a-b.

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72. **Athens. Choregic dedication for the Thargelia, late 5th cent. B.C.?** *IG* II² 3029. *SEG* XXVI 216; LI 9; LVII 46. A.P.Matthaiou, in *Ἔπαινος Beschi* (our lemma no. 36) 262, proposes to identify this monument, now housed in the Theater of Dionysos, with the choregic monument described by S.A.Koumanoudes, *PAAH* (1873/4) 23, as having been found by P.Demetriou while excavating the foundations for his house on the banks of the Ilissos River west of the bridge leading to the First Cemetery of Athens. After examining the stone, Matthaiou notes that it is compatible with the physical description given by Koumanoudes, who did not publish a text. For the physical form of the base, see P.Amandry, *BCH* 100 (1976) 44-48 (ph.); *SEG* XXVI 216. Matthaiou also observes that the stone rests now in the Theater of Dionysos together with *IG* II² 3065-3067, all three of which were found in the same area near the Ilissos probably in a house near that of P.Demetriou. In *PAAH* (1872/3) 25, Koumanoudes notes that these three had been moved for public viewing to the Theater of Dionysos. On 267 Matthaiou dates the lettering and the format to the last quarter of the 5th cent. B.C. and offers the following new text.

Πυθόδωρος Μελανθίο [ἐχορήγε - - -ιδι, - - - ιδι]
Τελεσίας Ἡγησίλεω [ἐδίδασκε]
Λαμπρίας Εὐχαρίδο η[ὔλε]

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73. **Phaleron. Dedication of Xenokrateia in the sanctuary of Kephisos, late 5th cent. B.C.** *IG* I³ 987. *SEG* LIII 68; *LIV 78. E.Voutiras, in *Ἔπαινος Beschi* 49-58 (ph.), concludes that in the relief, Xenokrateia is shown handing over her son Xeniades to the river god Kephisos so that he may oversee his growth to adulthood. The phrase διδασκαλίας τόδε δῶρον means that she expresses her gratitude to the gods for the teaching she had received in order to educate her son. The monument and the foundation of the sanctuary probably took place soon after the Spartan fortification of Dekeleia in 413 B.C. when the inhabitants of the Attic countryside were forced to stay within the Long Walls.

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74. **Athens (Asklepieion). Boundary stone of a shrine, late 6th/early 5th cent. B.C.** *IG* I³ 1070. After autopsy of this white marble stele (inv.no. NK 31, found in the area of the Asklepieion), A.P.Matthaiou, *art.cit.* (our lemma no. 170) 191 no. 3, 196 (dr.), produces the following improved text:

hόρο[ς]
τô τ[ε]μέ[ν]ος

For the inscription on side B of the stele, and a cultic analysis of the two texts, see our lemma no. 54.

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75. **Peiraieus. Boundary stone of the commercial area, 5th cent. B.C.?** K.Kaza-Papageorgiou, *AD* 61 (2006) B.1 [2014] 196, briefly reports the discovery of this inscription reused as building material in the wall of a small, later structure near the foundations of a possible candidate for part of the emporion of Peiraieus in excavations of the Greek Archaeological Service at the intersection of Akti Miaoulis, Botsari, Hatzikyriakou, and Flessa streets. Excavated in this same area are the remains of the street-grid of Peiraieus from Classical through Roman times.

ἐμπορίο
καὶ hοδô
hόρος

[K.-P. provides the following, slightly restored, majuscule text: ΕΜΠΟΡΙΟ[Υ] | ΚΑΙ ΗΟΔΟ[Υ] | ΗΟΡΟΣ. Nevertheless, despite the fact that she provides no date and no ph., the parallels of *IG* I³ 1101 A/B make the epigraphic transcription above all but certain, Papazarkadas and Stroud].

76. **Vouliagmeni. Rupestral inscription, Archaic.** A.K.Makres, G.E.Malouchou, A.P.Matthaiou, *DEE* (December 2011) (ph.), report that they carried out autopsy of an unpublished rupestral inscription first spotted by a local resident at the site Φασκομηλιά.

77. **Sounion (Agrileza Valley). Rock-cut inscription, 5th cent. B.C.?** *SEG* XLVI 76. C.Taylor, *art.cit.* 106/107 (our lemma no. 6), wonders whether the inscribed phallus 'marks a boundary (*horos*) like a herm', hesitantly suggesting that the letter H 'could be some kind of labelling mark like that on *horoi* 15-19 on Alepovouni' [The author probably thinks of h(όρος), Papazarkadas].

78. **Athens. State casualty lists, 490 B.C. and later.** *SEG* LI 49. N.T.Arrington, *ClAnt* 30 (2011) 179-212 (ph.), provides a detailed, copiously illustrated study of the annually inscribed lists of war-dead at Athens, exploring their commemorative dynamics and the 'collective Athenian response to defeat and death in the fifth century.' Among the many topics included are the contents of the lists, their organization, physical form and dimensions, chronology, the role of decoration and relief sculpture, geographic and tribal rubrics, epigrams, the topographic and cultural significance of the setting in the demosion sema (cf. *SEG* LX 11), the burial ceremony, procession, and funeral oration. Through these monuments and their accompanying ceremonies, 'the Athenians laid the cognitive groundwork for an ideology that facilitated their return, year after year, to the fields of battle.' Political and economic reasons contributed to this resilience, 'but embedded among these explanations are cultural factors, mentalities that were shaped in part by the casualty lists' (208).

79. **Marathon? (now in Loukou). Athenian casualty list of the tribe Erechtheis from the battle of Marathon, 490 B.C.** See our lemma no. 269.

80. **Athens. Casualty list of Athenian cavalrymen for battles at Tanagra and Spartolos, 429 and 426 B.C.?** *SEG* XLVIII 83; LX 118.* A.P.Matthaiou, in *Six Greek Historical Inscriptions* 83-91, returns to this inscription, which almost 20 years after its discovery remains unpublished, offering important prosopographical notes that indirectly attest to text not so far reported. Of the entries in the Ionic script he discusses three members of the tribe Οἰνῃΐς, namely Ἀστεῖος, [Στ]ησα[γ]όρας (?), possibly a member of the family of Miltiades and Cimon, and Ἠλεῖος, possibly Cimon's son. He also identifies Μενέξενος of Πανδιονίς with Menexenos, grandfather of the speaker of Isaios' *Against Dikaiogenes* 42, who according to the speech had died as a phylarch in the battle of Spartolos (see already *SEG* LIX 77). Of the cavalrymen whose names were inscribed in Attic script, Matthaiou tentatively identifies Χσάνθιππος of the tribe Ἀκαμαντίς as a member of the family of Perikles, possibly his nephew, and hιπποκλείδες of the tribe Αἰαντίς as a possible descendant of the eponymous archon of 566 B.C. He also raises possible family connections for Ἀρίστυλλος of the tribe Κεκροπίς, and Λυσίβιος of Ἀντιοχίς. The lettering of the Ionic-script entries suggests a date ca. 450-425 B.C., the Attic lettering a date in the 420s. On the basis of his identification of Menexenos, Matthaiou is inclined to date both

Spartolos and Tanagra in 429 B.C., unless the concurrent appearance of two chronological distinct battles can be accounted for by the fact that the monument was not public. Furthermore, Matthaiou dissociates the battle mentioned in the epigram from the battle of Megara of 409/8 B.C. It could be any of the battles fought at Megara between 431 and the capture of Nisaia in 424 B.C. Alternatively, the epigram could refer to Spartolos since the expression Ἀλκάθοο παρὰ τείχεσιν could tally well with Thucydides 2.79.2, ἧς ἐπεξελθούσης ἐκ τῆς Σπαρτώλου ἐς μάχην καθίστανται οἱ Ἀθηναῖοι ὑπ᾽ αὐτῇ τῇ πόλει: i.e. 'the name of the citadel of Spartolos was also Alcathos' (90).

81. **Athens (Kerameikos). Epitaph of Hegeso, ca. 429 B.C.?** *IG* I³ 1289. *SEG* LI 17; LII 209. M.Weber, *Thetis* 18 (2011) 69-75 (ph.), associates the marble lekythos of the National Archaeological Museum inv.no. 1044 with the basis that supported the well-known pedimental stele of Ἡγησώ. Stylistic analysis of both the lekythos and the stele entice Weber to suggest that '[a]ls spätestes Datum für den Grabstein für Hegeso ist der Beginn der Pest von 429 v. Chr. zu erwägen' (75).

82. **Athens. Καλός inscription, 5th cent. B.C.** Rectangular stone base with a circular cutting in the upper surface, inv. no. 7541. Found in salvage excavations of the Greek Archaeological Service at Ιωσήφ των Ρωγών Street 9, with our lemmata 70 and 165. Ed.pr. P.Bougia, *AD* 60 (2005) B.1 [2013] 84, 'archaic letters.'

Χαρμί|δες κα|λός

83. **Peiraieus. Public weight, date?** K.Axioti, *AD* 61 (2006) B.1 [2014] 190, briefly notes the discovery of this [lead?] weight with a representation of a turtle in relief, inscribed ΔΕΜΟ, in excavations of the Greek Archaeological Service at El. Venizelos Street 76; no further details [The pre-Euclidean script probably suggests a date in the 5th cent. B.C., Papazarkadas].

84. **Athens. Ostrakon, 480s B.C.** *Agora* XXV 1071. As part of her thesis that ἀτιμία was not always a well-defined legal category, but was culturally construed, P.E.van 't Wout, *ZPE* 176 (2011) 126-130, claims that, if descriptive, this ostrakon, [- - -]ς ἄτιμ[ος], sarcastically echoes the complaint of a member of the elite that he was being treated unfairly under democracy. If so, the unknown aristocrat with these feelings of underappreciation might have been the Alcmeonid Καλλίξενος, son of Ἀριστώνυμος. The ostrakon, however, could equally well reflect the aggressive use of the term ἄτιμος in legal inscriptions in a descriptive way, 'let X be ἄτιμος'. See also our lemmata nos. 15, 207, and 1613.

85. **Athens. Vase inscription, 6th cent. B.C.** Fragment of a large vessel (krater?), with a graffito on the exterior, found in excavations south of the Olympieion. Ed.pr. M.Mitsos, *Hesperia* 16 (1947) 262 no. 4 (ph.); cf. our lemmata nos. 89, 213-219 for other sherds excavated in the same place and

speculation about the context. 'The first two letters at the beginning apparently were carved by the inscriber in his effort to begin his inscription at this point.' [Attic lambda] For the verb in L. 4, Mitsos cites e.g. *SEG* IX 752, 757, 761, 746. '[D]iscovered in the foundations of the gate-shaped structure to the northeast of the rocky mount . . . it is hard to state whether it has any relation to the sanctuary [of Apollo Pythios]. In the same area were found the sherds on which inscriptions 5-9 are inscribed, and evidently these inscriptions contained the names of those who had dedicated them to the sanctuary.'

ΛΤ
Λεοδάμας
ὁ Κυζικενὸς
ἔλθε

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86. **Athens (now in Florence). Inscriptions on the Francois vase, ca. 570 B.C.** For brief discussion of some of the labels and excellent color photos, see G. Hedreen, *Hesperia* 80 (2011) 491-510 (ph.).

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87. **Athens (Acropolis). Dipinto, ca. 540 B.C.** Beazley, *ABV* p. 667. Immerwahr, *CAVI* no. 999. P.A.Marx, *AK* 54 (2011) 21-40 (ph.; dr.), offers a minute analysis of this fragmentary black-figure neck-amphora of Panathenaic shape, now in the National Archaeological Museum, inv. no. NM Acr. 923. On side A an armed Athena between cock columns, with an inscription over the left cock, traditionally restored as hιποκλ[ε̃ς] or [h]ιπο[κλείδες]; cf. Traill, *PAA* no. 538235. This is an 'otherwise unknown. . . *kalos* name. The letter forms . . . belong to the mid-6th century B.C.' (26). On side B, which Marx identifies as the scene of the contest between Athena and Poseidon (28), an inscription running downwards reads [h]ιπο[- - -], probably [h]ιπο[κλείδες] or [h]ιπο[κλε̃ς].

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88. **Athens. Dipinto, ca. 520-510 B.C.** Fragment of a black-figure cup with a scene of three women following a person wearing a himation, and in turn followed by a bearded man holding a scepter. Ed.pr. E.Stasinopoulou-Kakarougka, *AD* 61 (2006) B1 [2014] 46/47 (ph.), attributes this work to the potter Psiax, and speculates that it must have come from the Acropolis. The man is identified by a retrograde label: Πλοῦτος.

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89. **Athens. Dipinto, end of 6th cent. B.C.** Round base of a vase (?), with an inscription painted in black around the circumference of the bottom, found in the same place as our lemmata nos..85, 213-219. Ed.pr. M.Mitsos, *art.cit.* (see our lemma no. 85) 262/263 no. 5 (ph.), who speculates on the name 'not found on Attic inscriptions.' Traill, *PAA* 601495 'Status ? (f.)': Λάμνε

90-109. Athens. Inscribed pottery from a private house, late 6th/early 5th cent. B.C. K.M.Lynch, *The Symposium in Context. Pottery from a Late Archaic House near the Athenian Agora* (*Hesperia* Suppl. 46) (Princeton 2011), offers an exhaustive contextual analysis of the pottery found in the closed deposit of well J 2:4, north of the Agora square. Below we can but present the inscribed examples:

90: **Kalos-inscriptions, ca. 500** B.C. Lynch 195/196 no. 23 (ph.; dr.). Omphalos phiale in Six's technique (inv. no. P32414), with decoration of six spotted cattle walking to right, and inscriptions added in red around cattle. One inscription certainly reads καλός, two further possibly so, although each one misses a single letter; an illegible letter survives of a fourth inscription. On 162 Lynch wonders about the possible religious use of the phiale, in which case '*kalos*... may refer to the beauty of the gift being made to a deity.'

91: **Graffito, ca. 500** B.C. Fragmentary skyphos of Heron Class, inv. no. P 33197. Lynch 200/201 no. 30 (ph.); graffito on underside: A[- - -].

92: **Graffito, ca. 500-480** B.C. Fragment of rim and wall of a cup-skyphos, Ure's Class K2, inv. no. P 32803. Lynch 214 no. 63 (ph.); graffito on wall [- - -]ΔI.

93: **Dipinto, ca. 510-500** B.C. Red-figure pelike, inv. no. P 32418, attributed by Lynch 128/129, 224-227 no. 84 (ph.; dr.), to the Pezzino Group, amongst others on the basis of the dipinti. Side A: bearded male holding a barbitos; basket hanging from the instrument, above which inscription is painted in red: IKI[- - -]. Side B: vomiting youth leaning on staff; vertical inscription under elbow: EIOI. 'The man sings a well-enunciated tune, IKI[, while the youth grunts EIOI'.

94: **Kalos-inscription, 510-500** B.C. Fragmentary type B or C cup, inv. no. P 33221, published by Lynch 229/230 no. 88 (ph.; dr.). Tondo has a partly preserved long jumper, with inscription to the left of head reading [- - -]AO[- - -]; to the right of head: καλός.

95: **Kalos-inscription, 500-480** B.C. *SEG* XLVI 109. Lynch 81/82, 230-232 no. 89 (ph.; dr.), attributes this cup (depiction of a skyphos-holding male komast) to the Ambrosios Painter, reads ho παῖς : καλός, and discusses the punctuation and the arrangement of the letters of the dipinto.

96: **Kalos-inscription, 500-480** B.C. *SEG* XLVI 110. Lynch 82, 232/233 no. 90 (ph.; dr.), attributes this cup (depiction of a wreath-wearing youth carrying pieces of meat) to the Ambrosios Painter, reads ho παῖς : καλός, and compares the cup with our lemma no. 95.

97: **Dipinto, ca. 500-480** B.C. *SEG* XLVI 111. Lynch 85, 234/235 no. 91 (ph.; dr.), publishes this cup (tondo scene of a youth squatting inside a large vessel), said to be in the Manner of the Euergides Painter by virtue of the clockwise dipinto: προσαγορεύο. It is unclear

whether the youth addresses the viewer, 'I address you!', or this is merely a convivial 'I greet you!', like the common χαῖρε-inscriptions of the Little Master cups.

98: **Dipinto, ca. 500 B.C.** *SEG* XLVI 11bis. Lynch 86-88, 235/236 no. 92 (ph.; dr.), offers a new detailed publication of this cup (owl in tondo), dissociating it from the Sabouroff Painter, and transcribing the inscription as ΕΛΟΧΟΣΕΝ. At 87/88, she suggests that the dipinto should be expanded to ἐγὼ χοῦς ἤν (a suggestion of M.Steinhart), or ἐγὼ χοῦς ἦν. 'The first reading translates "Look! I am a chous"; the second, "I was being a chous".' Given that this cup has a volume that is 3/16 of a chous, Lynch proposes a humorous interpretation similar to that proposed for the Argive *SEG* XI 306. Alternatively she proposes a connection with the speed-drinking contest of Χοές, the second day of the Anthesteria festival. Lynch would also consider a secondary joke related to the similarity of the word χοῦς to the sound made by an owl.

99: **Dipinto, ca. 500-480.** Lynch 88, 237 no. 93 (ph.; dr.) publishes the type C cup inv. no. P 32431, which depicts an eight-spoke wheel with eight black-glazed sections, each one of which has a letter in red paint. Counterclockwise, the first three letters probably are O, K, and T or A. 'If it is a T then this may be a word with an οκτ-prefix written retrograde around the wheel' (88). The fifth letter is a certain Γ. No word commends itself.

100: **Graffito, 500 B.C.** Torus disc foot of a Type C cup, inv. no. P 33242. Ed.pr. Lynch 260 no. 138 (ph.); retrograde graffito on underside: ΕΑ

101: **Graffito, 500-480 B.C.** Torus disc foot of a Type C cup, inv. no. P 33245. Ed.pr. Lynch 260/261 no. 139 (ph.); graffito on underside: Ν

102: **Ownership graffito, ca. 475 B.C.** Lower fragment of a Vicup, inv. no. P 33262. Ed.pr. Lynch 261/262 no. 140 (ph.; dr.), offers a majuscule version of this graffito:]ΥΜΒΡΟΣΕΜ[Ι]. 'Inscription is an owner's name: "I am]umbros's [cup]." The name as preserved is not attested in Athens.' (261). [One thinks of the graffito *Agora* XXI F84, [Σ]ισύ<μ>βρες; we should read [Σισ]ύμβρος ἐμ[ί]. Papazarkadas.] At 175/176, Lynch observes that the find-spot of the pot 'not from well J 2:4 but from the stratum of Persian destruction debris in the southern part of the house' should dissuade us from identifying this man as the owner of the house.

103: **Graffito, ca. 500 B.C.** Black-glazed stemmed dish, inv. no. P 32397. Ed.pr. Lynch 263 no. 144 (ph.; dr.); graffito on underside: ΑΜΑ

104: **Graffito, ca. 500 B.C.** Fragmentary black-glazed salt cellar, inv. no. P 33244. Ed.pr. Lynch 265 no. 148 (ph.; dr.); graffito on underside: Ν

105: **Graffito, ca. 500 B.C.** Intact black glaze salt cellar, inv. no. P 32401. Ed.pr. Lynch 266 no. 150 (ph.; dr.); graffito on underside: ΟΣ

106: **Graffito, ca. 500-475 B.C.** Lower fragment of a bowl, inv. no. P 33254. Ed.pr. Lynch 267 no. 152 (ph.; dr.); graffito on underside: N

107: **Graffito, ca. 525-500 B.C.** One half of a black-glazed disk, inv. no. P 33246. Ed.pr. Lynch 272/273 no. 168 (ph.; dr.); graffito on top: Π

108: **Vase inscription, ca. 510-480 B.C.** Fragment of foot and lower wall of a water jar, inv. no. P 33258. Ed.pr. Lynch 279 no. 179 (ph.): 'on underside marked with chalklike substance: N'

109: **Graffito, ca. 525-480 B.C.** Fragmentary lamp, inv. no. L 6014. Ed.pr. Lynch 286 no. 194 (ph.); graffito on bottom: EM or ΣE

110-115. **Athens. Graffiti on transport amphoras.** The transport amphoras from well J 2:4 are presented in detail by M.L.Lawall, in K.M.Lynch, *The Symposium in Context, op.cit.* (our lemmata nos. 90-109) 295-326. We note the following inscribed fragments:

110: **Graffito, late Archaic.** Shoulder fragment of a Chian amphora, inv.no. P 33260. Ed.pr. Lawall 303 no. A10 (ph.; dr.), reads either ΣΠΕΜΔΟΙ̣ or ΣΠΕΝΔΟΜ̣ 'to be restored as σπένδομαι (I am poured?).' [Tempting as it is, restoring some form of Σπένδων should be resisted since the name has a limited chronological distribution in the Roman Imperial period. One wonders whether we should read [Ἀ]σπένδο (genitive of origin?) followed by some other word. Papazarkadas.] Lawall further indicates illegible traces of a second line higher on the shoulder.

111: **Graffito, late Archaic.** Fragment of the shoulder and the neck of a Southeastern Aegean amphora, inv.no. P 35208. Lawall 306 no. A15 (ph.; dr.), notes the preservation of a single letter: A

112: **Graffito, late Archaic.** Upper fragment of a Northern Aegean amphora, inv. no. P 34788. Lawall 309 no. A19 (ph.), notes the existence of the graffito MA in ligature followed by O, on the neck between the handles.

113: **Graffito, late Archaic.** Unattributed body sherd, inv.no. P 34793. Lawall 315 no. A33 (ph.): A or Δ

114: **Graffito, late Archaic.** Unattributed body sherd, inv.no. P 35207. Lawall 315 no. A34 (ph.): E

115: **Graffito, late Archaic.** Unattributed body sherd, inv.no. P 35205. Lawall 315 no. A35 (ph.): K

115 bis. **Marathon. Two graffiti, ca. 500-475 B.C.** *CVA*, *Greece* 7, 43/44, no. K 555. Black-figure kylix found in a tomb in the Classical cemetery of Marathon (area of Skorpio Potami); decoration of a dancing maenad in the interior and two scenes of reclining Dionysos and Ariadne in the exterior. Ed.pr. P.Valavanis, in I.K.Promponas, P.Valavanis (edd.), *Εὐεργεσίη. Τόμος χαριστήριος στον Παναγιώτη Ι. Κόντο* (Athens 2006) II 507-518 (ph.; dr.). A graffito in the interior reads: ⟦Χρυσονίδες ἔθεκεν Θ[εοῖς?]⟧; approximately 35-50 years later a second inscription was carved under the foot of the vessel: ⟦Κύλον ἀνέθεκεν Θεοῖς⟧. Both inscriptions were erased before the deposition of the kylix in the tomb. The first name is a hapax. The second name is known but the dedicant cannot be identified. On the basis of the findspot, ed.pr. speculates that the kylix had been originally dedicated in the Δήλιον of Marathon, or, less likely, in the cave of Pan and Nymphs at Oinoe.

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116. **Athens. Vase inscription (potter's signature), 440-430 B.C.?** Beazley, *ARV²* 1302.1. In *Ἔπαινος Beschi* 357, M.Tiverios speculates that if the potter's name on this red figure sherd from the Acropolis (close to the Penelope Painter) is to be read as [. . .Ξ]ΕΝΟΣ | [ἐκεράμ]ευσε (G.C.Richards, *JHS* 14 [1894] 196), he may have been a slave.

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117. **Peiraieus. Decree on regulations for the sanctuary of Asklepios in Peiraieus, early 4th cent. B.C.?** *IG* II² 47. *LSCG* Suppl. 11; *SEG* LI 10; LII 16; LIII 365, 2191; LVIII 1958; LX 48. S.Hitch, *art.cit.* (our lemma no. 34) 122-124, cites and translates LL. 23-30 of this decree, which she considers a prime example of exegesis as an embedded speech act in inscribed law. Papazarkadas, *Land* 42/43, restores LL. 29/30 as θύεν τὰ προθύματα ἃ ἐξηγἔται [Εὐ]θύδη|μος ἀπὸ τοῦ ἀργυρίο τὸ ἐκ τὸ λιθοτομε[ί]ο [τοῦ] θ|[ε]ὸ ἐξαιρομένο, and translates accordingly, claiming that this is another case of rental from a consecrated quarry being set aside for the funding of a sacrifice. In light of his analysis of *SEG* XXVI 121 (our lemma no. 128), he further speculates that the quarry in question could have been consecrated to Asklepios during the Peloponnesian War. On 88 note 305, he argues that LL. 31/32 suggest that building activity in the shrine would have been funded by surplus rental.

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118. **Athens. Nikophon's law on silver coinage, 375/4 B.C.** *SEG* XXVI 72; LVIII 88.* S.Psoma, *RBNS* 107 (2011) 27-36, proposes, as a new restoration at the end of L. 9, the adjective ἔκ[τυπον], modifying χαρακτῆρα and forming the last word of the protasis, 'meaning *in relief* thus stamped.' She argues that in LL. 16-18 the law mandates acceptance of such coins as legal tender in Athens and that they remained so at least until the introduction of the *pi*-style tertadrachms in 353 B.C.

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119. **Athens. Law concerning Hephaistos, Athena Hephaisteia, and silver coinage, 354/3 B.C.** *SEG* LIV 114; LX 141. Agora I 7495. Unpublished. J.H.Kroll, *Hesperia* 80 (2011) 229-259, with the permission of J. McK. Camp and M.B.Richardson, who will publish the ed.pr. of this inscription, prints the following translation of one passage: 'In order that private individuals get back the minted silver as quickly as possible, let the *epistatai* compel the slaves in the mint every day to do the work

[- - - - - *gap of 45-55 letter-spaces, with many traces of letters* - - - -], until those who brought in (the silver[?]) receive it back.' No Greek text available.

Kroll suggests that the gap contained a phrase that defined the slaves' work (*erga*), i.e. 'the work of striking the silver with a new type.' He interprets this passage to mean that on the proposal of Epikrates the Athenian state, in order to produce revenue for the διοίκησις in the financial crisis following the Social War, recalled all Athenian silver coins in circulation in preparation for a massive reminting leading to the issuing of new pi-style coins. Presumably, the new coins will be issued as soon as possible with an exchange rate that will yield a significant level of public income. Many other details of the reminting process must await full publication of Agora I 7495, but Kroll observes that 'the success of the reminting program is documented by the disappearance of nearly all earlier 4th-century tetradrachms from circulation in Attica' (240), and the beginning of the new pi-style coinage in 353 B.C. The rest of his paper is devoted to an examination of the phases, style, chronology, aesthetics, and other aspects of this coinage, which remained legal tender in Athens until the first decade of the 2nd cent. B.C.

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120. Eleusis. Decree concerning the Sacred Orgas, 352/1 B.C. *IG* II² 204. *IG* II³.1.292. *SEG* LIV 115,* 525; LVI 17, 29; LVIII 17. *I.Eleusis* 144. Rhodes-Osborne, *GHI* no. 58. Papazarkadas, *Land* 244-259, traces the prehistory and the history of this disputed territory, including the consultation of the Delphic oracle by the Athenians during the Third Sacred War, at a period when their Phocian allies controlled Delphi. From close analysis of this inscription he reconstructs the process, the personnel, and the timing of setting boundary stones on the territory; the sacred character of the land and its Eleusinian affiliation; the prospect of leasing parts of the Orgas and devoting the proceeds to the building of a porch for the Telesterion at Eleusis; and the involvement of the Athenian military in the protection of the sacred property. He concludes that the whole affair was an anti-Megarian Athenian ploy aiming at recognizing the status of the Sacred Orgas as land consecrated to Athenian divinities. See also our lemma no. 128.

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121. Athens. Treaty with Philip II (?), 338/7 B.C. (?). *IG* II² 236. *IG* II³.1.318. *SEG* LIX 109.* Rhodes-Osborne, *GHI* 76. S.Sprawski, in S.Ruciński, K.Balbura, K.Królczyk (edd.), *Studia Lesco Mrozewicz ab amicis et discipulis dedicata* (Poznan 2011) 369-376, is agnostic about the identity of this document with the agreement reached with Philip at Corinth (noting the doubts of Worthington; cf. *SEG* LIX 109), but takes the list of parties to the oath as more general evidence for the relations between this monarch and his allies near the end of his reign. The fact that the Thessalians have the highest number accompanying their entry in the list could suggest that Philip rewarded his old allies with prominent representation in the League of Corinth. Sprawski also speculates about the significance of the inclusion of the Perrhaiboi in the list (fr. b., L. 11: [Πε]ρραιβῶν) with regard to their status and relations with the Macedonians.

122. Mounychia. **Law on repairs to the walls of Peiraieus, ca. 337 B.C.** *IG* II² 244. *IG* II³.1.429. *SEG* LVIII 17, 101.* A.M.Theocharaki, *art.cit.* (our lemma no. 39) 117, 120, analyzes LL. 12/13 and 43 of this law, especially ὅπως δ' ἂν καὶ χρήματα εἰς τὰ [ἔργα. . .] and ἐκ τοῦ προτέρου νόμου, for the possible connection between the works in the Peiraieus and the funding and rebuilding of the circuit wall of the city that 'might have been part of a broader legislative provision.' For possible use of stone blocks in the core of a circular tower at Mounychia, see 123, note 134.

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123. Athens. **Law and συγγραφαί on rebuilding the walls of Athens and Peiraieus, 307/6 B.C.** *IG* II² 463 + *Agora* XVI 109. *SEG* LVIII 116.* A.M.Theocharaki, *art.cit.* (our lemma no. 39) 121-125, quotes, translates, and discusses the following passages that appear to provide evidence for the first systematic application of all-stone construction in the walls of Athens at this time, LL. 38/39, 41/42, 47/48, and 104. She then adduces at least 25 different, specific examples of this type of construction in the surviving, excavated remains of the circuit wall of the city, illustrated by means of a plan and ph. Among the specifications of this inscription discussed here are the dimensions of the blocks, LL. 41/42, correlated with measurements of existing wall blocks; terminology such as λιθολόγημα, LL. 47/48, ἁμαξιαῖοι λίθοι, LL. 45/46, καταστήγματα, γεισηποδίσματα, and στόχοι, LL. 51/52, 59, 113/114. Theochoraki, 125, note 140, proposes that the διατείχισμα mentioned in LL. 52-54, traditionally placed along the crest of the three western hills of the city must now be sought elsewhere, for the existing remains in that location are no earlier than ca. 300-280 B.C., D.H.Conwell, *Connecting a City to the Sea: The History of the Athenian Long Walls* (*Mnemosyne* Suppl. 293) (Leiden 2008) 178-182, for which see *SEG* LVIII 116.

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124. Athens. **Decree in honor of Poseidippos, 299/8 B.C.** *IG* II² 641 + 818. *SEG* LII 105;* LIII 104, 109, 582; LVI 12; LVII 3, 137. W.T.Loomis, S.V.Tracy, *HSCP* 106 (2011) 341/342 (ph.), point out that a squeeze labeled 'Nat Mus Room 8' in the collection of Sterling Dow (see our lemma no. 1603) joins with a squeeze of *IG* II² 641 to provide the missing ends of LL. 1-3 on the upper right part of the stone. Koehler had read these letters in 1877 (*IG* II 297) as part of the stone but in *IG* II² (1931) Kirchner reported that they had been broken off and lost. In 2003 Tracy (*SEG* LIII 109) identified *IG* II² 818 ('In museo nat.' Kirchner) as the fragment bearing these letters but could not find it in the EM. On the basis of the label on Dow's squeeze, the authors suggest that 'we should look for the stone in the National Archaeological Museum, where he [Dow] made his squeeze in the 1930s.'

The decree has now been included in the new corpus of post-Euclidean inscriptions as *IG* II³.1.844.

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125. Athens. **Recognition decree for the Soteria at Delphi, 250/49 B.C.** *IG* II² 680. *Syll.*³ 408. *SEG* XLVIII 109;* LIX 40. A.J.Bayliss, *op.cit.* (our lemma no. 2) 200-204, translates LL. 5-13 of this decree, and reexamines it in conjunction with *Syll.*³ 398, 402, and *F.Délphes* III.1.483, rejecting the idea that the absence of any mention of a fleet discredits Pausanias' description of Athens' stand at Thermopylai against the Gauls in 279 B.C. (Pausanias 1.3.5). '[T]he Athenian document is stretching

the meaning of the reference "to the barbarians who were marching against the Greeks" [LL. 9/10] to its limits in order to imply that [the Athenians] actually shared in the salvation of Delphi' (202).

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126. **Athens. Decree regulating the cult of Apollo, 129/8 B.C.** *SEG* XXI 469; LVII 113;* LIX 2055. *LSCG Suppl.* 14. E.Stavrianopoulou, in A.Chaniotis (ed.), *Ritual Dynamics in the Ancient Mediterranean: Agency, Emotion, Gender, Representation* (Stuttgart 2011) 92-103, reprints and translates this text in her study of the ways tradition was used to legitimize ritual change (cf. *SEG* LX 91 for her similar take on the state sacrificial calendar). The decree was part of Athens' new cultural policy after 167 B.C., which is also manifest in *F.Delphes* III.2.69. Despite repetitive assertions of preservation of ancestral customs (πάτριόν ἐστι καὶ ἔθος, τὰ πάτρια etc.), the decree invented tradition, and its recording ensured that future innovations were going to become part of tradition.

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127. **Eleusis. Decree in honor of the daduch Themistokles of Hagnous, 20/19 B.C.** *I.Eleusis* 300. *SEG* XXX 93; XLII 110*; LII 534; LIV 305. In her discussion of this document as evidence for a major contemporary religious reform, S.B.Aleshire, *art.cit.* (our lemma no. 35) 562-566, argues that since Θεμιστοκλῆς is nowhere recorded as priest of Poseidon Erechtheus, [Plutarch] *Lives of the Ten Orators* 843C, διετάξατο δὲ καὶ τὴν ἱερωσύνην τοῦ Ποσειδῶνος Ἐρεχθέως, must mean that Themistokles 'reorganized', rather than 'undertook', the said priesthood. Themistokles could therefore have been the main instigator of the archaizing reform in question. But if so, Lambert, *ibid.* 569, responds, one wonders why 'the decree mentions only the Kerykes and not the wider reform'.

I.Patera, *art.cit.* (our lemma no. 27) 123, interprets the ἔκπληξις of LL. 34-37 as referring to the admiration felt by the participants in the festival.

D.Sourlas, *art.cit.* (our lemma no. 164) 171, observes that the new inscribed dedication of Themistokles shows that in 20/19 B.C. he was about 52-53 years old, not 40 years old as hitherto believed.

C.P.Jones, *art.cit.* (our lemma no. 21) 81, reproduces and translates LL. 61-67, which manifest the honorand's zeal in preserving the ancient rites that his family had been trusted with since the time of their famous ancestor, the 5th-cent. B.C. Themistokles. For Jones this mentality might have been characteristic of the reasoning behind the alleged decision of some descendants of the famous Themistokles to strip Julius Nicanor of some of his titles, especially that of Νέος Θεμιστοκλῆς.

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128. **Athens. Decree on the restoration of sanctuaries, buildings, and monuments, Augustan period.** *IG* II² 1035. *SEG* LX 161.* A.M.Theocharaki, *art.cit.* (our lemma no. 39) 130, notes that in connection with the reference to the moats of the city wall (τάφρους) in L. 56, large deposits of debris roughly contemporary with this decree have been excavated in the moats at two different places. Although the verb in the directions about the moats has not survived in the decree, she suggests that 'in the rebuilding program ... "all the moats of the circuit" would have needed to be covered during the process of cleaning up the debris.' Papazarkadas, *Land*, 21 note 23, wonders whether [τέλμα τ]ὸ παρὰ τὰ μακρὰ τίχη Ἀθηνᾶς Πολιάδος should be read in L. 48, on the basis of *Agora* XIX L10, L. 40,

Ἀθηνᾶς τέλμα πρὸς ταῖς πύλαις, and *SEG* XXI 651, ὅρος τέλμα|τος Ἀθηνάας. With regard to the Asklepieion in the Peiraieus, Papazarkadas, *Land* 43, suggests in L. 41, [ἐπὶ . . .⁵. .]τρυ ἄ[ρχο]ντος ἐν τῶι Πελοποννησιακῶι πολέμωι, i.e. between the introduction of Asklepios' cult in Athens, 420 B.C., and 404/3 B.C. With regard to the Sacred Orgas, Papazarkadas, *Land* 251, note 39, proposes the restoration ἐπειργάσαν|[το τὴν ἱερὰν ὀργάδα] in LL. 21/22. B.E.Borg, in T.A.Schmitz, N.Wiater (edd.), *The Struggle for Identity. Greeks and Their Past in the First Century BCE* (Stuttgart 2011) 228-231, maintains that structural repairs were secondary to the main aim of the decree, namely the return of shrines and other state buildings under public control. It was a program primarily connected with Athenian ideas about local identity, not one issued because, or under the pressure of, the Romans. Borg favors a date shortly after Actium for the decree.

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129. **Acharnai (?). Deme decree concerning revenue from the theater, ca. 325-300 B.C.** *IG* II² 1206. *SEG* LX 166*. As part of his endeavor to reject the model advocated by E.Csapo about the regular leasing of wooden theaters, W.Slater, *Philologus* 155 (2011) 272-291, revisits the crucial supplement ἐὰν δὲ τὸ θέα[τ]ρον ἄπρατο]ν ἦι (LL. 8/9), independently proposed by Csapo and Papazarkadas (*SEG* LVII 124), and accepted by P.Wilson (*SEG* LX 166). He claims that the verb ἐκλέγω (LL. 6/7: τοῦ ἀργυ]ρίου τοῦ ἐγλεγομέ[ν|ου] is 'never used to describe the income that results from a lease' (279), on the evidence of *IG* VII 3078 and *SEG* XXVIII 380 [Pace Slater, τὸ ἐκλεγὲν ἀ[πὸ τῶν] σκηνῶν of the latter inscription is very possibly rental, Papazarkadas.] Moreover, ἄπρατον does not mean 'not leased' but 'unsold', the notions of leasing and sale being used interchangeably only in the realm of mines. He goes on to examine types of income that could be generated in a theater, citing, inter alia, *IG* XII.6.56, L. 11, τὰ μὲν ἐκ τοῦ θεάτρου γενόμενα, and the inscription from Skepsis published by A.Wilhelm, *JhÖAI* 3 (1900) 40-62. Slater suggests that in L. 3 of *IG* II² 1206, instead of [διδόνα]ι καὶ αὑτοῖ[ς], one could envisage a different supplement, such as [κατατιθένα]ι vel [μερίσα]ι. Then the conditional clause could be positive, not negative, in which case it 'could say "if the theatre is ready" in some sense.' (287). After several other possibilities for restoring LL. 8/9 (e.g. ἐὰν δὲ τὸ θέα[τ|ρον ὠνηθὲ]ν ἦι [One letter too short, Papazarkadas], or ἐὰν δὲ τὸ θέα[τ|ρον μὴ ὀρθὸ]ν ἦι), Slater proposes to read ἐὰν δὲ τὸ θεα[τ|ρικὸν μὴ φα]νῆι, i.e. 'if theatre cash is not forthcoming.' Possible restorations and attendant interpretations are numerous: 'The main point is a negative one, that there is no other attestation of a leased theatre in antiquity, besides the Piraeus', i.e. *Agora* XIX L13.

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130. **Athmonon. Honorific deme decree, 324/3 B.C.** *IG* II² 1203. *SEG* LV 39, 40, 251.* D.Ackermann, *art.cit.* (our lemma no. 141) 78 note 107, briefly compares the μέρη implied in the office of the μεράρχαι to the πεντηκοστύες and the τριακάδες, wondering whether similarly to them the Athmonian μέρη were relics of Archaic military units.

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131. **Eleusis. Decree of the Eleusinians and the Athenian garrison in honor of Moirokles, 321/0 or 318/7 B.C.?** *IG* II² 1191. *Syll.*³ 1048. *I.Eleusis* 95. *SEG* XXIX 132;* XXXI 109A; XXXVII 1780; XXXIX 147; L 164; LII 32, 1906; LIII 2268; LV 39. Contra K.Clinton, who in his commentary to *I.Eleusis* 95 hesitantly

favored the early date for this decree, A.J.Bayliss, *op.cit.* (our lemma no. 2) 99, 234 note 7, follows Ampolo in endorsing 318/7 B.C. on historical grounds.

132. **Hagnous(?). Deme decree, ca. 325-300 B.C.?** *IG* II² 1183. Rhodes-Osborne, *GHI* no. 63. *SEG* LIV 205;* LV 261; LX 214. After accepting the Hagnousian origin of this decree, P.Wilson, *ZPE* 177 (2011) 79-89, puts forward the new date above, following a suggestion by S.V.Tracy who examined a squeeze at the Institute for Advanced Study in Princeton. Wilson prints and translates LL. 27-32, which contain a clause on the lending of money by deme-controlled sanctuaries, and on the basis of his discussion of *IG* II² 2767 (our lemma no. 160), he ascertains the restoration [χωρίω]|ι in LL. 28/29, and the importance of the local Διονύσια. In Appendix I (84/85), the author, although clinging to the *opinio communis*, records W.Slater's suggestion (*per epistulam*) that in L. 28 one might read ἐὰν <δ'> ἔτ[ι λείπ]|ει, an interpretation that connects the whole lending transaction with the potential fine imposed on the demarch (LL. 24-27). In Appendix II (85-88), he dissects the third section of the decree, especially LL. 33-35, [κ]|αὶ νεμέτω τὰ κρέα τεῖ ἑβδόμει ἱσταμένου τοῖς π[αροῦσιν κ]|αὶ συναγοράζουσιν καὶ συνεχυράζουσιν, taking the two last datives as sub-groups of τοῖς π[αροῦσιν], and concluding that the συναγοράζουσιν 'are large-scale purchasers of produce, probably from outside the deme, welcomed to it by a lavish feast at the Plerosia, to which has been attached a market-fair' (87). In this context one should construe the συνεχυράζουσιν as men invovled in credit transactions.

133. **Athens. Deme decree of Peiraieus concerning the leasing of the theater, 324/3 B.C.** *IG* II² 1176 + *SEG* XIX 117 + *SEG* XXI 521. *Agora* XIX L13. *SEG* LIX 144.* W.Slater, *art.cit.* (our lemma no. 129) 272-275, 287-291, reprints LL. 18-23, and discusses the 300 extra drachmas produced from the theater thanks to the efforts of Theaios. 'This may look like the usual 10% *epidekaton* on a renewed five-year lease, as at Delos; but unfortunately the inscription does not confirm this. . .' (273). L. 2, [ἐ]ὰν τι βο[ύ]λωντ[αι πε]ρὶ τὴν οἰκοδομίαν, is related to the maintenance of the theater under lease and does not suggest that the theater was in disrepair. In general, the Peiraiean document is unique — Peiraieus was, after all, a deme that attracted numerous visitors but lacked the resources of Athens—, and its case should not be extrapolated to other alleged theater-leases.

134. **Peiraieus. Honorific deme decree, early 3rd cent. B.C. (ca. 280 B.C.?).** *IG* II² 1214. *SEG* XXIX 133; XXXI 89; XXXII 148, 914; XXXVII 101; XLII 1746; XLIX 175; LV 39 (IV), 2099; LVII 2084. D.Ackermann, *art.cit.* (our lemma no. 141), sees similarities between the τριακάς of this decree and the πεντηκοστύες of *SEG* LIV 214, although she has to admit that contrary to her interpretation of the pentekostys, a triakas was a group of thirty people. After study of the literary sources, Ackermann hypothesizes that in pre-Cleisthenic Athens the triakades were subdivisions of citizens, and, possibly, military units. Later they ended up being groups that facilitated equitable participation in sacrificial meals, especially in the case of large demes.

135. **Rhamnous. Deme decree in honor of Antigonos Gonatas, before 236/5 B.C.** Petrakos, *Ὁ δῆμος τοῦ Ραμνοῦντος* II no. 7. *SEG* XLI 75. *SEG* LIII 148bis*. M.Haake, in *Griechische Heiligtümer als Erinnerungsorte* 109-127, reprints the text of this inscription with German translation, preferring the supplement proposed by Gauthier in LL. 16/17 (*SEG* XLII 115). Haake explores the connection between the honorand and the cult of Nemesis at Rhamnous, stressing the role of the temple of this divinity there as a 'lieu de mémoire,' in connection with her perceived role in the Athenian victory over the Persians at Marathon, appropriate to Antigonos as victor over the Gauls at Lysimacheia.

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136. **Athens. Arbitration documents of the genos of the Salaminioi, 363/2 and 265/4 B.C. or 242/1 B.C.?** *Agora* XIX L4a/L4b. *SEG* XXI 527; LX 170.* Rhodes-Osborne, *GHI* no. 37. For a thorough investigation of the chronology, topography, cult finances, income-yielding realty, leasing arrangements, sacrificial calendar, and many other aspects of these two inscriptions, see Papazarkadas, *Land* 171-181, 296-298. The author takes issue with earlier attempts to place the eponymous archon Φανόμαχος in some year of the Chremonidean War, which he sees as a contributing factor to the split of the two branches of the genos. He therefore hails Osborne's recent reassignment of Phanomachos to 242/1 B.C. (cf. *SEG* LIX 18).

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137. **Dekeleia (Tatoi). Decrees concerning the Dekeleieis and the Demoniotidai, 396-360 B.C.** *IG* II[2] 1237. Rhodes-Osborne, *GHI* no. 5. *SEG* LX 169.* C.B.Kritzas, *AD* 60 (2005) B.1 [2013] 36-38 (ph.), announces the transfer of this opisthographic stele from the former royal estate at Tatoi, where it had been stored in a stable, to the Epigraphical Museum in Athens, EM 13529. For other inscriptions added to the EM from the same place, see our lemmata nos. 159, 191.

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138. **Markopoulo. Decree of the koinon of the Eikadeis in honor of Polyxenos, 324/3 B.C.** *IG* II[2] 1258. *SEG* LII 131,* 253; LVI 2070; LX 18. Papazarkadas, *Land* 184-185, brings this inscription into play with two boundary stones of this genos (*IG* II[2] 2631 and 2632), the reference to a χωρίον of the genos in *Agora* XIX P26, and the entry in *IG* II[2] 1596 = *Rationes Centesimarum*, Lambert F 13A, LL. 12-16, to suggest that the Salaminian branch of the Eikadeis decided to sell some of its property ca. 330-325 B.C. but this proposal was strongly opposed by the koinon, led by Polyxenos, 'who condemned it ritually and judicially.' The defendants are not named but merely referred to by the derogatory τινές (*IG* II[2] 1258, LL. 1-4). In L. 12 of *IG* II[2] 1596, Papazarkadas favors the restoration βούλ[αρχος] over βουλ[ευτής], with parallels. In conclusion he notes that situations like this could indicate how 'new branches of religious associations might come to exist through fission.'

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139. **Athens. Decree of orgeones? ca. 250 B.C.** *IG* II[2] 1294. *SEG* XLVI 2363; L 162, 167; LVI 42. Papazarkadas, *Land* 195, note 145, proposes the following restoration of LL. 1-4: [κατὰ τάδε ἐμίσθωσαν ο]ἱ ὀργεῶνες οἱ μετ|[ὰ name+demotic] Ἐπιγόνωι Ἐνδίο[υ | demotic τὸ ἱερὸν το]ῦ Διὸς τοῦ Ἐπα[κ|ρίου]

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140. Peiraieus? Orgeonic decree in honor of the priestess Onaso, early 1st cent. B.C. *IG* II² 1334. *SEG* XLVI 2363. After autopsy, J.Verdejo Manchado and B.Antela-Bernárdez, *ZPE* 177 (2011) 91-96 (ph.), produce a new detailed edition of this decree with app.crit., translation, and prosopographic and historical comments. Here we provide a concise list of their new readings and restorations: L. 1, [ἐπὶ - - - ἄρχο]ντος· Μο[υνιχιῶνος etc.]; L. 2/3, Θέ[ωνος | πρότερον etc.]; L. 5, [ἄρχο]ντος; L. 6, [ἐπὶ Ἀ]θηνίωνος ἄρχοντος; L. 9, [προσῆ]κον; L. 13, [λαγχαν]ουσῶν [Their transfer of the restored word [θεόν] from the beginning of L. 14 to the end of L. 13 is definitely erroneous, as can be readily seen from the ph. Papazarkadas]; L. 15, [Ὀνασοῦν] [This old restoration by Koumanoudes and Foucart instead of Köhler and Kirchner's [Ὀνασώ] cannot be right, Papazarkadas]; L. 19/20, [καὶ ἀναγορεύειν] εἰς τὸν ἔ[πειτα χρόνον | τὸν στέφανον αὐτῆς τοὺς ἐπιμ]ελ[ητάς]. They speculate that the father of Ὀνασώ could be Θέων Παιονίδης, official ἐπὶ τὰ ἱερά at Delos in 109/8 B.C., and ναύαρχος in 103/2 B.C. The authors' most striking proposal is the identification of the archon Ἀθηνίων, who prior to their new reading was unattested as an archon, with the well-known pro-Mithridates philosopher and politician Athenion. One possibility, they contend, is that our sources are confused in their claim that Athenion was elected hoplite general: he might have been elected eponymous archon in the remainder of the infamous anarchy year 88/7 B.C. Their preference is for a second hypothesis, namely that the inscription erroneously depicts the general Ἀθηνίων as an eponymous archon. [The authors' chronological reconstruction is difficult to follow. At 93 they date the inscription 'to the end of the 70's B.C.', and at 94 simply to the '70's B.C.'. Yet the inscription does not seem to be much later than the archonship of Athenion, whom the authors never consider placing in any year other than 88/7 B.C. Papazarkadas].

Based on the good ph. published by the two authors as well as on study of a squeeze held in the Institute for Advanced Study at Princeton, S.Tracy, *ZPE* 179 (2011) 139/140, rejects the reading [Ἀ]θηνίωνος, and reinstates Ζηνίωνος, a name which, contrary to the misleading claim of J.Verdejo Manchado and B.Antela-Bernárdez that it was 'virtually unknown', had a very good distribution between 150 and 80 B.C. Besides Athenion would probably not have been interested in holding the archonship, which by that time had devolved into liturgy.

141. Aixone (Glyphada). Lex sacra, ca. 400-375 B.C. *IG* II² 1356. *SEG* LX 163.* In *AD* 60 (2005) B.1 [2013] 36/37 (ph.), C.B.Kritzas records the transfer of the large bottom fragment (Peiraieus Museum 5218; cf. *SEG* LIV 214) to the EM, where it bears the inv.no. 13528, and prints an excellent ph. of the whole.

D.Ackermann, in *Philologos Dionysios* 39-78 (ph.), returns to this document (cf. *SEG* LVII 119), in order to probe the mysterious πεντηκοστύες, understanding a πεντηκοστύς to designate 'le cinquantième d'un ensemble'. After looking into other numerically designated associations, such as τριττύες, ἑκατοστύες, etc., she argues that they were all military units whose origin went back to the Archaic period and which later developed into civic subdivisions. After examination of pentekostyes in Sparta, Kos, Argos, and Rethymna, she goes on to compare the pentekostyes with the triakades (see our lemmata nos. 131, 134). Contra Steinhauer (*SEG* LIV 214), Ackermann dissociates the pentekostyes from the πεντηκόντεροι. She concludes that a πεντηκοστύς, a term that, she claims, designates 'le cinquantième d'un ensemble', was a deme cultic association.

142. **Phrearrhioi (Olympos). Sacrificial regulations of the deme Phrearrhioi, ca. 300-250 B.C.** *SEG* XXXV 113, LV 256,* 2097. *NSGL* 3. Y.Muller, *Ktèma* 36 (2011) 288/289, reprints and discusses LL. 15-18 of this inscription, with attention to the term μασχαλίσματα, which, following the interpretation of E.Lupu (*SEG* LIII 170), Muller connects with the μηροί and ἡμίκραιρα also mentioned in this passage and identifies as preliminary offerings, the ἄργματα of the Homeric sacrificial process described by ὠμοθετέω, as part of a detailed study of the use of μασχαλίζω and its cognates. Muller concludes that the cathartic ritual mutilation of μασχαλισμός was a later lexicographical fiction.

143. **Athens. Statutes of the Iobakchoi.** *IG* II² 1368. *Syll.*³ 1109. *SEG* LX 172*. A.-F.Jaccottet, in R.Schlesier (ed.), *A Different God? Dionysos and Ancient Polytheism* (Berlin 2011) 413-431, closes her study of Dionysiac cult with an excursus on the meaning of the word στιβάς in this inscription on 423-431, reprinting the Greek text of the relevant passages. To the prevailing, three-fold interpretation of the word, as variously the name of a festival, a chamber, and an association in the same inscription, Jaccottet proposes an alternative, that στιβάς consistently has here only the first meaning, closely connected to the concrete signification of a mat of organic material on which the participants lay. M.Horster, *ibid.* 74, briefly discusses this inscription in reference to 'entry charges' and other obligatory, occasional contributions for private associations.

144. **Athens. Inventory lists of dedications to Artemis Brauronia, 349/8-336/5 B.C.** *IG* II² 1514-1530. *SEG* LX 176.* L.Palaiokrassa-Kopitsa, *op.cit.* (our lemma no. 350) 221/222, points out that although the entries *IG* II² 1516 LL. 43/44, Κλειν'ὼ Ἐξηκ[έστου ταρ|αντῖνον], *IG* II² 1518 L. 88, Κλεινὼ Ἐξ[ηκέστου ταραντῖνον], and even the heavily restored *IG* II² 1514 L. 70, [Κλεινὼ Ἐξηκέστου] ταραντῖνον, have reasonably prompted scholars to identify Kleino as the daughter of Exekestos, our lemma no. 350 (Oropos) surprisingly shows that she was actually Exekestos' wife.

145. **Athens. Leasing document, 343/2 B.C.** *Agora* XIX L6. *SEG* XLII 236; XLVII 150, 152; LVIII 35. In LL. 37/38, Papazarkadas, *Land* 308, no. 42, provisionally considers the restoration Κριτόδημος Ἀ[ριστομάχου Ἀλ(ωπεκῆθεν)]. On 312, no. 59, he reduces the possible demotics in L. 89 to [Εὐω]ν[υ] or [Ῥαμ]ν[ο], regarding the latter as 'a very remote possibility, but no more.' On 301, he suggests in LL. 148/149, [Ἀλέξανδρο]ς Ἀλεξίου ἐξ Ο[ἴ(ου)], 'mentioned by Hypereides ... *In Defence of Euxenippos* 12, as a prosecutor.' [See also, independently, A.Williams below]. On 319, no. 96, he restores [Θεόδο]τος Χαρίσο[υ Σφήτ], in LL. 149/150 'on the basis of Χάρισος Θεοδότου Σφήττιος, councilor and proposer of the honorific decree *IG* II² 489 in 303/2 B.C.

Writing independently of Papazarkadas, *Land*, A.Williams, *Hesperia* 80 (2011) 261-286 (ph.), reexamines the six surviving fragments of this document after autopsy and proposes that, on the grounds of thickness and lettering, they belong to four separate stelai, only the first of which can be dated to 343/2 B.C. In suggesting that 'a conservative estimate of the total number of properties originally recorded on the four stelai is ca. 400-600,' (284) Williams urges that 'the stelai perhaps

belong to a series of documents published over the course of several years in and around 343/2, as 10-year leases expired and came up for renewal, with the intention of establishing a permanent record of all sacred properties available for lease. . . inscriptions that have previously been thought to represent a decennial renewal of these leases (*Agora* XIX L 9-12) may rather be a continuation of the same process documented by Stelai I-IV.' (285)

After detailed physical descriptions of the fragments, measurements, notes on readings, ph., reconstructed drawings, punctuation, abbreviations, format of the text, discussion of the two different cutters (cf. Tracy, *ADT* 77/78, no. 1), Williams proposes the following configuration of the four stelai.

Stele I, 343/2 B.C. *Agora* XIX L6, fragments a and b. *IG* II[2] 1590, 1591.
Stele II. *Agora* XIX L6, fragment e.
Stele III. *Agora* XIX L6, fragments c and d.
Stele IV. *Agora* XIX L6, fragment f.

Most of Williams' textual changes consist of single letters vel sim.; her readings significantly differ from *Agora* XIX L6 in the following respects:

Agora XIX L6
L. 3: [Ἀ]θηνᾶς Πολιάδο[ς καὶ τῶν ἄλλων θεῶν - - - - - - - - - - - ca. 36 - - - - - - - - - - -]
L. 24: [. . . . . .26. . . . .]υνι
LL. 27/28: [. . . . . .25. . . . .]ενεξ-
[. . . . . .25. . . . .]σιχρ-
L. 36 (=Stele II, L. 6): [. . . . . . .16 . . . .] Χίων? Εὐφαμίδο-
L. 38 (=Stele II, L. 8): [. . . . . .18 . . . .]ς Θρίαι τὰς τọ-
LL. 51/52: (=Stele IV, LL. 7/8): [. . . . . 24 . . . .]Ḥ𐅄ΔΔΔ
[ἐγγυ: . . . . 18 . . . .]ọδου Π-
L. 68 (= Stele I, L. 37): κῆπο̲[ς ἐν Ἄγραις ἐ]-
LL. 70-72 (= Stele I, LL. 39-41): λη: ΗΗ̲Η̲[. .]: ἐγγυ: Πολ[. . . . . 12 . . . . . .]-
[.]νο[υ Κητ?]: οἰ[κ]ịα ̓Α̣λωπ[εκῆσι . . . 7 . . . .]
[. .]νευ[. . .]ι[.]λι̣α̣, μ[ισθω:? . . . . . 10 . . . . .]
LL. 83/84 (= Stele III, LL. 10/11): [. . . . . . 13 . . . . . .]ιτο̲[ς Α]ὐτομένου Π[. .]-
[. . .: δευτέρα οἰκία?, μισ]θω: Αὐ̣τ̣ọ[. . .]-
L. 89 (= Stele II, L. 17): [. . . . . . 11 . . . . .]ụ Ἐπ[ι]: 𐅄ΔΔΔΓ̣⊢̣⊢: ἐγγυη
L. 92 (= Stele II, L. 20): [. . .]ọṭτο[. . . 7 . . . .]ενίδο[υ]𐅄
L. 96 (= Stele II, L. 24): ΗΗΗΓ⊢:
L. 104 (= Stele II, L. 32): ΗΗΗΗ
L. 110 (= Stele II, L. 38): Δ̣ΔΔ⊢:
L. 117 (= Stele IV, L. 24): ς Προβ: 𐅄ΔΔΔ⊢⊢⊢[.Ι: ἐγγυ: Ξενοφῶν]
LL. 125-129 (= Stele II, LL. 32-36): Ναυσ[ί]ạς Νικοστράτο[υ Ἀτη?: . . . 7 . . .]
ἐγγυ: Νικόστρατος Ν[αυσίου Ἀτη?: ἐχ]-
όμενος τούτου τὴν αὐ[τὴν ὁδὸν? . . . . γ]-
ύης, μισθω: Κλεότιμ[ος . . . . . . 11 . . . . .]
Η𐅄⊢ : ἐγγυ: Χαιρέστ[ρατος . . . . 8 . . . .]
L. 148 (= Stele III, L. 29): [ροῦ, μισθω: Ἀλέξανδρο]ς Ἀλεξίου ἐξ Ο-

On 279-285 Williams discusses the financial situation in Athens ca. 350-320 B.C., with special reference to the activities of Euboulos and Lykourgos, publication of the leasing lists, the *Rationes Centesimarum*, amalgamation of the tamiai of Athena and the Other Gods, deities recorded in *Agora* XIX L6, the role of the *basileus* in leasing, revenue from leasing used to fund sacrifices, and the probable impact of the battle of Chaironeia on the leasing project; for all these, see also our lemma no. 40 (Papazarkadas, *Land*).

146. **Athens. Leasing document, 338-326 B.C.** *Agora* XIX L9. *SEG* XLVII 150, 152. Papazarkadas, *Land* 311, no. 57, briefly weighs the possible restoration of the patronymic as [Νικο^v]|κράτους in LL 67/68, but eschews a certain identification. On 314, no. 69, for LL. 42/43, he observes that, 'only names ending in –κράτης give restorations long enough to fill the estimated lacuna before the preserved letters of the guarantor's name, so that [....7...κρά]της Πολυκλέους seems a fair supplement.' He favors [Προβαλίσιος] for the demotic.

147. **Athens. Leasing document, ca. 338-326 B.C.** *Agora* XIX L11. Papazarkadas, *Land*, 29 note 62, tentatively puts forward the restoration παραθαλα[ττίδιον] in L. 4, citing Pollux, *Onomasticon* 9.17.

148. **Athens. Leasing document, ca. 300 B.C.** *Agora* XIX L14. *SEG* XLVII 150, 152. Papazarkadas, *Land* 305, no. 25, considers two possible restorations of the name and the patronymic in L. 17: [Φυρό]μαχος Εὐθί[ου Κολωνῆθεν], cf. *IG* II² 6522, or [Εὐθύ]μαχος Εὐθί[ππου Ξυπεταιών], cf. *Agora* XVI 58.

149. **Athens. Sales of taxes?, ca. 350-325 B.C.** *IG* II² 1593. *SEG* LII 142.* Papazarkadas, *Land*, 285-290, discounts earlier interpretations of this inscription as a record of sales of properties, leases of mines, vel sim. Instead, he argues that the ὠνηταί of *IG* II² 1593 may be buyers of taxes (i.e., tax-farmers), similar to the πριάμενοι of Agyrrhios' grain-tax law *SEG* XLVIII 96, since a statute like *SEG* XLVIII 96 could easily 'produce a record in which all sold items were of equal value, a guarantor was required for each sold item, and more than one item could be bought by interested individuals.' (288).

150. **Athens. Fragment of the Rationes Centesimarum, ca. 343-330 B.C.** *IG* II² 1595. *SEG* XXX 104; XLVIII 152/153;* *SEG* LIII 202; LVI 208. S.D.Lambert, *Rationes Centesimarum F8B.* Papazarkadas, *Land* 134, note 159, considers the possibility of supplementing [μερῖ]ται, instead of [ἐπιμελη]ταί, in L. 49, 'in which case the selling group would have been a deme.'

151. Athens. List (honorific?) of military and other officials, ca. 229/8–203 B.C. Fragmentary stele of 'Hymettian' marble, built (?) over the door of the chapel of Agia Zoni in the Μπόθος estate in the area of Elaionas. Ed.pr. W.Peek, *MDAI*(A) 67 (1942) 22-24 no. 25 (ph. of squeeze), who dated the inscription to the 1st half of the 2nd cent. B.C., and compared it to the similar-looking *IG* II^2 1708 (our lemma no. 152). S.V.Tracy, *ALC*, 49, assigned it to the 'Cutter of *IG* II^2 1706', who was active from 229/8 B.C. down to ca. 203 B.C. J.-C.Couvenhes, *art.cit.* (our lemma no. 19) 305/306, analyzes this document and singles it out as the only piece of evidence attesting to a peripolarchos in a Hellenistic context. We produce Peek's text here since it has never been included in *SEG* or any other major corpus.

- - - - - - - - - - - - - - - -
Μοσχίω[να - - - - - - - - - - -]
Δεινοκράτην [- - - - - - - - - -]
vac. τὸν περιπό[λαρχον]
[Δ]ημήτριον Φαλ[ηρέα]
vac. τὸν ταμίαν τῶν στ[ρατιωτικῶν]
[Π]ολύχαρμον Ἀζ̣[ηνιέα]
[τὸ]ν ταμίαν τῶν σ[ιτωνικῶν]
[Δ]ωσίθεον ἐγ Μυρρι[νούττης]
[τὸ]ν ταμίαν τῶν πρ[υτάνεων]
[. . 2-3 .]γένην Μελιτέ[α]
[τὸν] ταμίαν τῶν τρι[ηροποϊκῶν]
[. . .]ωνα Κηφισιέ[α]
v. [τὸ]ν ταραντίναρχ[ον]
[. . 3-4 . .]θεον Ἀχερδού[σιον]
v. [τὸν] γραμματέα τοῦ δ[ήμου]
[. . 3-4 . .α]νδρον Κηφισι[έα]
v. [τὸν ὑ]πογραμματέ[α]
[. . . 4-5 . .]ν Ἀφιδναῖον
v. [τὸν μ]άντιν τ[ῶ]ν στ[ρατηγῶν]
[. . . 6 . . .]ιον ἐ[κ] Κηδῶ[ν].

11. [Διο]γένην or [Ἐπι]γένην, ed.pr. || 13. [Ζήν]ωνα or [Μ̣έν]ωνα, ed.pr. || 17. [Ἄντα]νδρον or [Μέν]ανδρον, ed.pr.

152. Athens. List of officials, early 2nd cent. B.C. *IG* II^2 1708. W.Peek, *art.cit.* (our lemma no. 151) 23, proposed to read [ταμίας τῶν σ]τ̣ρ̣α̣τ̣ι̣ῶ̣τ̣ικῶν in L. 1.

152 bis. Athens. Inscription of friends, Roman Imperial? T.Kokkoliou, *art.cit.* (our lemma no. 184) 85/86, briefly mentions the discovery of a circular, marble tripod base for a choregic monument, originally uninscribed, found at the same time and in the same place as the grave stele reported in our lemma no. 184. The following inscription was added much later:

Ἄγρων,
Λυσίας,
Ἀλκέτης

Kokkoliou notes that these names here appear in a different order and seem to be later in date than those inscribed on the grave stele, which she dates to the 1st cent. B.C.

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153. **Athens. List of prizes for the Panathenaia, ca. 409-386/5 B.C.** *IG* II[2] 2311. *SEG* LIV 233;* LVII 44, 76; LX 1911, 1984. In the context of an excursus on the sacred olive trees (μορίαι) of Athena in Attica (260-284), Papazarkadas, *Land* 268-277, sees in this revised list of prizes (against the background of the prizes recorded in *IG* I[3] 1386), a radical revision of the festival, which he places after the battle of Knidos in August 394 B.C., in the form of a new law that would come into effect starting from the following Panathenaia in 391/0 B.C. Using Shear's (*SEG* LII 192) maximal estimate of ca. 2100 prize amphoras for one Panathenaic festival, he speculates on the amount of oil required for the prizes every four years, concluding that in e.g. 358/7 B.C. 80,514 litres of oil were awarded to the winners of the contests. On the basis of the observation of Aristotle, *Ath. Pol.* 60.2, that the archon collected one and a half kotylai from each tree, Papazarkadas concludes that the prize oil came from 198,800 trees, a figure that he finds reasonable in light of the availability of arable land in ancient Attica. He then advances the 'plausible hypothesis that Panathenaic amphorae full of olive oil were purchased in Attica by tradesmen' who offered the victors cash for this precious commodity and that the oil was subsequently exported in substantial quantities in exchange for foreign grain.

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154. **Rhamnous. Leasing document, 339/8 and 338/7 B.C.** *IG* II[2] 2493+2494. *SEG* XXXVII 123;* XLIII 1221; XLIX 4; L 22; LI 105; LIV 239; LVII 32. Petrakos, *Ὁ δῆμος τοῦ Ῥαμνοῦντος* II no. 180. In a discussion of the evidence this inscription provides for the income from the leasing of *temene* of the goddess Nemesis being used to fund sacrifices to other deities, Papazarkadas, *Land* 142-147, suggests the following restoration in LL. 82/83, [θύειν τοὺς ἱερομνή]μονας ἐκ τῶν [μισ|θώσεων τῶν τεμενῶν], and speculates on the procedure. In L. 86 he proposes [ὁ ἱερεὺς τοῦ Ἀπόλ]λωνο[ς], 'with the priest of Apollo being commanded to perform a sacrifice or receiving his share of the perks.' Alternatively, he finds attractive the restoration of a month name, [Ἐλαφηβο]λ(ι)ῶνος, [Θαργη]λ(ι)ῶνος, or [Γαμη]λ(ι)ῶνος.

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155. **Prasiai (Porto Rafti). Leasing document, 350-300 B.C.** *SEG* LI 153; LVII 160. Papazarkadas, *Land* 123 note 109, proposes to supplement ὁπότερ[ον τῶν ἡμισέων] in L. 11. [I have come to the conclusion that the ed.pr.'s restoration ὁποτέρ[αν τῶν ἡμισεῶν] is preferable, Papazarkadas].

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156. **Keratea. Boundary marker, ca. 400 B.C.?** *IG* II[2] 2621. *SEG* XLIV 251; XLVI 229. Lambert, *Phratries* T1. Papazarkadas, *Land* 163 finds it 'tempting to restore h⟦εβδ⟧ο⟦μείο⟧ (the specific epithet

of Apollo occurring in *IG* II² 4974, written in the pre-Euclidean script and erased for some uncertain reason).

157. **Markopoulo. Boundary stone of a landholding of the hero Angelos, early 4th cent. B.C.** Ed.pr. J.Kirchner, S.Dow, *MDAI(A)* 62 (1937) 9, in a private house. 'Angelos ist Heros von Demos Angele (heutige Angeliki, nordöstlich von Markopulo).' After observing that this inscription has been virtually unknown to modern scholars, Papazarkadas, *Land* 139, finds in it 'the harmonious marriage of the religious and the economic: a minor divinity (Angelos) giving his name to a minor rural deme (Angele, bouleutic quota 2) and in turn granted land by the grateful demesmen.'

ὅρος χ-
ωρίο ἱ-
εροῦ ἥ-
ρω Ἀγγ-
έλου

158. **Thorikos. Rupestral inscription, ca. 400-350 B.C.** *SEG* XL 263. C.Taylor, *art.cit.* (our lemma no. 6) 108 note 21, observes that there are various possibilities for restoring the defective name, e.g. Σωσίας, Σωσιάδης, and wonders whether he was an Athenian or a Thracian, a citizen or a slave, etc.

159. **Dekeleia (Tatoi). Two security horoi of an aqueduct, 4th cent. B.C.** *SEG* XIX 181/182; XXI 640/641; XXXVII 131;* LIV 237. C.B.Kritzas, *AD* 60 (2005) B.1 [2013] 38/39 (ph.), reports that these two inscriptions, previously housed in a stable converted into storeroom at the former royal estate at Tatoi, have now been transferred to the EM in Athens, inv. 13530 and 13531. For other stones moved at the same time, see our lemmata nos. 137, 191.

160. **Markopoulo (Hagnous). Security horos, late 4th cent. B.C.** *IG* II² 2767. *SEG* LX 214. Revisiting this ὅρος, P.Wilson, *art.cit.* (our lemma no. 132) now suggests that it marked property put on as security (ἀποτίμημα) for sacred money of Dionysos lent out by an official, probably a priest, of the deme of Ἁγνοῦς, on the basis of a contract (ἐπὶ συνθήκαις). It was generated by the relevant clause of *IG* II² 1183 (our lemma no. 132), LL. 27-32. Given the findspot of the horos, the loan would have been made to a demesman of Hagnous (discussion of the topography of the deme). Wilson observes that the reading of the monetary amount is not quite certain, but 'in broad terms. . . it is likely that the sum was 750 [drachmas], or somewhat higher' (81, note 15). Loans such as this would have increased the funds needed for the celebration of the local Διονύσια, which appears to have been of considerable scale.

161. **Phaleron. Security horos, date?** In reporting salvage excavations by the Greek Archaeological Service during repairs to Leophoros Kephisou and widening the bed of the Kephisos River, M.Petritaki, *AD* 60 (2005) B.1 [2013] 200, briefly notes the discovery of an 'όρος υποθήκης με δυσανάγνωστη επιγραφή'; no ph.; no further details.

162. **Athens (Theater of Dionysos). Inscribed sphere related to solar cult, 2nd or 3rd cent.** A.D. *IG* II² 2787. S.Follet, in *L'écriture* -- (cf. our lemma no. 1601) 145-163 (ph.; dr.), provides a detailed study of this enigmatic object, EM 2260. After analysis of letter-forms, she accepts the dating proposed in *IG*. Based on the find-spot, in the Theater of Dionysos but beyond the stage itself, Follet rejects the theory of A.Delatte, *BCH* 37 (1913), 247-278, the only other detailed study of the object, that the sphere was buried in a ritual to win success for performers there. Follet comments on the figure of Helios, approves of Delatte's identification of two constellations, κύων and προκύων, and speculates on the presence of other solar and lunar symbols, possibly derived from Egypt. She accepts *IG*'s interpretation that the torch is inscribed with a deformed version of the name of Isis [part 'f' in *IG*], and sees additional Egyptian iconography in the semi-circle linking the torch and the lion. F. comments on the 'alectorocephalous' snake and connects it with the anguipede deity depicted on the so-called Abrasax gems. For the triangle inscribed in a circle, F. offers a new interpretation, that it is related to the bronze magical objects from Pergamon, for which see *SEG* LIX 1433, the circle representing the heavens and the triangle the earth. For the five intersecting circles [part 'g'], Follet accepts the suggestion of Delatte that these represent the four elements plus ether, whose name she would discern in ΑΙΘΑΕΡ [part 'h']. Follet makes further imaginative suggestions that the names of the other elements appear here in similar distortions: e.g. ΑΝΑΒΠΑ = ἀνάβα πῦρ. She opts for ΕΥ ΠΑΡΕΣ where Delatte had offered εὐπαγές [ΕΥΠΑ̣ΡΕΣ, *IG*], translating 'assiste-nous pour le bien'. On the whole, Follet identifies 'une représentation analytique du *cosmos*, dominé par Hèlios', and finds similarity with cosmological symbols in *CIG* 2895 (cf. *SEG* IV 440). She concludes that the sphere was unlikely to have served a practical function in astronomy, astrology, or magic. It belongs to a solar theology, in particular the cult of Helios, rather than magic derived from Egypt; and yet, in the absence of any identifiable dedicatory inscription, it is unlikely to be a votive. Follet sees this object as connected with 'la maison "romain"' (152), but how exactly is not clear.

163. **Eleusis. Honors for the general Dein[okrates] and the peripolarchoi, 338/7** B.C.? *IG* II² 2973. *I.Eleusis* 81. *SEG* XLI 148, 1747. We note here the recent reedition of this text by Clinton in his corpus of Eleusinian inscriptions. The chronological speculations of J.-C.Couvenhes, *art.cit.* (our lemma no. 19) 300, are irrelevant, since Clinton's newly proposed dating ('338/7 or a year not far removed') is based on his supplement Δ̣ειν[οκράτην Κλεομβρότου Ἀχαρνέα] in L. 4, which relates this dedication to Petrakos, *Δῆμος του Ραμνοῦντος* II nos. 93/94.

164. **Athens. Dedication by Themistokles of Hagnous, 53/2** B.C. Hymettian marble base for the insertion of a bronze torch, found in 2008 in the late Ottoman mansion of the Μπενιζέλοι family, at

96 Adrianou Street, Plaka; now stored in the Library of Hadrian, inv.no. ΠΛ 2367. Ed.pr. D.Sourlas, *Horos* 22-25 (2010-2013) [2014] 169-174 (ph.), offers detailed prosopographic analysis (cf. our lemma no. 127), and suggests that the base would have been placed in a wall or a niche of either the gymnasium of Ptolemy or that of Diogenes.

Θεμιστοκλῆς
Θ̣εοφράστου
[Ἀ]γνούσιος λαμ-
4 π̣αδαρχήσας ἐ̣ν
τῷ ἐπὶ Διοδώ[ρου]
[ἄρ]χον̣τος vac.
[ἐνιαυτῶι]
- - - - - - - - - - - -

165. **Athens. Choregic dedication, ca. 375-350 B.C.** Rectangular gray-marble base with anathyrosis at the back, inv. no. Λ 7537, found along with the 5th cent. B.C. choregic dedication presented in our lemma no. 70. Ed.pr. N.Makres, *AD* 65-69 (2010-2014) Α´ [2015].

[- - -]ς Νικοστράτο ἐχορήγε
[- - - Ἀ]καμαντὶς ἐνίκα

In her minute analysis, Makres argues that this dedication, far from being related to the Dionysia, as one might think on the basis of the preserved formula, should be associated instead with the Thargelia because of the findspot and because of *SEG* XXVII 14, which offers a good parallel for the following restoration (on the assumption that the pairing of the tribes had been regularized by that time):

[.....ca. 10.....]ς Νικοστράτο ἐχορήγε
[Πανδιονὶς Ἀ]καμαντὶς ἐνίκα

166. **Athens. Choregic dedication for the Thargelia, ca. 350 B.C.** *IG* II² 3047. *SEG* LVII 46. A.P.Matthaiou, in *Ἔπαινος Beschi* (our lemma no. 36) 262, conjectures that this stone, housed now in the Theater of Dionysos, was found in 1873 in the house of C.Karditsis on the banks of the Ilissos River near *IG* II² 3029, near Matthaiou's candidate for the location of the sanctuary of Apollo Pythios. On 267, after examining the stone, he presents the following new text, noting that there could have been a fourth line giving the name of the poet:

[Φιλή]ριφος Ἀψεφί[ωνος]
[Ἀμαξ]αντιεὺς ἐχ[ορήγει]
[- - - ίδι, - - -ίδι, - - -ων]

167. **Attica. Choregic dedication of Lysias, mid-4th cent.** B.C. *IG* II^2 4928. *SEG* XXII 161. E.Csapo, in *The Pronomos Vase* 91-93 (ph.), cites this inscription with Greek text and English translation, with particular attention to the 'monoposiast' iconography, and affirms an Attic origin, *contra* E.Voutiras, *Egnatia* 3 (1991/1992) 38 note 39, explaining the participle χοραγῶν as 'poetic Doricizing Attic' with reference to *IG* II^2 3114 and 3118.

168. **Athens. Epigram in honor of the doctor Argaios, 303/2 B.C., or 2nd cent.** B.C.? *IG* II^2 3783. *SEG* LVIII 192.* W.T.Loomis, S.V.Tracy, *HSCP* 106 (2011) 342/343 (ph.), publish photographs of a squeeze in the collection of Sterling Dow (see our lemma no. 1603) taken from a fragment preserving the middle of this epigram on a stone brought into the Agora Excavations in May 1933, Agora I 851, provenance unknown. The complete stone was discovered in excavations at the church of St. Demetrios Katephori in 1861 but was subsequently lost. Agora I 851 is its sole surviving fragment. Loomis and Tracy reprint the *IG* II^2 text (no changes in readings) and a translation. [The lettering, broken-bar alpha, 'square' sigma, etc. would seem to be more compatible with the *IG* date of 's. II a.,' as suggested by Roselli in *SEG* LVIII 192. Stroud.]

169. **Keratea. Dedication to Asklepios, 4th cent.** B.C. G.E.Malouchou, A.P.Matthaiou, *DEE* (November 2011) (ph.), briefly mention their discovery of this fragmentary inscription built into the wall of the church of Agios Charalambos, and note that the local cult of Ἀσκληπιός was already known from *IG* II^2 2355. 'To the best of our knowledge the inscription is unpublished and we shall publish it soon.'

170. **Athens. Dedication to Asklepios, ca. 375-350 B.C.** White marble fragmentary column capital with an abacus, found in the Byzantine water-basin in the Asklepieion on the south slope of the Acropolis; inv. no. NK 1991. Ed.pr. A.P.Matthaiou, in P.Valavanis (ed.), *Ταξιδεύοντας στην Κλασική Ελλάδα: Τόμος προς τιμήν του καθηγητή Πέτρου Θέμελη* (Athens 2011), 189/190 no. 1, 195 (dr.).

Λεωδ[άμας - - - - - - - -]
τῶι Ἀσ[κληπιῶι - - - - -]

After comparing it to *IG* II^2 4381 (our lemma no. 171), Matthaiou identifies the dedicant with the well-known Acharnian politician (Davies, *APF* P. 523), and puts forward the following restoration:

Λεωδ[άμας Φαίακος Ἀχαρνεὺς]
τῶι Ἀσ[κληπιῶι ἀνέθηκεν]

171. **Athens. Dedication to Asklepios, ca. 375-350 B.C.** *IG* II^2 4381. A.P.Matthaiou, *art.cit.* (our lemma no. 170) 190/191 no. 2, 195 (ph.), carries out autopsy of this inscribed crowning of a pedestal

made of 'Hymettian' marble. He compares it with our lemma no. 170, and advocates the following restored text:

Λεωδάμα[ς Ἀχαρνεὺς]
Ἀσκληπιῶ[ι ἀνέθηκεν]

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172. **Athens. Dedication of Praxias to Asklepios, ca. 350 B.C.** *IG* II² 4372. *SEG* LV 298.* E.Kourinou, *AD* 60 (2005) B.1 [2013] 22, observes that this inscription has now been placed on display in the National Museum of Athens.

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173. **Athens. Paean of Makedonikos in honor of Apollo and Asklepios, 1st/2nd cent. A.D. (originally 1st cent. B.C.?).** *IG* II² 4473 + *SEG* XXII 126; XXXIV 192;* XXXV 1795; XLII 1776; LI 2342. After autopsy of the stone, C.A.Faraone, *Mnemosyne* 64 (2011) 216-220, prints a slightly improved version of the text of Furley/Bremer, *Greek Hymns* vol. 1 [cf. *SEG* LI 2342], with English translation, trying to render the original layout of the paean on the stele. He offers the following observations [Line numbers refer to the metrical text, Papazarkadas]: After the restored ἀργυρότ[οξον] in L. 1 there might be as many as four or five letters missing; in L. 2 read εὐφρονι instead of εὔφρονι; in the beginning of L. 6, although the extant traces are compatible with the M of Ṃ[ουσῶν], an 'upright running down the middle between the other two uprights' suggests that other letters might be possible. The author notes that the stonecutter's pattern of twelve segments, each one of which starts with a dactylic tetrameter, is violated in LL. 7 (4th segment), and 17 (10th segment), both of which are anapaestic. In an appendix (228-230), he explores the possibility that both violations are the result of copying or memory errors. He further argues that Makedonikos composed in the tradition of the so-called Erythraean paean (our lemma no. 918), but he invented several elements in a way that, contra the negative verdict of modern scholars, actually reveal Andronikos' firm grasp of hymnic form. Faraone concludes that the opening and final segments show that the paean was composed at a time of crisis for Athens.

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174. **Eleusis. Dedication to Demeter and Kore, 4th/3rd cent. B.C.** *SEG* XLI 22. In her detailed discussion of Eleusinian processional cult vessels (cf. *SEG* LIX 61), C.Mitsopoulou, in M.Haysom, J.Wallensten (edd.), *Current Approaches to Religion in Ancient Greece* (Stockholm 2011) 189-226 (ph.), provides the date above, which differs from that given by ed.pr. (5th cent. B.C.), and notes the dedication's chronological proximity to the headband of the Stathatos collection (NMA St. 342a-b), which depicts πλημοχόαι.

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175. **Brauron? (now in Munich). Dedication by an aulos-player to Dionysos and Artemis, Classical (4th cent. B.C.?).** Munich Glyptothek 552. Edd.pr. K.Vierneisel, A.Scholl, *Münchener Jahrbuch der bildenden Kunst* 53 (2002) 7-55, publish a detailed analysis of this relief: a family of worshippers (one elderly man holding pipes, four women, and three childen) approach Dionysos

and probably Artemis in a shrine of Dionysos, indicated by six hanging comic masks. Two inscriptions below the relief identify the goddess and one of the female figures: [Ἄρτεμ]ις and Ἀθηναΐς [This might be the same woman as the Athenais who is attested as dedicant in 345/4 B.C. in the inventory lists of Brauron *IG* II² 1514 L. 48; 1516 L. 26, 1517 L. 155, Papazarkadas]. E.Csapo, in *The Pronomos Vase* 88/89 (ph.), while accepting many elements of the edd.pr.'s interpretation of this 'adoration scene', rejects their theory that this was a dedication for a victory in a dramatic performance at the local Dionysia, seeing it instead as a general thanksgiving by the unknown musician.

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176. **Myrrhinous (Merenda). Dedicatory epigram by Xenophon to Zeus Phratrios, early 4th cent.** B.C. *SEG* LIII 210; LVII 201.* C.Feyel, in *Philologos Dionysios*, 23-37 (ph.), reprints, translates, and scrupulously analyzes this dedication, which, as he aptly observes, is in verse: L. 1 has three anapests and three iambs, L. 2 is an iambic trimeter. Feyel compares the lettering of the epigram to that of *IG* II² 12, and, in particular, *IG* II² 6217, tentatively advocating the date above. Moreover, building on a suggestion first made by Kakavoyianni and later endorsed by himself, he associates the monument with Xenophon's dedication to Ἀπόλλων Πύθιος, *SEG* LVII 197. Apollo Pythios could be linked with the phratric system through his common identification with Apollo Φράτριος. Feyel ingeniously suggests that the κἀμέ, 'moi aussi', of L. 2, alludes to the fact that Xenophon had previously dedicated *SEG* LVII 197 to Apollo.

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177. **Athens. Dedication of Andropheles, 4th cent.** B.C. In his report of new objects recorded by the Ephorate of Private Collections, D.Kazianis, *AD* 56-59 (2001-2004) B.6 [2012] 602 (ph.), briefly mentions a votive relief of the funeral banquet type: a reclining hero with a polos on his head holds a bowl and a rhyton near a seated woman; a naked wine-pourer is followed by the four-member family of worshippers; a protome of a horse appears at the top left corner. A two-line inscription names the dedicant, the priest Ἀνδρωφέλης. No text.

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178. **Athens. Inscription concerning the cult of Asklepios, 400-350** B.C. *IG* II² 4963. *SEG* LX 48, 226.* S.D.Lambert, *Historia* 59 (2010) 156/157 (cf. *SEG* LX 48), follows S.B.Aleshire (cf. *SEG* XXXIX 240) in questioning the theory according to which the priest Θεάγγελος, LL. 1/2 Θεα[γγέλ|ο ἱερέως], was the son of Τηλέμαχος, founder of the cult of Ἀσκληπιός in Athens. B.L.Wickkiser, *ZPE* 179 (2011) 123-125 (ph.), carries out autopsy of this inscribed fragment, which is related to, but not part of, the Monument of Telemachos, and proposes to read [- - -]ξις at the end of L. 6, thus rejecting Kirchner's supplement [οἱ ἱεροποιὸντ]ες. She claims that the extant letters belong to the ending of the personal name 'of an individual who financed or otherwise participated in the expansion of the sanctuary', and concludes that the inscription has no bearing on the issue of the appointment of priests of Asklepios by the state. Based on the good ph. published by Wicckiser, C.Feyel, *BÉ* (2012) 163, aptly notes that there is no trace of an iota, and that Wicckiser's xi could well be an epsilon, as thought by Kirchner in *IG*.

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179. Athens. Epigram on the Iliad, 100 A.D. *Agora* XVIII C29. *SEG* XXIX 192; XXXVII 153;* LV 248, 2048. C.P.Jones, *art.cit.* (our lemma no. 21) 82/83, reprints the epigram, reading 'Ομήρ[ου] in L. 1, and helpfully summarizes the various interpretations that have been put forward, admitting that 'there will probably never be agreement' amongst scholars. He points out however that the two statues of the Iliad and the Odyssey usually associated with this statue base stylistically date either to the reign of Nero or to ca. 100 A.D., something that makes difficult the association of the epigram with Ἰούλιος Νικάνωρ qua Νέος Ὅμηρος. Indeed †D.J.Geagan, in *Agora* XVIII C29 noted: 'Context, sculptural style, and orthography suit a date ca. A.D. 100, which is in line with an original location in the Library of Pantainos'.

180. Athens. Inscription on a marble tile, 4th cent. B.C. *IG* II² 4975. *SEG* XXXVIII 170; XLIV 251; XLIX 14; LX 39. Papazarkadas, *Land*, 164, argues that this inscription should not be classified as a boundary stone. It is incised on a marble roof tile and 'nothing suggests that this was done on a second use. The word ἱερά should probably be construed as a feminine nominative singular form ... modifying an assumed κεραμίς.' Papazarkadas cites parallels from Athens and Sparta.

181. Attica. Epitaph of Hippostrate, ca. 350 B.C. Marble funerary lekythos broken at neck and bottom, bearing a relief scene of a seated woman in dexiosis with a standing armed male figure; additional single figures at the extremities. The inscription above identifies the two central figures. Excavated by the Greek Archaeological Service in a very well-preserved ancient peribolos tomb containing several other burials extending over the 4th and 3rd cent. B.C. beside the ancient road from Stavros to Laureion at the intersection of Leophoros Laureiou and Bouboulinas Street. Edd.pr. A.Hatzidemetriou, I.Georgiou, *AD* 60 (2005) B.1 [2013] 176-178 (ph.). For another epitaph probably to be associated with this peribolos, see our lemma no. 194.

Ἱπποστράτη Προμάχου Ἀγγελῆθεν

182. Kallithea. Epitaph of Theiophilos, date? Fragment of a marble grave stele with arched top and relief sculpture; found in excavations of the Greek Archaeological Service in the ruins of the Long Walls at the Kallithea station of ΗΣΑΠ. Ed.pr. M.Petritaki, *AD* 60 (2005) B.1 [2013] 193; no date; no. ph.; no further details.

Θειόφιλος
Φιλείου
[Ἀ]γρυλῆθεν

[3. We have corrected the ed.pr.'s [Ἀ]γρυλίθεν, but not the incomprehensible spelling of L. 2, Stroud and Papazarkadas.]

183. **Keratea. Epitaph of [- - -], son of Charias, 4th cent.** B.C. *IG* II^{2} 5978. G.E.Malouchou, A.P.Matthaiou, *DEE* (November 2011) (ph.), briefly report the rediscovery of this inscription in the church of Agia Paraskevi, and give a synopsis of its bibliographical history.

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184. **Athens. Epitaph of the family of Agathokles, and a list of names, 5th/4th and 1st cent.** B.C. Fragment of a white marble stele with cymatium crowning member and rosettes in relief, found in salvage excavations of the Greek Archaeological Service at Lembesi Street 21. Ed.pr. T.Kokkoliou, *AD* 61 (2006) B.1 [2014] 85/86, who points out that LL. 1/2 were inscribed before the 4th cent. B.C. and then became worn. Later, before 350 B.C., LL. 5/6 were inscribed and then above them LL. 3/4 were added later. Finally, in the 1st cent. B.C. (?), after the stele had fallen and was lying face up, the three men in LL. 7-10 inscribed their names. The same three men appear also in our lemma no. 152 bis. Kokkoliou speculates that the absence of a demotic on the gravestone could indicate that the two Athenians were buried in their local deme, possibly Diomeia. She suggests that Mikylina was probably the wife of the son Agatharchos, since her name was the last to be inscribed on the stele, although she could have been his mother and the wife of Agathokles. For the connection of finds from this area with the sanctuary of Apollo Pythios, see our lemma no. 36.

Ἀγα[θ]οκλέ[η]ς
Ἀγα[θ]άρχο
Μικυλίν[α] Λεωχάρου
Αἰγινήτου
Ἀγάθαρχος
Ἀγαθοκλέους

φίλοι
Ἀλκέτης
Ἄγρων
Λυσίας

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185. **Athens. Epitaph of Historia of Antioch, 1st cent.** B.C./**1st cent.** A.D. Stele of 'Pentelic' marble (EM 13533) found in the 1950s at Agia Paraskevi of Attica in roadwork and turned into the EM in 2005. Ed.pr. M.Lagoyianni-Georgakarakou, *AD* 61 (2006) B.1 [2014] 53/54 (ph.). In the last letterspace of L. 3 there is a half-complete lunate sigma written over by the alpha.

Ἱστορία
Μενάνδρου
Ἀντιόχισα
χαῖρε

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186. Kaminia. Epitaph of the Argive Philista, 4th cent. B.C.? Marble funerary kioniskos found inside a tile grave containing a bronze coin of the 4th cent. B.C. within a grave peribolos excavated by the Greek Archaeological Service at the intersection of Chios and Thera streets. Ed.pr. M.Petritaki, *AD* 60 (2005) B.1 [2013] 194; no ph.

Φιλίστα
Ἀργεία
Διονύσου (sic) Ἐπι-
δαυρίου γυ-
νή

187. Nikaia (ex Kokkinia). Epitaph of Demetrios of Ephesos, ca. 300 B.C.? Funerary kioniskos excavated by the Greek Archaeological Service in a grave peribolos at Heptalophoi Street 116; ed.pr. M.Petritaki, *AD* 61 (2006) B.1 [2014] 202.

Δημήτριος
Ἐφέσιος

188. Phaleron. Epitaph of a Herakleiot, date? In reporting salvage excavations by the Greek Archaeological Service during repairs to Leophoros Kephisou and widening the bed of the Kephisos river, M.Petritaki, *AD* 60 (2005) B.1 [2013] 205, briefly notes the discovery of the upper part of a marble grave stele with an anthemion crowning member and two rosettes in relief; inscription below the kymation. We give L. 1 as printed in ed.pr.; no ph.

ΤΕΧΝΗ
Ἡρακλειώτης

189. Peiraieus. Moschato. Epitaph of Kallias of Kition, 4th cent. B.C. Marble grave trapeza excavated in a funerary monument by the Greek Archaeological Service at Peiraieus street 67A and Andrianopoulou. Ed.pr. M.Petritaki, *AD* 60 (2005) B.1 [2013] 205/206.

Καλλίας
Ἀπολλωνίδου
Κιτιεύς

190. Peiraieus. Epitaph of Dionysios of Miletos, Hellenistic/Roman Imperial. Upper portion of a pedimental marble grave stele with peak and lateral akroteria, discus in the tympanum, inscribed panel below the architrave; at the bottom, part of the arched moulding preserved above a recessed

sculpted (?) panel flanked by rosettes. Excavated by the Greek Archaeological Service at Distomo Street 7. Ed.pr. S.Michalopoulou, *AD* 60 (2005) B.1 [2013] 230 (ph.).

Διονύσιος Φιλέρω-
τος Μιλήσιος

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191. Athens. **Epitaph of Demosthenes of Pergamon, Roman Imperial.** *SEG* XIX 291. C.B.Kritzas, *AD* 60 (2005) B.1 [2013] 38/39 (ph.), reports that this marble kioniskos, found at the former royal palace on Herodes Attikos Street in Athens and first published by the Princesses Sophia and Eirene, was probably taken before 1960 to the former royal estate in Tatoi. There it was re-discovered in a stable used as storeroom and brought to the EM (inv. 13532) in Athens in 2005 together with our lemmata nos. 137, 159. Kritzas records the text of LL. 1/2 as Δημο{α}|σθένης.

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192. **New Phaleron. Epitaph of Sima of Sikyon, Classical/Hellenistic.** Fragment of a pedimental marble grave stele found in a Classical/Hellenistic cemetery excavated by the Greek Archaeological Service at the intersection of Peiraieus and Thessalonikes streets. Ed.pr. M.Petritaki, *AD* 60 (2005) B.1 [2013] 215.

Σῖμα Φιλωνίδου
Σικυωνία

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193. **Peiraieus. Funerary epigram for Andron, early 4th cent.** B.C. *IG* II^2 10665. *CEG* 478. *SEG* XV 162; LI 19. A.Kaldellis, C.López-Ruiz, *ZPE* 176 (2011) 57-59 (ph.), take issue with the traditional interpretation of the epigram, according to which Andron was predeceased by one of his two sons, and he himself predeceased the second son. The authors contend that τὸν of L. 3 is pronominal and that there was only one son, translating: 'Andron is buried here, who formerly witnessed his own son dying but now received this same son again, having died himself'. C.Feyel, *BÉ* (2012) 173, convincingly deconstructs the whole argument of this article. [Note that the authors' claim that 'some letters have been omitted by the cutter (in brackets)' is wrong. Irrespective of the fact that they only bracket υ[ἱ]όν, (inaccurately instead of υ<ἱ>όν), ὑόν is a perfectly legitimate phonological variation. Papazarkadas].

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194. **Attica. Epitaph of Thetta (?), 4th/3rd cent.** B.C. Fragment of a pedimental stele with inscription in its upper part excavated outside the northwest corner of the grave peribolos in which our lemma no. 181 was found. [The deceased could have belonged to the same family. Stroud]. Ed.pr. A.Hatzidemetriou, I.Georgiou, *AD* 60 (2005) B.1 [2013] 176-178: Θέττα [Perhaps Θεττά[λη]; cf. *IG* II^2 1672, L. 71. Matthaiou.]

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195. Athens (Kerameikos). Epitaph of Korallion, ca. 360-350 B.C. *IG* II² 11891. *SEG* XLVIII 9; LII 189. After detailed stylistic analysis, M.Xagorari-Gleißner, *Thetis* 18 (2011) 76-89 (ph.), assigns to the naiskos of Κοράλλιον the date above, claiming that it is the earliest in the series of inscribed monuments (*IG* II² 8550/8551, both dated after 350 B.C. by the author), erected in the so-called precinct of the Herakleiots. The author contends that Korallion's unknown father was the formal guardian (προστάτης) of the metic Ἀγάθων of Herakleia. The burial precinct therefore belonged to an Athenian family, and the inscription Ἀγάθωνος γυνή was added later by Agathon (cf. *SEG* LII 189), precisely because he wanted to emphasize his elevated status as a member of an Athenian οἶκος.

196. Athens. Funerary epigram for Melite, ca. 365-340 B.C. *IG* II² 12067. *CEG* II.530. *SEG* XXIV 259. After reproducing this epigram and translating it in Spanish, M.González González, *ZPE* 178 (2011) 26-28, takes issue with literary parallels adduced by earlier editors, most recently C.Tsagalis, *Inscribing Sorrow: Fourth-Century Attic Funerary Epigrams* (Berlin 2008) 260 [on Tsagalis' monograph see *SEG* LVIII 30], detecting instead an echo of Semonides fr. 7, which emphasizes the spousal love of the bee (μέλισσα). Μελίτη, bearing a fitting cognate name, proves to be the ideal wife and supporter of her οἶκος, who urges her husband to keep loving her children, L. 4, τοὺς ἐμοὺς φίλει.

197. Voula (?). Epitaph of Proxenos, ca. 350 B.C. Stele of 'Hymettian' marble (EM 13536) donated to the EM by B.Psychogios of Voula; provenance unknown. Ed.pr. M.Lagoyianni-Georgakarakou, *AD* 61 (2006) B.1 [2014] 53 (ph.).

Πρόξε-
νος

198. Athens. Epitaph of Time, 350-325 B.C. *SEG* LVIII 249. M.Xagorari-Gleißner, *art.cit.* (our lemma no. 195) 84, based on ed.pr.'s drawing, claims that L. 2 of this epitaph originally read χρηστή. It was subsequently replaced by the text Δωροθέου γυνή: this modification was to the interest of Dorotheos and especially the children of Τίμη, who could thus avoid the status of νόθος.

199. Moschato. Epitaph of a victor in equestrian events, ca. 400-350 B.C. *SEG* LVII 270; LVIII 212.* For a report on the finding place of this inscription see M.Petritaki, *AD* 60 (2005) B.1 [2013] 209.

200. Moschato. Epitaph, date? Fragment of a grave stele found in excavations of the Greek Archaeological Service at Kypros street 4 and briefly reported by M.Petritaki in *AD* 61 (2006) B.1 [2014] 205. We give the text as in ed. pr.; no further details.

ΔΙΟΝ
ΝΙΕ

201. **Voula. Epitaph, date?** In a very brief description of the excavation of some nondescript walls at Panagoula and Menelaos streets by the Greek Archaeological Service, A.Rammou, *AD* 60 (2005) B.1 [2013] 182, notes that in addition to the pottery the most important find was a fragment of marble bearing the inscription ΣΕΥΧΑΡΙΣ; no ph., no further details. [We should probably transcribe [- - -]ς, Εὔχαρις; cf. *IG* II² 7121, Matthaiou].

202. **Athens. Epitaph of a young girl, 400-350** B.C. E.Kourinou, *AD* 60 (2005) B.1 [2013] 23, briefly reports that among sculptures brought to the National Museum after confiscation in 2005 was an inscribed, pedimental, Attic, marble grave stele (inv.no. BE6/2005) bearing in relief a scene of a standing young girl holding out a bird toward a dog who moves toward it. No text; no ph.; no further details.

203. **Acharnai. Epitaphs, 4th cent.** B.C. M.Platonos-Yiota, *AD* 60 (2005) B.1 [2013] 147, reports the discovery of a grave stele reused in the construction of an ancient well excavated by the Greek Archaeological Service at Philadelphia and Alpheios streets in Acharnai. It is surmounted by an anthemion, decorated by rosettes in relief, and inscribed with 'τριών δίστιχων επιγραφών με ονόματα ιδιωτών' which cannot be read easily due to the poor condition of the surface. No text; no ph.; no further details.

204. **Athens. Two epitaphs, date?** C.Stoupa, *AD* 61 (2006) B.1 [2014] 105-106, briefly describes the excavation of a Roman drain by the Greek Archaeological Service on the Sacred Way at Iakhou street 22. Reused in the fabric of the cover of the drain were two inscribed marble kioniskoi; no further details.

205. **Peiraieus. Epitaph, date?** In salvage excavations of the Greek Archaeological Service on Peiraieus street in Άγιος Ιωάννης Ρέντης, M.Petritaki, *AD* 60 (2005) B.1 [2013] 213, briefly notes the discovery of a fragment of a stele with horizontal crowning member and two rosettes in relief bearing a three-line inscription which is 'δυσανάγνωστη λόγω επικάθησης ιζήματος'; no ph., no further details.

206. **Phaleron. Epitaph, date?** In reporting salvage excavations by the Greek Archaeological Service during repairs to Kephisou Avenue and widening the bed of the Kephisos river, M.Petritaki, *AD* 60 (2005) B.1 [2013] 200, briefly notes the discovery of two non-joining fragments of a kioniskos with a two-line inscription, the last two letters of the end of which are –ΩΣ; another fragment preserves one letter from each line.

206 bis. Athens. Incertum (honorific inscription?), 3rd cent. A.D. Inscribed white marble pedestal found in a part of the Late Roman Wall investigated during the 2002/2003 dig of the gymnasium of Diogenes. E.Peppa-Papaioannou, in I.K.Promponas, P.Valavanis (edd.), *Εὐεργεσίη. Τόμος χαριστήριος στον Παναγιώτη Ι. Κόντο*, vol. 2 (Athens 2006) 633 (ph.), briefly mentions a two-line inscription on the cymatium of which she only gives the patronym Ἀσκληπιάδου, dating it to the 3rd cent. A.D. on paleographical grounds. A second inscription was added later on the cyma: τῷ κήρυκι. No further details.

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207. Athens. Curse tablet against Pherenikos, Galene, and others, late 5th/early 4th cent. B.C. *IG* III.3.107 (= Audollent, *DefixTab* 107). *SEG* XLIX 23, 2469. P.E.van 't Wout, *art.cit.* (our lemma no. 84) 130-134, reprints, translates and discusses this judiciary curse in conjunction with *IG* III.3.55, 67, and 106, noting the striking attestation of the term ἄτιμος and the clause ἐκε̑νος καὶ τὰ ἐκένω ἄτιμα etc. (L. 5), which is reminiscent of *IG* I³ 46, and Drakon's homicide law as cited by Demosthenes 23.62. She infers that Pherenikos' ἀτιμία was meant to be his incapacity to act as a litigant, and that 'the composer conceived of ἀτιμία, not as a technical term for a legal penalty, but rather as a value term for a condition of social disability that he hopes to make his victim suffer'.

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208. Kaminia (Peiraieus). Lead curse tablet, Classical/Hellenistic. In *AD* 60 (2005) B.1 [2013] 194/195, M.Petritaki briefly notes the discovery of a 'κατάδεσμος με δυσδιάκριτη επιγραφή' in excavations of the Greek Archaeological Service of a tomb of the above date at Dabaki-Pindou Street 13; no text; no ph.; no further details.

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209. New Phaleron. Lead sling bullet, date? M.Petritaki, *AD* 61 (2006) B.1 [2014] 202, briefly notes the discovery of this inscribed missile in excavations of the Greek Archaeological Service on Andreas Papandreou Avenue.

Ἀγωνίππου

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210. Athens. Addenda et Corrigenda to Panathenaic amphoras. Revisiting a topic that he first treated in his important 1992 monograph (cf. *SEG* XLIII 108), P.Valavanis, in idem (ed.), *Ταξιδεύοντας στην Κλασική Ελλάδα: Τόμος προς τιμήν του καθηγητή Πέτρου Θέμελη* (Athens 2011) 1-23 (ph.), offers numerous insights. Detailed stylistic analysis leads to reassigment of several Panathenaic amphoras to different artists, and to the important conclusion that the workshop of the well-known potters Βάκχιος and Κίττος did indeed undertake the production of such vases for a long period that included the archonships of Πολύζηλος (367/6 B.C.), Χαρικλείδης (363/2 B.C.), and Καλλιμήδης (360/59 B.C.). The fact that the relevant dipinti can be attributed to different hands confirms the collaboration of multiple painters. Valavanis goes on to attribute to the Marsyas Painter the Panathenaic amphora from Apollonia no. 1072 (our lemma no. 1546), and amphoras in Munich and London from the year of Πυθόδηλος (336/5 B.C.). He also attributes to the 'Painter of Athens 12592' the

two Panathenaic amphoras *Corinth* XVIII.1, 139, three sherds from Kerameikos of the year of Χαρικλείδης, and the amphora from Kerameikos no. PA 13 of the year of Θεόφιλος (348/7 B.C.). The Marsyas Painter and the Painter of Athens 12592 have now 14 and 13 Panathenaic amphoras attributed to them, and could be identified with the brothers Bakchios and Kittos. See also our lemmata nos. 1546/1547.

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211. **Athens (now in Naples). The Pronomos vase, ca. 400 B.C.** Beazley, *ARV²* 1336. *CAVI* 5435. *SEG* XXXVIII 46; XL 44; LIII 263. O.Taplin, R.Wyles (edd.), *The Pronomos Vase*, gather essays on this object. We list here those of particular interest to epigraphists. A detailed art-historical description of the vase is given by T.Mannack (5-13), with a new number-key for the figures: those labeled with inscriptions are 1 (Εὔνικος), 2 (Εὐάγων), 3 (Δωρόθεος), 5 (Διόνυσος), 7 (Ἵμερος), 9 (Ἡρακλῆς), 11 (Καλλίας), 17 (Νικόμαχος), 18 (Χαρίας), 19 (Δημήτριος), 20 (Νικόλεο{η}ς [ΝΙΚΟΛΗΟΣ, Mannack]), 22 (Χαρῖνος), 23 (Δίων), 24 (Φιλῖνος). R.Osborne (149-158) and P.Wilson (181-212) discuss the identity of the various figures. E.Csapo (79-124), surveying comparanda among Attic vases, and also adducing inscribed monumental choregic dedications (see our lemma no. 11), concludes that 'though many details might be drawn from a specific choregic dedication or dedications, and thus give us access to visual details close to an ancient painter's general experience of theatrical performance, it is probably a mistake to view the Pronomos Vase as a faithful record of any specific theatrical event.' See also our lemmata nos. 167, 175, and 212. L.Burn considers the vase in the context of its find-spot in Apulia (15-31); F.Lissarague reviews its publication history (33-46).

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212. **Athens. Dipinto on a fragmentary red-figure wine-jug, ca. 400 B.C.** *Agora* XXX 676. Based on ■ ph. Csapo, *art.cit.* (our lemma no. 11) 129 no. 29, proposes to read Ὑμνώ for ed.pr.'s ΥΜΠΠΛ.

213-219. **Athens. Inscribed sherds excavated south of the Olympieion.** M.T.Mitsos, *Hesperia* 16 (1947) 262-266 (ph.), reported the discovery of nine inscribed sherds in excavations of the administration of the city of Athens south of the Olympieion in 1939-40. Briefly summarized in *BCH* 63 (1939) 294 (P.Lemerle), and *BCH* 64/65 (1940/41) 237/238; O.Walter, *AA* (1940) 167-169, and *AA* (1942) 105/106; see also very briefly E.Greco, in S.Drougou et al. (edd.), *Κερμάτια φιλίας· τιμητικός τόμος για τον Ιωάννη Τουράτσογλου*, vol. 2 (Athens 2009) 291; *SEG* LIX 73. A.P.Matthaiou, in *Ἔπαινος Beschi* 263-265, republishes four of these sherds (our lemmata nos. 85, 213-215) in his investigation of the sanctuary of Apollo Pythios (see our lemma no. 36), noting that they have received very little attention in the scholarly debate about the location of the Pythion. They provide important evidence for the interpretation of the Late Archaic building discovered in the northwest sector of the excavation east of the natural rock outcropping and mentioned by Mitsos as the finding place of our lemmata 85 and 213. As for the dates of our lemmata nos. 217-219, Mitsos regards them as 'very instructive for the survival of the sanctuary.' In reporting more extensive excavations of the Archaeological Service south of the Olympieion, J.Threpsiades and J.Travlos, *AD* 17 (1961/2) *Chronika* 9-14, called this building a temple ('ναός') and proposed a connection with the Pythion. Later, however, J.Travlos, *Pictorial Dictionary of Ancient Athens* (London 1971) 83, suggested that it was the

law-court of the Delphinion connected with the Classical temple of Apollo Delphinios to the east. On the topography of this area, see also S.Di Tonto and D.Marchiandi, in E.Greco, *Topografia di Atene* 2 (our lemma no. 38) 467/470.

213: **Black-glazed saucer, ca. 400-350 B.C.** Four fragments. 'Written in black.' Mitsos 262 no. 1. 'The importance of the sherd lies in the fact that it was found in the lower strata and near the foundations of a large building; thus it helps to indicate a more accurate location for the sanctuary of the Pythian Apollo'; citation of the altar of Peisistratos, son of Hippias, *IG* I³ 948. Ἀπ[ό]λλωνο[ς]

214: **Base of a black-glazed vase, ca. 350 B.C.** Mitsos 262, no. 2 (cf. no. 3 below). Graffito or dipinto? On the outer face and on the buff clay. Matthaiou restores Πυ(θίο), and notes that the form V of the upsilon does not tally well with the chronology put forward by Mitsos: ΠΥ

215: **Base of a black glazed vase, ca. 350 B.C.** Mitsos 262, no. 3. Graffito or dipinto? On the outer surface. According to Mitsos, 'it seems that in both cases [2 and 3] we have the initial letters of the adjective of Apollo'. Matthaiou restores Πυ(θίο); for the letter form V, see our lemma no. 214: Πυ[- - -]

216: **Base of a black-glazed vase, 4th/3rd cent. B.C.** Mitsos 263, no. 6. 'In the interior it bears a decoration of incised designs in the midst of which can be read the inscription... Μῦς'.

217: **Round base of a vase, 2nd/3rd cent. A.D.** Mitsos 263, no. 7. Graffito or dipinto?: Τηλεμάχου

218: **Round base of a black-glazed basin, 2nd/3rd cent. A.D.** Mitsos 263, no. 8 (ph.); incised on outer surface: Νικαίας

219: **Lower part of a black-glazed vase, 2nd/3rd cent. A.D.** Mitsos 263, no. 9. Graffito or dipinto? Inscribed on interior:

Ἐλπίδος
Ἰωνίας

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220. Athens. Inscription on a potsherd: List of household items, ca. 300 B.C. *SEG* LII 256;* 1990. *Agora* XXI B12. W.C.West, *ZPE* 179 (2011) 126-128 (ph.), associates the ῥοφεῖα of L. 11 with the verb ῥοφέω and cognate words, translates them as 'vessels for slurping', and compares them to the ῥοφίδια, for which see *SEG* XLVII 1533.

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221. Athens. Four vase inscriptions, date? J.Threpsiades, J.Travlos, *AD* 17 (1961/2) *Chronika* 9-14, briefly report 'the first letters of Apollo's name... preserved on four potsherds', excavated south of

the Olympieion. These sherds provided the basis for the excavators' identification of the large Classical temple in this area as that of Apollo Delphinios; cf. J. Travlos, *Pictorial Dictionary of Ancient Athens* (London 1971) 83. See our lemmata nos. 213-219.

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222. Athens. **Stamped amphora handles, Hellenistic?** In *AD* 60 (2005) B.1 [2013] 106, T.Kokkoliou briefly notes the discovery in Greek Archaeological Service excavations at Poulopoulou Street 16 of stamped amphora handles 'mostly Knidian;' no texts; no ph.; no further details.

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223. **Glyka Nera. Stamped amphora handle, date?** In *AD* 60 (2005) B.1 [2013] 175, A.Hatzidemetriou, I.Georgiou report the discovery of an amphora handle stamped with the letter M in salvage excavations of the Greek Archaeological Service at the intersection of Philoxenias and Anatoles streets. No date; no ph.; no further details.

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224. **Marathon. Signatures on Corinthian lamps, Hadrianic.** *SEG* LV 49. P.Fotiadi, in *Bibliotheca Isiaca* II (cf. our lemma no. 1660) 65-77 (ph.) reprises the preliminary publication by I.Dekoulakou of clay lamps from the excavations at Brexiza, with detailed discussion of iconography especially the motif of 'Isis with three ears of wheat' sometimes accompanied by Sarapis. For inscribed lamps the following inv. nos. are reported, all at the Archaeological Museum of Brauron: Λουκίου: inv. 7 (fig. 9); Μινικιανοῦ: inv. 45 (fig. 1/2); Σπωσιανοῦ: inv. 48 (fig. 3/4), inv. 8 (fig. 10), and inv. 3 and 6 (no ph.; cf. p. 73). See also *BÉ* (2012) no. 85. For signatures on Corinthian lamps from Delphi see our lemma no. 244.

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225. **Athens. Lamp signature, ca. 400-450 A.D.** T.Kokkoliou, *AD* 60 (2005) B.1 [2013] 105, publishes a clay lamp of this date found in excavations of the Greek Archaeological Service at Poulopoulou Street 16; signature on the bottom: Χιόνη.

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226. **Athens. Inscribed terracotta drain pipes, late Roman.** Among a maze of terracotta drains, conduits, and wells excavated by the Greek Archaeological Service at Poulopoulou Street 16, T. Kokkoliou, *AD* 60 (2005) B.1 [2013] 106, notes the following letters scratched on the outer surface of drain pipes, probably numbers for correct placement: M/MI, Σ, A, and H.

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227. **Marathon (Sanctuary of the Egyptian gods). Incertum, undated.** A small (clay or stone?) fragment, broken at left, right, and bottom, uncovered in excavations at this site, on the east side of the sanctuary, in excavations led by ed.pr. I.Dekoulakou, in *Bibliotheca Isiaca* II 37 (dr.). On the context of the find see also *SEG* LIX 275: [- - -]Σ ΙΕΡΟ[- - -]. [Obvious restorations include [Ἴσιδο]ς ἱερό[ν], or [Σεράπιδο]ς ἱερό[ν]. Papazarkadas and Zellmann-Rohrer]

PELOPONNESOS

228. **Peloponnesos. Administration: Roman administration under the Flavian emperors.** In an examination of this topic, M.Pawlak, in S.Ruciński, K.Balbura, K.Królczyk (edd.), *Studia Lesco Mrozewicz ab amicis et discipulis dedicata* (Poznan 2011) 323-332, makes extensive use of epigraphic sources. On 324, as evidence of euergetic involvement of the Flavian emperors in the cities of the Peloponnese, *IG* V.1.691 [incorrectly cited as 791], V.2.457 (*CIL* III 13691), and *Corinth* 8.3.82-86 are adduced; it is also suggested that the activities of the imperial freedman T. Flavius Monomitus as χωρομέτρης in *IG* V.1.1431 represent the intervention of Vespasian in the dispute between Sparta and Messene over the *ager Dentheliatis* mentioned in Tac. *Ann.* 4.43.3. On 324-331, Pawlak conducts an onomastic survey of the presence of the *nomen* Flavius in this area, to illuminate 'the Flavians' attitude to residents of Peloponnesian cities,' and cites numerous inscriptions including *Corinth* 8.3.62, 8.3.107; *IG* IV 602, V.1.286, V.1.378B, V.1.1412, V.1.1440, V.1.1449, V.1.1467, V.2.50, V.2.346; *IvO* 449/450, 483, 487; *SEG* XI 995, XVI 253, XLI 338, XLVII 414; *CIL* III 538. Palwak concludes that the interest of the Flavian emperors in the cities of the Peloponnese was considerable despite the fact that it was 'a marginal region from the point of view of the imperial administration' (330). See also *An.Ép.* 2011 no. 23.

229. **Peloponnesos. Administration: The province of Achaia under the Antonine and Severan emperors.** In a study of the conception and extent of 'liberty' in Greek cities in this province under Roman imperial administration, C.Höet-van Cauwenberghe, in S.Benoist, A.Daguet-Gagey, C.Höet-van Cauwenberghe (edd.), *Figures d'empire, fragments de mémoire. Pouvoirs et identités dans le monde romain impérial. IIe s. av. n. è. - VIe s. de n. è.* (Lille 2011) 287-319, cites numerous inscriptions as evidence alongside literary sources. We note here the epigraphic texts of particular significance. *IG* IV 1600 (*Corinth* 8.1.80) is adduced on 293-295, with Greek text and ph., as an example of the way in which Roman emperors kept 'une émulation entre les cités', as Hadrian balanced the prestige accorded to Athens with a grant of ἀτέλεια to Corinth. *IG* V.1.44, 816-818, *SEG* XLII 320, and *SEG* XLII 323 are cited with Greek text on 297-301 as evidence for Spartan participation among the Greek troops levied by Marcus Aurelius, Lucius Verus, and Caracalla against the Parthians, who are termed Πέρσαι, a conscious anachronism to create a sense of shared purpose between Greeks and Romans. Observations on the condition of *SEG* XLII 323 and the possible identity of the deceased, Ζωΐλος, are made without knowledge of the new edition by E.Zavvou, *SEG* LIX 397. *IG* V.1.21 is cited on 304/305 for Roman reform of the procedures for appeal to imperial justice. Several inscriptions are adduced to trace the careers and impact of imperial *correctores* (διορθωταί) in Achaia on 308-315, e.g. *IG* V.1.485 as evidence of imperial intervention in Spartan affairs through the designation by the *corrector* Aemilius Iuncus of a candidate for the honor of ἀριστοπολιτεία, Tib. Claudius Harmonicus. A table is presented on 317/318 of the attested curatores (λογισταί) of Achaia in the period under study, with citations of epigraphic evidence, in support of the argument that candidates for the office, whose dispatch was often requested by cities themselves, were generally well-connected with the Roman administration and possessed Roman citizenship. See also *BÉ* (2011) no. 250.

230. **Peloponnesos. Institutions: Epigraphic attestations of hellanodikai.** S.Zoumbaki, *Tekmeria* 10 (2011) 7-21, along with remarks on historical developments concerning the ἑλλανοδίκαι, considers attestations for the office outside of Olympia, specifically at the following sites in the Peloponnese: Epidauros, *IG* IV².1.66 and IV².1.98; Argos, W.Vollgraff, *Mnemosyne* 44 (1916) 64-71 no. III (with discussion of various proposals for dating), and *IG* IV 587 and *SEG* XVI 253; and Corinth, *Corinth* 8.1.14. In general Zoumbaki suggests that the office was originally introduced to these poleis in the Hellenistic period in agonistic contexts.

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231. **Peloponnesos. Religion: Imperial cult.** F.Camia, *op.cit.* (our lemma no. 1665), pays particular attention to epigraphic evidence from the Peloponnese in the following areas: the cult of Hadrian (65-70, with specific reference to the honorific decree *IvO* 57), Trajan at Hermione (on the basis of *IG* IV 701, with discussion of the epithet ἐμβατήριος, at 33-35), and Antoninus Pius at Sparta (77/78); imperial festivals (112-125), with detailed discussion of *SEG* XI 923 (85-87); prosopography of the high priests of the emperors (ἀρχιερεὺς τῶν Σεβαστῶν etc., 144-154) and those of the Achaian κοινόν (168-181); physical location of imperial cult (208-221), especially at Corinth.

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232. **Peloponnese. Religion: Cult of Artemis.** I.Solima, *Heiligtümer der Artemis auf der Peloponnes* (Heidelberg 2011), provides a thorough study of the cult of Ἄρτεμις in the Peloponnese, in which inscriptions, primarily dedications, are often adduced, too many to catalogue in detail; see also our lemmata nos. 255, 312. We note here the sites where inscriptions play a particularly important role in the research: Alagonia (158/159), Argos (40/41), Artemision (42), Asopos (161/162), Boiai (162/163), Epidauros (44-49), Kalaureia (53), Karyai (171-173), Kotilion (72/73), Megalopolis (94/95), Messene (200-207), Skillous (137), Sparta (183-189), Tegea (114-118), Teuthrone (193), Troizen (55). Solima's discussion of inscriptions should be approached with some caution: note, e.g., on 86 the infelicitous interpretation of Φοίβη, the name of the dedicant, as an epithet of Artemis in the dedication *IG* V.2.283, apparently following E.L.Brulotte, for whom see our cautionary note in *SEG* XLVI 328.

T.Chatelain, in *Philologos Dionysios* 391-405, studies the cult of Artemis under the epithets Λιμνᾶτις, and, secondarily, Λιμναία and Ἐλεία, which, on epigraphic and literary evidence, appears to be geographically focused on the Peloponnese: Kombothreka (near Olympia), Messene, Sikyon, Sparta, Volimos, Epidauros Limera, Patras, Troizen, etc. Surprisingly, there seems to be very rarely a correspondance between the cultic epithet(s) and actual lakes or marshes. The popularity of the cult may be due to the importance of the original sanctuary of Artemis Limnatis at Volimos, at the frontier of Lakonia and Messenia.

CORINTHIA

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233. **Corinth. Cults in the Archaic Agora.** Cf. *SEG* L 335. In *Dei nello spazio degli uomini: i culti dell'agora e la costruzione di Corinto arcaica* (Rome 2011), R.Dubbini presents an alphabetically ordered

examination of the literary, epigraphic, and especially archaeological evidence for the sanctuaries of the following gods and heroes in Archaic Corinth. Among the inscriptions briefly adduced we note: Apollo: sacrificial calendar on stone, *IG* IV 1597, *Corinth* 8.1.1, *SEG* XXXII 358,* LVI 392 (p. 102); sacrificial calendar on a lead plaque, *SEG* XXXII 359, LIV 415* (pp. 102, 142, 211); dipinto on clay pinax, *SEG* LIV 416, LV 390* (p. 104); Pyrrias' olpe, *SEG* XIV 303, XXX 346* (pp. 104/105); inscribed bronze frog, *IG* IV 357 (pp. 105/106); honorary decree, *Corinth* 8.3.46 (p. 103). Aphrodite: graffito, *SEG* XI 204 (pp. 97/98). Artemis: bronze dedication to Ἄρτεμις Κόριθος, *SEG* LV 385 (pp. 130/131, 179, 199); dedication? *Corinth* 8.1.27, *SEG* LX 295* (p. 123). Athena: label on MC aryballos, *SEG* XLIV 290 (pp. 137-138). Demeter, dipinto on thymiaterion, *SEG* LI 349 (p. 144). Ζεὺς Βουλεύς: stone counting table/abacus, *Corinth* 8.3.42, *SEG* LX 312, 313* (pp. 83, 157-158). Hero Ζεύξιππος: dedication, *Corinth* 8.3.34 (p. 163). All the gods: dedication, see our lemma no. 235 (p. 174). Miscellaneous: boundary stone with a prohibition, *Corinth* 8.1.22, *SEG* LX 294* (pp. 188-189, 202); Hellenistic decree, *Corinth* 8.1.5, *SEG* LX 293 * (p. 87) cf. our lemma no. 234; dedication of Timoleon, *Corinth* 8.3.23, *SEG* LIII 281* (pp. 154/155); statue of Epainetos with sculptor's signature, see our lemma no. 236 (p. 174); dedication, *Corinth* 8.1.32 (p. 192); signatures of Lysippos, *Corinth* 8.1.34-35 (p. 195); signature of Καφισοτέλης, *Corinth* 8.1.60 (p. 195); incertum ΚΑΛΛΙ[- - -], *Corinth* 8.3.10 (pp. 172, 192, 206). [This work of 233 pages lacks an index, Stroud.]

234. **Corinth. Decree, Hellenistic.** *Corinth* 8.1.5. *SEG* L 293.* B.A.Robinson, *Histories of Peirene. A Corinthian Fountain in Three Millenia* (Princeton 2011) 322 note 13, briefly notes that although this inscription is too fragmentary to allow a confident reconstruction, 'it does seem to place Peirene and the Agora near one another, and not far from the head of the Lechaion Road.'

235. **Corinth. Dedication to all the Gods, 4th cent.** B.C. Statue base of black Argive limestone for bronze statues, excavated by the American School on the east side of the Lechaion Road with our lemma no. 236, reused as a step block in a Roman bath. Ed.pr. C.K.Williams II, J.MacIntosh, J.E.Fisher, *Hesperia* 43 (1974) 25-28 no. 36 (ph., dr.), who observe that the two names in L. 1 in the nominative are placed as identifications immediately beneath sets of cuttings on the top surface for securing two bronze statues. They prefer to interpret the second name not as a person, Πε[ῖ]σις or Πε[ρ]σίς, but as an 'equation of Peisis with Πειθώ' perhaps as part of a heroic group. They cite parallels outside Corinth for the names in L. 2. See also our lemma no. 233.

[- - - ?]Μ[. .ca. 4. .]Σ vacat 0.401 m. ΠΕ[.]ΣΙΣ [- - -]
Ἐπίχαρμος Μενοιτί[ο]υ ἀνέθηκε θε[ο]ῖς πᾶσι

236. **Corinth. Statue base of Epainetos with sculptor's signature, 4th cent.** B.C. Base of black Argive limestone with cuttings on the top for a bronze statue, excavated by the American School with our lemma no. 235 on the east side of the Lechaion Road, reused as a step block in a Roman

bath. Guide-lines are preserved for L. 1. Ed.pr. C.K.Williams II, J.MacIntosh, J.E.Fisher, *Hesperia* 43 (1974) 25-29 no. 37 (ph.), who cite *Corinth* 8.3.23, Timoleon's dedication, after 341 B.C., as a parallel for the lettering and a stone-cutter Eukleides recorded in Plato's will, Diog. Laert. 3.42.

Ἐπαίνε[το]ς
Εὐκλείδας ἐπόησε

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237. **Corinth. Honors for Regilla, wife of Herodes Atticus, before 161 A.D.** *IG* IV 1599. *Corinth* 8.1.86. *SEG* XXXIII 254. After an account of the discovery of this honorific statue base in the early years of the American School excavations at Corinth, B.A.Robinson, *op.cit.* (our lemma no. 234) 78-80, 215, 247/248, republishes the text with translation, ph. and dr. While allowing that this inscription, recut in the 3rd cent. A.D. or later, probably indicates some benefaction of Regilla and Herodes to the Fountain of Peirene, she separates it from the construction of the triconch court, which she places in the 4th cent. A.D. (252-259). On 351 note 12, 281-284, she speculates on the form of the statue once supported by this base. In dating the construction of the triconch court to the 4th cent. A.D., she rejects the association of *Corinth* 8.3.337 with this phase, as proposed by Kent.

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238. **Corinth. Marble revetments with painted inscriptions, after 200 A.D.?** *Corinth* 8.1.117. After detailed examination of the strata excavated in the east apse of the triconch court of the Fountain of Peirene, where these ten fragments were found, B.A.Robinson, *op. cit.* (our lemma no. 234) 260, 352 note 43, presents a useful catalogue with inv. nos. and texts. She stresses how difficult they are to date and interpret. The name M. Αὐρηλίο[υ] in 117 g may not refer to the emperor.

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239. **Corinth. Inscribed balustrades of the fountain of Peirene, 3rd cent. A.D.** *Corinth* 8.3.343. B.A.Robinson, *op.cit.* (our lemma no. 234) 218 (ph.), after autopsy of these five fragments, proposes the above date, instead of the 2nd cent. A.D. and association with Herodes Atticus, as previously thought (cf. Corinth 8.3.343, and our lemma no. 237), on the basis of the lettering and the coarse workmanship of the marble mouldings. She also rejects the reconstruction of the text in Corinth 8.3.343 because 'not only do lacunae greatly exceed the preserved text, but preserved remains of grille-work and grid preclude some of the suggested combinations . . . to wit, I-831 and I-534 must have been separated by at least 0.50 m based on the grille pattern.' She also observes that, 'at first sight, the inscription Πιρῆν- - - might be mistaken for Latin rendered in Greek, but it is more likely that the stone mason was sounding out words as he carved.'

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240. **Corinth. Marble epistyle in the Peirene Fountain, 5th-7th cent. A.D.** *Corinth* 8.1.198. B.A.Robinson, *op.cit.* (our lemma no. 234) 277-281 (ph.), firmly assigns this block to construction in a still active Late Antique Peirene and reprints the text of the Greek inscription painted over the erasure of the Latin text originally inscribed on the fascia. Another block to the left probably carried

the painted name of the dedicator and a governing verb. The last word, ΠΑ[- - -], signifies continuity onto at least a third block as well. She speculates on the possible position of these epistyle blocks in the design of the fountain at this late date and compares this elaboration of Peirene to the creation of Late Antique fountains at Ephesos and Aphrodisias.

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241. **Corinth. Incised letters on the Diolkos on the Isthmos.** N.Verdelis, *MDAI(A)* 71 (1956) 51-59; Jeffery, *LSAG* p. 375. As part of an extended, detailed examination of the literary and archaeological evidence for the date, function, position, and historical and economic importance of this famous paved road across the Isthmos, D.K.Pettegrew, *AJA* 115 (2011) 549-574 (esp. 558/559), rejects the theory that these single letters and symbols can be more accurately dated than roughly the 5th cent. B.C. They do not provide evidence for construction in the Archaic period. It is even possible that some of the blocks on which they appear are reused from other structures elsewhere. H.Lohmann advances similar arguments in K.Kissas, W.-D.Niemeier (edd.), *The Corinthia and the Northeast Peloponnese: Topography and History from Prehistoric Times until the End of Antiquity* (*Athenaia* 4) (Athens 2013) 207-230 (ph.).

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242. **Corinth. Mosaic inscription in the sanctuary of Demeter and Kore, ca. 200 A.D.** *SEG* XL 303, LIV 419.* B.S.Spaeth, in J.Brodd, J.L.Reed (edd.), *Rome and Religion: a Cross-disciplinary Dialogue on the Imperial Cult* (Atlanta 2011) 75-77 (ph.), suggests that the Νεωτέρα mentioned in this inscription was not a goddess but rather 'a mortal woman who is being identified with a goddess, the "Newer" or "Younger" version of that divinity,' in this case probably a Roman empress 'identified with the main goddess of the cult, Ceres/Demeter.' In *Corinth* XVIII.6, *The Sanctuary of Demeter and Kore: The Inscriptions* (Princeton 2013) 14-16 (ph.), R.S.Stroud republishes this inscription, repeating his identification of Νεωτέρα with Kore.

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243. **Corinth. Inscribed kantharos, ca. 250 B.C.** D.Stewart, *AR* 57 (2010/2011) 55 (ph.), reports the discovery of a black-glazed kantharos 'with four lines of an [incised] inscription on the interior,' in a mid-3rd cent. B.C. fill excavated south of the South Stoa by the American School under the direction of G.Sanders. 'Intriguingly, Sanders reports that "a preliminary reading identifies on line 1 part of a personal name; line 2, 'a crescent-shaped. . .[offering? and]'; line 3 'a plaque to the hero. . .[and]'; line 4 'fresh frankincense. . .'." No Greek text.

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244. **Corinth. Signatures of Corinthian potters on lamps found at Delphi, 1st–3rd cent. A.D.** In *BCH* 135 (2011) 313-349 (ph., dr.), P.Petrides presents a corpus of 49 Corinthian clay lamps found in excavations at Delphi, many of them bearing inscriptions on the bottom. He speculates on the evidence of the lamps for trade between Roman Corinth and Delphi until the end of the 3rd cent. A.D. The following workshops are represented in his catalogue (drawings and ph. of all): Ἀκταίου (no. 17), Ἀντωνίου (1), Ἐπαγάθου (4), Ἐπικτήτου (5), Καλλίστου (9, 37, 38?, 39?), Κάρπου (6), Καρποφόρου (3),

Μάρκου (15), Μινικίου (23, 27), Πουπλίου (30?, 40?), Πωσφόρου (41), Σπυρίδωνος/Σφυρίδωνος (24), Σπωσιανοῦ (18, 33, 42, 43), Τερτίου (6). For signatures on Corinthian lamps from Marathon, see our lemma no. 224.

245. **Isthmia. Treaties, late 3rd cent. B.C.** E.R.Gebhard, in *Griechische Heiligtümer als Erinnerungsorte* 45-67, mentions fragments of several stelai found in excavations in 1989, for which see already *SEG* XLVIII 390. These were buried after destruction and perhaps once displayed public documents along the Corinth-Isthmus road. She provides a ph. of four joining fragments of one of these (53), no text, but refers to 'treaties between Macedon and the Greek cities (ca. 224-220 B.C.)' (64). Based on archaeological evidence, Gebhard argues that Roman soldiers were responsible for the destruction, during the siege of Corinth in 198 B.C., and reflects on the presence of the debris, and the absence of the original stelai, as a setting for the proclamation of Greek freedom delivered by Titus Quinctius at the site in 196 B.C.

246. **Steiri. Funerary epigram for Demetria, 2nd/3rd cent. A.D.** *SEG* LVIII 311. B.Boyaval, *Connaissance Hellénique* 127 (2011) 58/59, suggests giving to καί in L. 3 a 'valeur intensive': 'En plus j'habite ici'. In L. 4 he translates νέα οὖσα πρώτῃ τε as follows: 'jeune et prématurément décédée'. He refers to *Od.* 24.28 (πρωΐ or πρῶτα: 'too early, before the time').

SIKYONIA

247. **Sikyon. Archaeology and history.** Y.A.Lolos, *Land of Sikyon. Archaeology and History of a Greek City-State* (*Hesperia* Suppl. 39) (Princeton 2011), presents a very thorough monograph covering many aspects of this *polis*: geography, climate, agriculture, demography, cults, historical excursus from prehistoric to the War of Independence, Christian churches and monasteries, fortifications, road networks and communications, settlements, sanctuaries, etc. On 419-547 he presents detailed results of the surface survey, Register of Sites. Many ph., maps, and plans. The author fully exploits the epigraphic evidence, some of which we cover in separate lemmata, nos. 250, 253/254, 271, 275, and 319, including the inedita nos. 248/249, 251/252, and 322. See also our lemma no. 313 on *IG* V.2. 351-357. Separate Appendices deal with the following topics: Roof Tiles by A. Koskinas 549-569 (no stamps or inscriptions); Aqueducts of Sikyon 571-584; Public Land: An Epigraphical Testimony (see our lemmata nos. 251/252) 585-588; Excavations at the Cave of Lechova: A Preliminary Report by L. Kormazopoulou et al. (see *SEG* LVIII 314) 589-598; An Inscribed Sherd from the Cave of Lechova by A. Matthaiou and Y. A. Lolos (see *SEG* LVIII 314) 599/600 (for the cave at Lechova see also L.Kormazopoulou, I.Zygouri, *AD* 56-59 (2001-2004) B.6 [2012] 488/489); A Building Inscription from Agios Nikolaos of Vasiliko (16th century) 601. For the physical remains see also Y.Lolos, B. Gourley, 'The town planning of Hellenistic Sikyon,' *AA* (2011/1) 87-140. For a report on an archaeological survey

of Titane conducted by the Belgian School at Athens in September 2005, see *AD* 60 (2005) B.1 [2013] 388/389.

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248. Sikyon. Epitaph of Pistos, date? Stone stele with two rosettes on the upper part of its face and an inscription in the middle; found next to six graves cut into the rock during unpublished excavations of the Greek Archaeological Service in December 1978-January 1979 at 'Locus 10' on the northeast circuit of the city wall; now in the Sikyon Museum. Briefly mentioned by Y.A.Lolos, *Sikyon* (our lemma no. 247) 155, 200. No details as to the date of the stele.

Πίστε χαῖρε

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249. Sikyon. Corinthian stamped amphora handle, late 4th/early 3rd cent. B.C. Y.A.Lolos, *Sikyon* (our lemma no. 247) 211, briefly reports the discovery of a Corinthian Type B amphora handle stamped with a single alpha in the eastern section of the city wall, his 'Locus 1.' The piece is stored in the storeroom of the Sikyon excavations.

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250. Sikyon. Regulations for a hestiatorion and a list of names, late 6th/early 5th cent. B.C. *SEG* XI 244; LX 333.* For a full account of the finding place of this bronze tablet and commentary on its cultic and social significance, vocabulary, communal dining, prosopography, etc., see Y.A.Lolos, *Sikyon* (our lemma no. 247)310, 405-408 (ph.).

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251. Sikyon. Boundary stone, 4th cent. B.C. Rock-cut inscription located above the church of Agia Paraskevi of the village of Manna in the southwestern region of the Sikyonia. Ed.pr. Y.A.Lolos, *Sikyon* (our lemma no. 247) 585-588 (ph), interprets it as marking public land, [ὅρος] δημοσίο̣[υ], and discusses a wide range of similar inscriptions from other sites defining public property. For another boundary marker from the Sikyonia, see our lemma no. 252.

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252. Sikyon. Boundary stone, date? Y.A.Lolos, *Sikyon* (our lemma no. 247) 586, note 7, reports that he has learned of the existence of a rock-cut inscription similar to our lemma no. 251 at Sares of Kyllene southwest of Manna. Lolos was unable to find the inscription in 2002. Only the first three letters, ΔΑΜ, are reportedly preserved.

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253. Sikyon. Epigram on the daughters of Proitos, 4th/3rd cent. B.C. *SEG* XV 195. Y.A.Lolos, *Sikyon* (our lemma no. 247) 403/404 (ph.), reprints the text with translation and speculates on the finding place of this inscription at either Kiato or, according to local tradition, Baltiza near the village of Klimenti, which is ca. 15 km southwest of Sikyon. He suggests that there was a monumental

sema of Iphinoe, inscribed with this elegiac distich, in the agora of Sikyon and a copy marking the remote natural dwelling of the demented Proitidae in an open shrine at Baltiza.

254. **Titane. Dedication to Asklepios, Imperial period.** *IG* IV 436. *SEG* XI 274; LIII 286.* For a detailed treatment of the history, topography, cult, excavations, ancient remains and all aspects of this site, illustrated with ph. and plans, see Y.A.Lolos, *Sikyon* (our lemma no. 247) 389-398. On 396/397 he provides a lexical analysis of the 173 examples of χωρίον in Pausanias. Lolos concludes that Titane was not a town (polis or polisma) as suggested by previous scholars, but an extra urban cult site for Asklepios, Athena, and the altar of the Winds (Ἄνεμοι), near the border with Phliasia, with a small settlement around it protected by a fort on the summit of the hill of Agios Tryphon. For the Belgian survey of Titane see our lemma no. 247.

PHLEIASIA

255. **Phleious (Kamari). List of** *συμπόται* **(?), 3rd cent. B.C.** *SEG* XI 273a (Addenda p. 218); LI 236, LVIII 312. I.Solima, *op.cit.* (our lemma 232) 141/142, based on the published illustration in ed.pr., argues that Ὡραια[is not to be construed as an epithet of Artemis, since the former is separated from the supposed name of the divinity by 'ein *vacat* oder ein nicht mehr lesbares Graffito'. Solima further calls into question the very identification of a dedication to Artemis, which had rested on a supplement in L. 2. Solima points out that the stone is also broken on the left, and prints the following text reflecting the new interpretation:

Συμπόται
[-?-] Ἀρτεμ[-?-]
vacat (?)
4 [-?-] Ὡραία [-?-]
[-?-] Τιμ[-?-]
[-?-]

2 Ἀρτέ[μιδι] ed.pr. || 4 Ὡραία[ι] ed.pr.

ARGEIA

256. **Argos. Cult of Isis.** R.Veymiers, in *Bibliotheca Isiaca* II (see our lemma no. 1660) 111-129, makes extensive use of inscriptions, combined with literary, sculptural, and numismatic evidence, to document the cult of Isis at Argos, the physical location of which, after reviewing the work of Aupert, Kritzas, and others, he finds still not clearly defined. We point out Veymier's discussion of the

dedication *SEG* XVIII 150b (ph.), and his hypothesis that the donation *SEG* XXXII 371 may have been to an Isiac sanctuary, consistent with the Ptolemies' promotion of the cult of Isis outside of Egypt. See also our lemmata nos. 257/258, 266.

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257. **Argos. Dedication to Isis (?), 3rd cent. B.C.** *SEG* XVIII 150c. R.Veymiers, *art.cit.* (our lemma no. 256) 113, publishes a ph. of this inscription, which he cites as representing the foundation of the cult of Isis at Argos, based on the Egyptian origin of the name of one of the dedicants, Θαῆίς, the Argolic form of Θαῆσις.

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258. **Argos. Dedication to the Egyptian gods, 2nd-1st cent. B.C.** *SEG* XLI 287. R.Veymiers, *art.cit.* (our lemma no. 256) 114 (ph.), cites this inscription as attesting the first appearance of 'la famille isiaque' at Argos and approves of Aupert's supplement [ἐπὶ εὐ]ημερίαι in L. 3, referring to the association of these gods with healing.

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259. **Argos. Honorary inscription for Aristokrates, late 2nd cent. A.D.** *SEG* LIII 293. C.Piteros, *AD* 60 (2006) B.1 [2013] 259 (ph.), observes that the correct reading in LL. 5/6 is not σπατο|λεασταῖς, as printed in the ed.pr., but στρατο|λεασταῖς. This correction should also be made in *IG* IV 581, L. 1.

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260. **Argos. Epitaph of Thingonidas of Mantineia, 4th cent. B.C.** *SEG* XI 347. In *AD* 60 (2005) B.1 [2013] 260, C.Piteros republishes the text of this rectangular grave stele of white limestone built into the basement staircase of the church of the Panagia, reading only [- - -]γωνίδας in L. 1.

261-265. **Argos (Temenion). Stamps on roof tiles, 2nd cent. B.C.** C.Piteros, *AD* 61 (2006) B.1 [2014] 242-247 (ph.), publishes the following stamped roof tiles of Lakonian type excavated by the Greek Archaeological Service in a large public building of the Hellenistic period associated with the port of Τημένιον. He points out that in the 2nd cent. A.D. Pausanias (2.38.2) reports that Nauplion, the most important port in the Argolid, was by then deserted. In the Hellenistic and Roman period it had been replaced by Temenion, which served as the main harbor of Argos until the revival of Nauplion in the 6th/7th cent. A.D.

261:	[Δα]μόσιοι
262:	Δ̣αμόσιοι
263:	Δαμ[όσιοι]
264:	Ἀργεί[ων]

265: EX[- - -]. Piteros suggests that this might be the beginning of the name of the tile-maker.

266. **Argos. Signature of the coroplast Ision, date?** *SEG* XL 329. R.Veymiers, *art.cit.* (our lemma no. 256) 126/127, publishes a ph. of this inscription, referring to the object as 'un moule de bras', Museum of Argos inv.no. 80.12.150. No text, French translation. [From the ph. we read Ἰσίωνος., M.Zellmann-Rohrer.]

267. **Nauplion. Boundary stone of Antheis, early 5th cent. B.C.** *SEG* XLVIII 417. In *AD* 61 (2006) B.1 [2014] 252/253, C.Piteros, after reexamining the stone, now reads [hó]ρος | [Ἀ]νθείδος, which he interprets as the ancient name (Ἀνθηίς) of the present region of Aria. Here was located the Κάναθος spring and the ritual bathing of Hera (Pausanias 2.38.2). The related cult of Hera Antheia is attested by a temple in the agora of Argos (Pausanias 2.22.1.).

268. **Nauplion. Antheis. Sculptor's signature, Hellenistic.** White limestone base formerly built into the wall of the Monastery of Ζωοδόχος Πηγή at Aria, now removed and transferred by the Greek Archaeological Service to the Argive Heraion. Ed.pr. C.Piteros, *AD* 60 (2005) B.1 [2013] 263/264, identifies this man as the artist Ξενόφιλος Στράτωνος of Argos, cf. *IG* IV 234. We suggest the restoration in L. 2 [Stroud].

[- - - Σ]τράτωνος Ἀργεῖος
[- - - ἐπο]ίησε

KYNOYRIA

269. **Eua (Loukou). Once at Marathon. Athenian casualty list of the tribe Erechtheis from the battle of Marathon, 490 B.C.** *SEG* LVI 430.* W.Ameling, *ZPE* 176 (2011) 10-23, revisits this text based on the defective provisional publication of G.Spyropoulos, but completely unaware of Steinhauer's real ed.pr. Ameling's edition is therefore of little epigraphic value, even though the author raises some interesting points and adduces several literary parallels [often, however, parallels already provided by Steinhauer. Papazarkadas] in his analysis of the four-line epigram. Likewise, in his prosopographic and onomastic analysis he repeats Steinhauer's observations almost in their entirety. Oscillating between interpreting the new inscription as a Roman copy or as a 5th-cent. B.C. creation, he opts for the latter. It is likely, however, that the original post-Marathon monument was destroyed by the Persians, and the new find was a replacement erected a few years after 479 B.C.

270. **Mantritsa. Epitaph, early Christian.** In *AD* 61 (2006) B.1 [2014] 367, G.Grigorakakis briefy reports the discovery of a fragment of an epitaph of early Christian times at the Metochi of the Prodromos, near Stolos; no text; no further details.

HERMIONIA

271. **Hermione. Settlement of a boundary dispute between Hermione and Epidauros, ca. 150 B.C.** *SEG* XI 377; LI 426,* 431; LIII 2144. For a discussion of the βολεοὶ λίθοι in LL. 15-17 and their relation to *Corinth* 8.3.65, LL. 6/7; *Syll.*³ 588; Pausanias 2.36.3, and heaps of stones at Moungostos and Zitouliaris in the Sikyonia, see Y.A.Lolos, *Sikyon* (our lemma no. 247) 20/21.

272. **Hermione. Agonistic epigram for Pythokles, 265-255 B.C.** *IG* IV 682. *SEG* XXVII 40,* 115; XXVIII 464; XLVIII 695; LIV 790 app.cr.; LIX 463. B.A.Robinson, *op.cit.* (our lemma no. 234) 45/46, quotes LL. 3/4, 13/14 of this text and comments on the metonymy of Πειρήνην and Κασταλίην for the Isthmia and the Pythia respectively, bringing this inscription into context with contemporary poets such as Poseidippos and Kallimachos. She also stresses Pythokles' reception of royal patronage.

TROIZENIA

273. **Troizen. Vase inscription, ca. 300-275 B.C.** West Slope Ware kantharos bearing the dipinto ὑγιείας, excavated by the Greek Archaeological Service in a grave in the east cemetery of the ancient city. Ed.pr. M.Iannopoulou, *AD* 61 (2006) B.1 [2014] 232 (ph.).

EPIDAURIA

274. **Epidauros (Asklepieion). Honorary decree for Drymos of Argos, ca. 350 B.C.** *SEG* XXVI 445; L 373; LIV 426. C.Piteros, *AD* 60 (2005) B.1 [2013] 271 (ph.), reports that in the Museum at Epidauros a new joining fragment of the relief forms the lower right portion of this monument, showing the right foot of the male figure (M.E. 1283 α+β). He proposes that this monument and *IG* IV².1.618, which also honors Drymos, probably stood in the same place.

275. **Epidauros (Asklepieion). Accounts of the Hieropoioi for construction of a building, ca. 300 B.C.** *IG* IV².1.114. *SEG* XLI 298; LVII 339.* For a discussion of the transport of building stone from the Sikyonia to Delphi, Epidauros, and possibly Olympia, see Y.A.Lolos, *Sikyon* (our lemma no. 247) 57.

276. **Epidauros (town). Casualty list from the battle at the Isthmos, 146 B.C.** *IG* IV².1.28. *SEG* LII 335.* C.Piteros, *AD* 61 (2006) B.1 [2014] 259 (ph.), gives a physical description of the upper fragment of this inscription (now in the Epidauros Museum; cf. *SEG* LII 335), which has suffered damage and the loss of some letters, after it was broken from the larger lower fragment; no substantive change in the text. He discusses the shape and size of the lettering with ph. of the stone and a squeeze. It contains the upper 13 lines and a small portion of L. 14

277. **Epidauros. Incertum (Epitaph?). 4th cent. B.C.** Upper part of an inscribed stone found in a field northeast of the sanctuary of Asklepios. Ed.pr. C.Piteros, *AD* 60 (2005) B.1 [2013] 370.

Αὐτόνοος
Ἀργεῖος

278. **Old Epidauros. Incertum, Imperial period.** Inscribed, rectangular, stone plinth built into the wall of a Roman bath in the town investigated by the Greek Archaeological Service. Ed.pr. C.Piteros, *AD* 60 (2005) B.1 [2013] 269. We give the text as printed in ed.pr.; no ph.

]ΚΙΑΘΘΕΣΕ

LAKONIA

279. **Amyklai? (now in the Archaeological Museum of Sparta). War contribution accounts, 427/6–415/4 B.C., or later?** *IG* V.1.1 + *SEG* XXXIX 370. *SEG* LVI 451.* A.P.Matthaiou, in *Six Greek Historical Inscriptions* 35-43 (ph.; dr.), reprints an authoritative text, and upon autopsy he puts forward the improved reading Ἐφέσιοι or Ἐφεσίον in L. 1, as already briefly mentioned in the recondite publication reported in *SEG* LVI 451, probably followed by the word [φεύγ]ο[ντες]. Upon reviewing the various historical and chronological reconstructions hitherto proposed, he comes out strongly in favor of multiple recordings starting with a contribution made by Ephesian exiles in 427 B.C. (LL. 1/2), and ending with a contribution by the city-state of Ephesos after 414 B.C. (LL. 23/24).

279 bis. Antikythera. Inscriptions on the Antikythera mechanism, mid-2nd cent. B.C. 7 large and 75 small fragments of a bronze device used for astronomical and calendar calculations; several fragments preserve inscriptions; found in 1901 in the Antikythera shipwreck; now in the Athens National Archaeological Museum. Since some of the inscriptions are discussed in our lemma no. 410, we present here the inscriptions of the mechanism, as reported by M.Zapheiropoulou, in N.Kaltsas, E.Vlachogianni, P. Bouyia (edd.), *The Antikythera Shipwreck: The Ship, the Treasures, the Mechanism. National Archaeological Museum, April 2012-April 2013* (Athens 2013) 241-248 (ph.) [Smaller inscribed objects will be reported in *SEG* LXII]. The inscriptions were read by A.Tselikas (National Bank of Greece Cultural Foundation) after old and new fragments were assembled and cleaned; a Greek-British research team currently studies the Antikythera mechanism; the bibliography on this device is vast and cannot be reproduced here.

Fr. C: from the front side of the mechanism. The outer dial contains an Egyptian calendar, listing 12 months with 30 days each; together with 5 intercalary days (ἐπαγόμεναι) this adds up to 365 days. Only the names of the months Παχών and Παῦνι are legible. The inner dial contained the zodiac; the words Παρθένος and Χηλαί are legible. A small fragment (fr. 20) preserves the word Καρκῖνος.

Fr. C1+C2: two pieces attached to fr. C. They are inscribed with a text that describes astronomical phenomena. Each line begins with a single letter of the Greek alphabet. These index letters probably correspond to smaller capital letters on the zodiac dial and form a parapeigma or almanac. Similar inscriptions are preserved on fr. 9, 22, and 28.

C1 [K ----------]ει ἑσπερία
Λ Ὑάδες δύονται ἑσπερίαι
M Ταῦρος ἄρχεται ἀνατέλλειν
N Λύρα ἐπιτέλλει ἑσπερία
Ξ Πλειὰς ἐπιτέλλει ἑώια
O Ὑὰς ἐπιτέλλει ἑώια
Π Δίδυμοι ἄρχονται ἐπιτέλλειν
P Ἀετὸς ἐπιτέλλει ἑσπέριος
Σ Ἀρκτοῦρος δύνει ἑῶιος

The text refers to the rising and setting of stars in the morning and in the evening. The verbs ἄρχονται and ἐπιτέλλειν indicate that a constellation is at the east. The events described occur once a year. In 150 B.C., the mechanism's suggested date, they were visible from the geographical latitude between 25° N and 45° N; Rhodes and Syracuse are among the cities located within this latitude. Z.

Fr. A+B+E+F: the upper and lower dials of the back side of the mechanism. The upper back dial is arranged as a five-turn spiral forming a 19-year calendar based on the Metonic cycle of 235 months. Twelve month names can be read on the Metonic disc: Φοινικαῖος, Κράνειος, Λανοτρόπιος, Μαχανεύς, Δωδεκατεύς, Εὔκλειος, Ἀρτεμίσιος, Ψυδρεύς, Γαμείλιος, Ἀγριάνιος, Πάναμος, Ἀπελλαῖος (see our lemma no. 410). Two subsidiary dials were inside the Metonic dial. The right dial predicts the dates of the Panhellenic games: Ἴσθμια, Ὀλύμπια, Νέμεα, Πύθια, Νᾶα, and possibly [Ἁλί]εια). The left dial seems

to correspond to the Kallippic cycle of 76 years. Fr. 19+fr. E, from the back protective side, are inscribed with a user manual which includes descriptions of the cycles, dials, and operations. Fr. 19 is inscribed with the 76 years of Kallippic cycle, the 19 years of the Metonic cycle, and the 223 lunar months of the Saros cycle. Fr. E bears the numeral 235 – a reference to the Metonic cycle – and the phrase ἐξαιρέσιμοι ἡμέραι. The lower back dial consists of a four-turn spiral illustrating the Saros cycle, predicting solar and lunar eclipses. Greek letters indicated the time (ἡ(μέρα) and ν(ύξ)) in which eclipses of the sun and the moon (ἥ(λιος) and σ(ελήνη)) would occur.

Fr. A2+e2+F: from the lower back side. An inscription refers to the direction of winds (Ἀπηλιώτης, Λίβας, Νότος).

Fr. G: from the mechanism's front cover. This is the longest fragment, preserving an astronomical text [We suspect that some letters that are placed within [] are partly visible and should have been underdotted; but we present the text as it appears in this publication, converting majuscule letters into minuscules, Chaniotis.].

G [- -]Ο[- -]
[- -][ὀπισ]θοποδῆ ὁ Ἄ[ρης] [- - - - - - - - - - - - -]
[- -][τ]οῦ ἀποστήμ[ατος] [- - - - - - - - - - - - - -]
[- -][πλανητι]κὴν ἐξ ἀρχῆς τὰ [ΞΙΝ] [- - - - - - -]
[- - - - - - - - - - - - -]ΕΣ[- - - - - - - - - στρ]έφε[ται ἐπὶ τὰ] ἑπόμενα, ὁ δὲ ἥλιο[ς] [- -]
[- - - - - - - - - - -]ΔΕ σημε[ῖον τὸ] ἐγνο[σμέν]ον τῆς ἀποκαταστάσ[εως] [- - - - - - - -]
[- - - - - - - - -][ἥ]μισυ προσάξας ἧσσονα ἀποκατάστασιν ἐν ἡμέραις Φ[- - - - - - - - -]
[- - - - - - - -][ἀπό]στασιν εἰ μὲν ἄξει πρὸς τὸν ἥλιον, συνεμπίπτει ὁ Λέ[ων][- - - - -]
[- - - - - -] ἀπόστημα ἐν Ε[- - -][φ]αῖς ἓξ καὶ προσάγεις ΛΕ πρὸς τὸν ἥλ[ιον][- - - - -]
[- - -][παρα]τείνεται ἐπὶ τὸν [ἥλ]ιον ἐλάσσονα στηριγμὸν λαγχάνε[ι] ἀπὸ ΤΕΑ[- - -]
[- - -][πρ]οσάγει πρὸς τὸν ἥλιον ἐπιπρό[σ]θησον Ἄρη καὶ σύνοδον Α[- - - - - - - - - -]
[- - - - - -][τὴ]ν ἐπὶ τὸ μέγιστον ἀπόστασιν ἐν ἄλλαις ἡμέραι[ς][- - - - - - - - - - - - - - -]
[- - - - - - -][στηριγ]μὸν ἔσχε προηγούμενος ἀποστησάμεν[ος][- - - - - - - - - - - - - - - -]
[- - - - - - -][π]αραστάσης ἡμέ[ρας] ἐπὶ ἴσης ἑπόμενος ἑνὶ τεσσαρα[κοστῶι - - - - - - - -]
[- - - - - - - - - -][δι]αστήματος π[ρ]ὸς Ἄρην πρός τε Ἑρμῆ[ν - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - -]κεας ὁ Ἑρμῆς ὡς Χ [ἐ]πιτέμ[νει][- - -][ἀριστ]ερὰ κινήσεως [- - - - - - -]
[- - - - - - πρ]οσίῃ τὸν ἥλιον ἡ Ἀφρο[δ][ί][τ][η] ἐν [ἀσελ]ήνοις ν[υξὶ - - - - - - - - - - - -]
[- - - - - - - - - -]σας ὁ Ἄρης ἀναστρέφει στάσιν ποιησάμενος πρὸς ἥλιον [- - - - - - - - - -]
[.]ΟΣ ἡμέ[ρ]ας προσάγειν ἕκτην ΕΠΙ[..]ΣΧΕ[...]ΣΧΕΣ[- - - - -]Σ[...]ΣΑΣ στασ[- - - -]
[.ΕΣΠ][- - - - - -] ἡμέρας καὶ ὑπολείπεται μέχρι τῆς ἑῴας ΣΤ[- - - - - - - - - - - - - - - - -]
[Σ.ΣΙΑ][Ε.] ἡμέρας ΤΜΔ ἡμισείαις συνόδο[ις] ἀπὸ ἐτ[ῶν] ΤΜΕ ἐπ᾽ ἐσχάτης ἀκμῆ[ς]
[.] ἄνισα τὸν ἐπ᾽ ἴσον ἔχων στηριγμὸν ἐπισχὼν ἀπὸ τοῦ ἡλίου Ν[.][.]ΗΣΜΕ[- - - - - -]
[...]ΑΣΣΕΙ καὶ ἐπὶ > ΣΞΕ ἡλιακὴν παράτεινε τ[ὴν] ἀπόστασιν ΑΠΟ[...]ΕΣ ΑΠΟ[- - -]
[..]ΕΣ[.]ΚΑΙ[.]σεις ἐπὶ ΣΞΕ ἡλιακὴν ἐπίτεινε ΠΟ ΛΕ τέσσαρα καὶ ἓν δεύτερον κατ᾽ ἔτος
[..]ΕΝ ἓξ ἡμέρας Η[...]ΔΥΟ ἐξάγειν ἓν ἔν[ατ]ον μέχ[ρι] [τῆς] ἑῴας κατὰ ΛΟ[- - - - - -]
[- - -]Ε[.] ἐξαιρέσαι τὴν διάστασιν ΣΞΕ ἐν ἡμέραις μὲν μεγάλαις [- - - - - - - - - - - - - - -]
[...]μόριον καὶ δωδεκατημόριον κα[ὶ μοίρας τ]έσσαρας τὴν ὑπόλοιπον [- - - - - - - - - - - -]
[... τ]οῦ ἔαρος ἕξεις ἀπὸ τοῦ ἑσπερινοῦ ἕως πέντε καὶ ὑπόλοιπον ὑφε[- - - - - - - - - - - - - -]

[- - -]ΣΕΝ[.][.] ἡμέρας ἐν χειμῶνι ἅπαντι καὶ ἡμέραις ΣΞΕ ΔΙΣ[- - - - - - - - - - - - - - - -]
[- - - - δύ]σεως ἐπάγεις Ἑρμῆν ἐπὶ τὸν ἥλιον τὸν στηριγμὸν ἐν ΣΞΕ ἔαρος [- - - - - - - - -]
[- - - - - - -]ς ὁ Ἑρμῆς ἡμέρας ΛΑ προηγεῖται ἡμέραις ΜΕ ἕως τοῦ ἔ[αρος? - - - - - - - - - -]
32 [- - - - - - -]εν τῇ ἀνατολῇ μείνας ὁ ἥλιος Μ ἡμέρας πάλιν τὰς ΣΞΕ [- - - - - - - - - - - - - - -]
[- - - - - - -]Η φανερὰ ἡμέραν γίνεται ἡ περαί[ωσις] ἑτέραν ἡμέρ[αν - - - - - - - - - - - - - -]
[- - - - - - -]ας τὰς [ἡ]μέρας Σ εἰς Α[- - - ἡ]μέρας ΔΕ[- - - - - - -]σει ἕως ὡροσκόπου
[- - - - - - -]ΡΑΣ[- - - -]ΙΝΕ[- - - - - - - - - - -]Μ[- - - - - - - - - - - - - - - - -]ΕΤ[- - - - - - - - - - - -]
36 [- -]ΣΗ[- - - - - - - - - - - - - -]
[- -]Σ[- - - - - - - - - - - - - - -]

The astronomical text on this fragment includes the terms ἀποκατάστασις (reconstruction), ἀπόστασις (distance), ἀπόστημα (interval), διάστημα (space), κίνησις (movement), στάσις (stop), περαίωσις (completion), σύνοδος (synod), ὡροσκόπος (ascendant), and πλανητικὴ τάξις (planetary order). These terms relate to the calculation of the position, movement, and distance of the planets mentioned in the text (Mercury, Venus, Mars, and Jupiter) in relation to the sun. Στηριγμός (stationary point) designates the point where a planet changes direction. Various verbs in the 3rd person singular and participles describe movement: ἀναστρέφω (reverse), ἐπιτέμνω (intersect), λαγχάνω (obtain), προηγέομαι (proceed), παρατείνομαι (extend), ὀπισθοποδέω (retrograde), στρέφομαι (turn), ἀφίσταμαι (intervene), προσάγω (bring towards), ἐπέχω (face). Verbs in the 3nd person singular, often in the imperative, are instructions to the user: ἐπάγω (bring on, apply), ἐπιπροστίθημι (stand before), ἐπιτείνω (increase), παρατείνω (extend), προσάγω (bring to).

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280. Gytheion. Honorary inscription for Damonikidas, στρατηγός of the Eleutherolakones and game-commissioner of the Kaisareia, ca. 1-50 A.D. *IG* V.1.1167. *SEG* XI 930; LI 329; LX 275. F.Camia, *op.cit.* (our lemma no. 1665) 231/232, adduces this inscription as evidence for imperial cult under the 'patrocinio' of regional κοινά, and suggests, based on the fact that Δαμονικίδας is said to have acted as ἀγωνοθέτης for games ἐν τῇ πατρίδι, that the Ἐλευθερολάκωνες organized multiple Καισάρεια in different cities as opposed to a single event at Gytheion.

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281. Gytheion. Incertum. A.Themos, *AD* 61 (2006) B.1 [2014] 306, notes that in cleaning operations in the theater an inscription was discovered on one of the columns of the south side; no text; no further details.

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282. Kythera. Incertum, late 2nd/1st cent. B.C. Reddish marble (antico rosso) fragment with remnants of twelve inscribed lines in small letters, found near the monastery of Agios Georgios (site of a Minoan peak sanctuary). A.Tsaravopoulos, A.P.Matthaiou, *DEE* (October 2011) (ph.), speculate that this may be a metrical cultic inscription, and promise a full publication in the near future.

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283. Papadianika (Asopos region). Honors for female members of the family of Gaius Iulius Eurykles, ca. 30 A.D. E.Zavvou, *AD* 61 (2006) B.1 [2014] 303, briefly notes the discovery at a place

called Κουτρούμπες, SW of the village of Papadianika, of an inscription in honor of descendants of Gaius Iulius Eurykles. She offers a comprehensive English summary of the text in W.Eck, P.Funke (edd.), *Öffentlichkeit–Monument–Text, XIV Congressus Internationalis Epigraphiae Graecae et Latinae 27. – 31. Augusti MMXII. Akten* (Berlin 2014) 564/565. Ed.pr. E.Zavvou, *Horos* 22-25 (2010-2013) [2014] 231-240 (ph.). Stone made of local psammite, probably member of an honorific base.

A

Ἀ πόλις
τῶν Βιαντυνέ-
ων Πονπηίαν
Ἀρχιδ̣[- - -]
κ̣ω̣ν̣ο̣[. . .]ι̣[- -]
καλοκ̣[αγαθίας]
χάρι[ν].

B

Ἀ πόλις
τῶν Βιαντυν(έων)
Ἰουλίαν Παν-
τειμίαν, Λάκω-
νος θυγατέρα.

4. Most probably, Ἀρχιδ̣[άμειαν], ed.pr. || 4/5. [Λά]|κ̣ω̣ν̣ο̣[ς γυ]ν̣[αῖκα], ed.pr.

The polis of Βιάνδυνα was previously known only from Claudius Ptolemaeus 3.16.9. The inscription might have been set up in the shrine of Ἀθηνᾶ Κυπαρισσία (Pausanias 3.22.9). Ed.pr. offers minute prosopographic analysis, identifying Pompeia as the wife of the well-known Spartan aristocrat Λάκων, and Julia Panteimia (already known from *IG* V.2.542), as daughter of Lakon and Pompeia, and grand-daughter of Caius Julius Eurykles, the most important personality of Augustan Greece.

284. **Passavas. Decree and epitaph.** A.Themos, C.Giannakaki, *AD* 61 (2006) B.1 [2014] 306, briefly report that built into the south part of the church of the Koimesis is a fragment of a decree and an inscribed gravestone, which will form parts of a future separate study; no further details.

285. **Phoiniki. Epitaph, Imperial period.** In an investigation of this region, E.Zavvou, *AD* 61 (2006) B.1 [2014] 303, discovered a fragment of an inscribed gravestone of Roman times in the storeroom of the church of the Koimesis tes Theotokou; no text; no further details; exact provenance unknown. She mentions the report of a prior discovery of an inscription, along with coins, sculpture, and sherds, at a place called Μεγάλη Ρίζα, but it cannot be determined if this is the same inscription.

286. **Sparta. Epigraphical landscape.** P.Low, in M.Carroll, J.Rempel (edd.), *Living through the Dead. Burial and Commemoration in the Classical World* (Oxford and Oakville 2011) 1-20, studies the commemoration of the battle of Thermopylai by examining it against the commemorative landscape of Classical Sparta, including its Acropolis as location of the donations *IG* V.1.219, the treaty

SEG XXVI 461, but also of various victory dedications, such as *SEG* XI 638 and 653, as well as the famous stele of Damonon, *IG* V.1.213 (dr.).

287. **Sparta. Potter's signature, Hellenistic.** In *AD* 61 (2006) B.1 [2014] 280, E.Zavvou briefly notes the discovery of a fragment of a relief skyphos bearing this signature in excavations of the Greek Archaeological Service at Gortsologou Street 80. For this workshop she cites her paper in *Ελληνιστική Κεραμεική από την Πελοπόννησο* (Aigion 2005) 112/113.

Σώτιμος

288. **Sparta. Stamps on roof tiles, Hellenistic/Imperial periods.** E.Zavvou, *AD* 61 (2006) B.1 [2014] 280/281, notes the discovery of fragments of 8 assorted roof tiles in excavations of the Greek Archaeological Service at Othonos-Amalias and Agesilaou streets. No texts; for the types she cites *IG* V.1.850-852, 869; *SEG* L 417.

289. **Sparta. Stamps on roof tiles, Roman Imperial.** For the discovery of stamped roof tiles similar to *IG* V.1.865 in excavations of the Greek Archaeological Service on Agios Nikon street, see E.Zavvou, *AD* 61 (2006) B.1 [2014] 285; no texts.

MESSENIA

290. **Messenia. Inscriptions on limestone reliefs with raised hands.** These enigmatic reliefs are the subject of a preliminary study by O.Palagia, in *Sailing to Classical Greece* 62-69, who after an examination of comparanda (e.g. *IG* V.1.1363; *I.Kyzikos* 205; *SEG* XXXI 589 with *SEG* XXXIX 508; XXXIV 955), concludes that stelai of this type are a relatively late phenomenon (2nd cent. B.C. – 2nd cent. A.D.), and that the depicted hands are 'divine hands, with the capacity to bestow favours, heal, avert evil or avenge the innocent'. (67). At 68/69, Palagia offers a catalogue of 9 examples; we report below the inscribed examples, providing epigraphic citations.

Palagia, Catalogue no. 1 = *SEG* LVI 485
Palagia, Catalogue no. 2 = *SEG* XLVII 403 (our lemma no. 301)
Palagia, Catalogue no. 3 = *SEG* LIV 459
Palagia, Catalogue no. 9 = *IG* V.1.1502 [Wrongly cited as *IG* V.1.150; now in the Sparta Museum, inv.no. 398]

291. **Messenia. Messenian athletes.** In *Ἔπαινος Beschi* 141-149, P.Themelis assembles the evidence, literary, epigraphic, and architectural, for the world of sport in this city from early Archaic times until the late Roman Empire. The careers of several Messenian athletes are explored and documented by citation and extended quotations from numerous inscriptions erected in the agora and especially in the palaistra, gymnasium, and stadium. Themelis emphasizes the close interaction between the Messenian ephebate and athletes performing in the many competitions both local and abroad. He republishes the following inscriptions with physical description, measurements, findspot, brief commentary on prosopography and especially on the events and the names and location of the festivals in question. In each case we have added the appropriate citation in *SEG*: Victory list of an anonymous Messenian athlete of the 2nd cent. B.C. (inv. no. 2770), *SEG* LIX 411;* victory list of Σωσίας Ὀνασιφ[. . .], 1st cent. B.C. (inv. no. 8026), *SEG* XLVI 422; statue base of Παγκράτης Παγκράτους, 2nd cent. B.C. (inv. no. 10829), *SEG* XLIX 427, LI 478;* anonymous victor, 1st cent. B.C. (inv. no. 13753), *SEG* LIV 465; anonymous victor, 2nd/1st cent. B.C. (inv. no. 14071), *SEG* LIV 464; statue base of Χίονις, 2nd/1st cent. B.C. (inv. no. 16482), *SEG* LIX 417 (ph.; see also our lemma no. 300); honorary base for Κλεώνυμος, 1st cent. B.C. (inv. no. 15623), *SEG* LVI 478 (ph.); statue base of Πολυκλῆς, ca. 200 B.C. (inv. no. 11693), *SEG* LII 400 (ph.); statue base of Θίων, 4th cent. B.C. (inv. no. 5002), *SEG* XLV 310.

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292. **Andania. Diagramma concerning the Mysteries of the Great Gods, 92/1 B.C. or 24 A.D.** *IG* V.1.1390. *SEG* LVIII 363*, LIX 403. Adopting the earlier dating, S.Guettel Cole, in R.Schlesier (ed.), *A Different God? Dionysos and Ancient Polytheism* (Berlin 2011) 268, cites L. 8 (Greek text and English translation) as an example of one of the exceptional cases in which women swore formal oaths, here 'about their sexual history.'

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293. **Arsinoe. Epitaph, Late Antique period.** Roughly dressed limestone block with a four-line inscription within a tabula ansata, once built into the wall of the church of Agia Marina, next to the door; removed by the Greek Archaeological Service and transferred to the Archaeological Museum of Messene (M.M.14384); ed.pr. X.Arapoyanni, *AD* 60 (2005) B.1 [2013] 319/320. We print L. 4 as in the ed.pr.; no ph.

Ἀφροδεί-
σιε χαῖρε
ζήσας ἔ-
τη⟨//⟨5

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294. **Korone. Honorific inscription for Terentia Philoneika, early 3rd cent. A.D.** (before 246 A.D.). Rectangular limestone base, now in the Archaeological Museum of Kalamata inv.no. 7335. Ed.pr. A.Makres, in *Sailing to Classical Greece* 70-78 (ph.), hypothesizes that a lost crowning would have once borne the formula ἀγαθῇ τύχῃ, and offers minute onomastic and prosopographic analysis, including the evidence on the family of Θεαγένης (*IvO* 451/452; *IG* V.1.1398 = our lemma no. 295). She

further discusses Messenian attestations of the Sacred Gerousia (*IG* V.1.1346 + *SEG* XXIV 283; *SEG* XI 972, our lemma no. 307; XXIII 208; XXIII 215-217; XLV 296), strongly arguing contra previous scholars that this institution was a Roman administrative creation and had nothing to do with the famous political Gerousia of Sparta.

Κατὰ τὸ ψήφ[ισμα τὸ]
τῆς πόλεως [καὶ τῆς]
ἱερᾶς γερουσίας < Κ[λω(δίαν)]
Τερεντίαν Φιλονείκα[ν]
τὴν ἑστίαν τῆς πόλεω[ς]
γυναῖκα Γ. Ἰουλίου vv
Θεαγένους τοῦ πρεσ-
βίστου, Γ. Ἰούλιος
Κλεόβουλος τὴν σω-
φρονεστάτην καὶ εὐ-
σεβεστάτην μητέρα
vvv τὴν ἡρωΐδα vvvvv

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295. **Korone. List of ephebes, 246 A.D.** *IG* V.1.1398. *SEG* XV 224;* XLVI 378; XLIX 1814 app.cr.; LII 407; LV 505; LIX 408; LX 426, 909 app.cr. A.Makres, *art.cit.* (our lemma no. 294) 75/76; shows that in light of epigraphic parallels, the restoration of L. 15 as πρεσβε̣[υ]τοῦ is erroneous, and should be replaced by πρεσβί̣[σ]του, a restoration agreeing with the early reading ΠΡΕΣΒΙ made by Le Bas and Foucart. Besides, Γ. Ἰούλιος Θεαγένης is also designated as a λογιστής, an office which should be connected to his role in the Sacred Gerousia: Theagenes was a 'financial commissioner appointed by the governor, who managed the finances of the Gerousia and was consequently influential in the socio-economic and religious sphere of the city.'

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296. **Messene. Fragment of an alliance, late 4th cent. B.C.** Fragment of an opisthographic limestone stele excavated by the Archaeological Society at Athens a short distance to the south of the North Stoa of the Agora; date on the basis of the letterforms. P.Themelis, *PAAH* (2011) [2014] 39, briefly refers to this inscription, identifying it as a treaty of alliance between Messene and another as yet unidentified polis; no text; no further details.

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297. **Messene. Regulations for the ὀκτώβολος εἰσφορά, 70-30 B.C.** *IG* V.1.1432/1433. *SEG* LVIII 375*. R.Bouchon, in R.Barrandon, F.Kirbihler (edd.), *Les gouverneurs et les provinciaux sous la République romaine* (Rennes 2011) 66-68, cites these inscriptions in part with Greek text and French translation, as evidence for the process by which official Roman fiscal levies, here the εἰσφορά, were conducted in Greek cities, with particular attention to 'les différents allers-retours' between the Roman officials

and the local γραμματεύς and the unique use of the verb δωρεῖν. Bouchon accepts the dating of L.Migeotte, for which cf. *SEG* XLVII 383. See also *An.Ép.* (2011) 1154.

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298. **Messene. Honorific inscription, Hellenistic?** Rectangular limestone base for a bronze statue reused in the south wall of the theater. Ed.pr. P.Themelis, *PAAH* (2011) [2014] 39/40 (ph.). [We suggest the above date on the basis of the lettering. Stroud.] The Messenian honorand is identified by V.Bardani as participating in a legal judgment concerning a foreign city.

Ἁ πόλις
Ἀριστέαν Λύκωνος
τὸν αὐτᾶς εὐεργέταν

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299. **Messene. Honors for an agoranomos, 3rd cent.** B.C. In *PAAH* (2011) [2014] 37/38 (ph.), P.Themelis reports the discovery of an inscribed limestone base in excavations of the Archaeological Society at Athens in the eastern wing of the North Stoa of the Agora. It was found with fragments of measuring tables (σηκώματα) in this corner of the building, which Themelis identifies as the agoranomeion. The text honors an ἀγορανόμος, [δεῖνα τοῦ . . .]δάμου, who made available to the city [με]δίμνους πεντακοσί[ους] of grain. Themelis prints only these parts of the inscription, which the ph. shows is fragmentarily preserved in at least four lines.

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300. **Messene. Honorific inscription for the boxer Chionis, 1st cent.** B.C. **(after 86** B.C.**)?** *SEG* LIX 417. D.Knoepfler, *BÉ* (2012) 191, notes that if his theory that the Βασίλεια of Lebadeia were discontinued between 171 and 86 B.C. holds true, then this inscription should postdate the First Mithridatic War. On this text, see also our lemma no. 291.

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301. **Messene. Dedication to Zeus, 1st cent.** B.C. *SEG* XLVII 403. Without either mentioning the ed.pr. or giving a reference to *SEG*, O.Palagia, *art.cit.* (our lemma no. 290) 62, 68 no. 2, provides a good description of this monument and an improved, albeit majuscule, text, which we present in an epigraphically appropriate way. The name of the god was inscribed between the fingers of the depicted hand.

Ἐπινίκα τ[ῶι]
Διί

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302. **Messene. Epitaph of Asklapeiadas, 1st cent.** B.C. Rectangular stone base with a deep cutting on the upper surface for the insertion of a stele; inscription on the front face; reused in the south wall of the stoa of the Stadium. Ed.pr. P.Themelis, *PAAH* (2011) [2014] 40 (ph.).

Ἀσκλαπειάδα
χαῖρε

303. Messene. Masons' marks on the North Stoa of the Agora, 3rd cent. B.C. P.Themelis, *PAAH* (2011) [2014] 37, briefly mentions the presence of two incised markers on the upper surface of the southern stylobate of the stoa: O and I, with the former above the latter.

304. Messene. Stamped amphora handle, date? Fragment of an amphora handle with a stamp in a rectangular field; found in excavations of the Archaeological Society at Athens in the southern sector of the Stadium. Ed.pr. P.Themelis, *PAAH* (2011) [2014] 40, notes that it is the only known stamp from an amphora of Messenian wine: ME.

305. Proastio (Messenian Mani). Epitaph of Kleon, 2nd/1st cent. B.C. *SEG* XXVIII 405. S.Koursoumis, C.Sgouropoulou, *AD* 61 (2006) B.1 [2014] 381/382 (ph.), republish this stele, now reading the name in L. 1 as Κλέων, with a detailed description of the stone and the relief sculpture of the strigil and aryballos, notes on onomastics, and the suggestion that it marked the tomb of an althlete originally from Καρδαμύλη. The stele remains built into the floor of the church of the Agioi Theodoroi.

306. Thouria. Rediscovery of inscriptions. A.Makres, *DEE* (July 2011), reports on the collaborative project of the Greek Epigraphic Society and the Greek Archaeological Service for the rediscovery of inscriptions from Southern Messenia currently considered lost. At the monastery 'Τὰ Ἑλληνικά' Makres managed to trace and study the ephebic catalogue *IG* V.1.1384, and the list of names *IG* V.1.1385. These two documents, along with *IG* V.1.1388, which is now stored in the Epigraphical Museum, are the only Thourian inscriptions published in *IG* V.1 whose whereabouts are known.

307. Thouria. Decree honoring judges from Patras for settling a dispute between Thouria and Megalopolis, 2nd half of the 2nd cent. B.C. (after 146 B.C.) *ISE* 1.51. *SEG* XI 972; LV 528. After reviewing dating criteria put forward in relation to this decree, A.Makres, *art.cit.* (our lemma no. 294) 73, comes out strongly in favor of the rather overlooked chronology above, first advocated by M.Guarducci primarily on the basis of the absence of any reference to the Achaian League and the presence of σύνεδροι (LL. 1, 5/6, 8, 11/12).

308. **Thouria. Ephebic catalogue, 2nd cent.** B.C. Limestone stele with cutting on the upper surface for the support of a dedication, perhaps a herm; found reused in a later wall near the Temple of Asklepios and Hygeia in excavations of the Archaeological Society at Athens. On one of its broad sides it carries the text of an ephebic catalogue of the above date with the names in tribal order dedicated by the gymnasiarchos Ἀντίας of Thouria to Hermes. X.Arapoyianni, *PAAH* (2011) [2014] 57, provides this brief description; no text; no ph.; no further details.

309. **Thouria. Dedication to Asklepios and Hygieia, Hellenistic.** Limestone statue base, supported by a low, rectangular platform of poros, excavated *in situ* in front of the Temple of Asklepios and Hygieia by the Archaeological Society at Athens. Brief notice in *EAH* (2011) 25/26; ed.pr. X.Arapoyianni, *PAAH* (2011) [2014] 57/58 (ph.).

Ἀριστοφάνης
Φιλωτὶς
Φιλόξενον
τὸν υἱὸν
Ἀσκλαπιῶι
καὶ Ὑγιείαι
κοματεύ-
σαντα

7/8. A.Chaniotis, *EBGR* (2012) [2015] no. 8, suspects that the verb κοματεύω may be related to the word κόμη/κόμα and designate a rite of passage for young men involving a hair-offering.

ARKADIA

310. **Heraia. Epitaph, Hellenistic.** A.-B.Karapanagiotou, *AD* 61 (2006) B.1 [2014] 368, briefly reports the discovery of the upper left portion of a limestone grave stele with a pilaster and horizontal crowning at a place called Livadi near the banks of the Ladon River; now in the Tripolis Museum. Without a ph., the spacing of L. 2 cannot be determined.

[- - - -]ΧΙΗ
ΦΟΙΩ

311. **Lasion. Epitaph of Damagetos, Hellenistic?** Among the many architectural members scattered over the surface of this ancient city, C.Matzanas, *AD* 61 (2006) B.1 [2014] 421-424 (ph.), provides a detailed description of a fragmentary limestone pedimental, naiskos-type grave stele inscribed below the kymation; inv no. Λ 1872.

Δαμάγητ[ε χαῖρε]

312. **Lykosoura. Dedication to Despoina and Soteira, 1st or 2nd cent. A.D.** *IG* V.2.524. *SEG* XI 1160; XXXIV 324; XLII 1801; LX 451. I.Solima, *op.cit.* (our lemma no. 232) 84, accepts the suggestion of M.Jost, *REA* 72 (1970) 147, that the Σώτειρα to whom the dedication is made is to be identified as Artemis Soteira. Solima improbably dates the inscription to the 1st cent. B.C.

313. **Stymphalos. Decree and treaty between Stymphalos and Demetrias/Sikyon, 303/2 B.C.** *IG* V.2.351-357. *SEG* LIX 463.* On the basis of the interplay of nomenclature (Demetrias/Sikyon) between Agora XVI 115 and this inscription, Y.A.Lolos, *Sikyon* (our lemma no. 247) 72-74, supports a date of early 303/2 B.C. for the latter and briefly discusses what can be inferred from this document as to the constitutional history and organization of contemporary Sikyon.

ELIS

314. **Olympia. Hellenistic inscriptions.** K.Freitag, in *Griechische Heiligtümer als Erinnerungsorte* 69-94, as a preliminary to a fuller study of Hellenistic Olympia as site for collective memory, considers inscriptions as evidence for the continued display of public documents and monuments by outsiders in this period. On 80, Freitag mentions public documents set up by cities or leagues, such as agreements, *IvO* 47 and 50 and *IPArk* 31, honorific decrees, *IvO* 6, 318, 328, 649, and treaties, *IG* IX 1^2.1.3A, 1^2.1.241, 1^2.2.583. On 82-85, he discusses evidence for the epigraphic presence of Hellenistic monarchs at the site, in the form of dedications made by them, *IvO* 296, 308, 312 (*Syll.*^{3} 641), as well as public honors given to them by cities and others, *IvO* 303, 306/307, 310, 639/640; *OGIS* 362; *Syll.*^{3} 349-351; *SEG* XVII 196 (with XIX 332).

315. **Olympia. Inscribed bronze disk, ca. 550-500 B.C.** *SEG* LVII 398. R.V.W.Catling, in N.Sekunda (ed.), *Ergasteria: Works Presented to John Ellis Jones on his 80th Birthday* (Gdansk 2010) 44-55 (dr.), based on published ph. of the object and comparison with parallels, concludes that the text of ed.pr. 'cannot be correct' but does not attempt a new edition. He urges that the traces of letters which ed.pr. had dismissed as *vacats* should be considered, that the dedicators are probably styled Αἰγινᾶται not Αἰγιναῖοι, and that there was also a specification of the divinity for whom the dedication was destined, probably Διὶ Ὀλυμπίωι, and of the object as ἄγαλμα or ἆθλον; accompanied by a dr. in which Catling provides 'an interim reading' from the photographs. The author re-dates the inscription based on letterforms and adduces onomastic and dialectal evidence to suggest that the craftsman Ἑρμήσιος, described as Λακεδαιμόνιος, was in fact an Ionian and so evidence for the activity of immigrant or itinerant artists at Sparta. See also the favorable note of L.Dubois, in *BÉ* (2011) no. 279.

316. Olympia. **Dedication of a bronze shield, ca. 480 B.C.?** *SEG* XI 1211 (LIV 492*); *LSAG*² 286 no. 2., M.T.Lazzarini, *art.cit.* (our lemma no. 778) 492/493 (dr.), reflects on the historical circumstances of this dedication by the Hipponians, Medmaians and Lokrians; she prefers the interpretation of G.Maddoli (cf. *SEG* XLVIII 546), which is supported by the presence of several victors from Lokroi Epizephyrioi in Olympia ca. 480-470 B.C. (*Olympionikai* nos. 180, 191, 214, 218, 227, 297). L. rejects M.'s reading ἄεθ[λον] (instead of ἀνέθε̄καν) since in Archaic inscriptions this term always refers to prizes in an agonistic context, never to the spoils of war.

317. **Olympia. Dedication to Hera, date?** C.Matzanas, *AD* 61 (2006) B.1 [2014] 417 (ph.), briefly notes the discovery of a limestone base for a life-size bronze statue (Λ 1910), a dedication to Hera, in excavations of the Greek Archaeological Service in the retaining walls for the Kladeos River ca. 200 m. from the north edge of the Gymnasium; no text; no further details.

318. **Olympia. Honors for T.Flavius Polybios on statue bases, after 130 A.D.** *IvO* 449/450. *SEG* LVIII 414. A.Heller, *Chiron* 41 (2011) 289-312 (ph., dr.), in a detailed discussion of these inscriptions, favors a date in the last years of Hadrian or the first of Antoninus Pius and argues that ἄρισ|τα πολειτευσάμε|νον in *IvO* 449 LL. 5-7 should be interpreted not as an indication of a specific honor, *contra* N.Luraghi (cf. *SEG* LVIII 364), and D.Baldassarra (cf. *SEG* LVIII 366), but as only 'banale' and rhetorical. The author also discusses at length the addition of an epigram in honor of the historian Polybius to both monuments, attributed to the Achaian koinon and the city of Messene; there is not necessarily a genealogical link between T. Φλάβιος Πολύβιος the honorand and the historian, but rather, as Heller considers most plausible, a mythologizing 'revendication d'ancêtres historiques' related to such honorific appellations as 'the new Epaminondas' (*IvO* 447, cited at 309). See also *Ann.Ép.* (2011) no. 1234.

ACHAIA

319. **Aigion. Treaty between the Koinon of the Achaians and Koroneia, 4th/early 3rd cent. B.C.** *SEG* XIV 375; XVI 291; LVII 411.* After a careful review of earlier suggestions for the location of Κορωνεῖ[ς] in L. 4, Y.A.Lolos, *Sikyon* 326, tentatively proposes as a candidate the abundant remains of an ancient settlement to the south and above the village of Zevgolatio, around the church of Agios Charalambos, east of the Nemea River.

320. **Patras (Pharai). Honorary inscription, Imperial period.** Inscribed plaque found in excavations of the Greek Archaeological Service at the Roman Bath in Πρέβεδος Φαρών. Briefly mentioned by G.Alexopoulou, *AD* 60 (2005) B.1 [2013] 361. We give LL. 2/3 as printed in ed.pr.; no ph. See our lemma no. 321.

Ἀπουλήιον [- - -]
ΦΙΛωΤΑΝ·Η/
ΦΥΛΗ ΤωΝ

[Ἀπουλήιον | Φιλώταν ἡ | φυλὴ τῶν [- - -], Chaniotis.]

321. Patras (Pharai). Incerta. G.Alexopoulou, *AD* 60 (2005) B.1 [2013] 361, briefly reports the discovery of two inscribed fragments in excavations of the Greek Archaeological Service at the Roman Bath in Πρέβεδος Φαρῶν; see our lemma no. 320.

i. ΧΑ
ii. In two lines, Μ[Α] and [. . .]Ρ

322. Pellene (now in the Museum of Sikyon). Epitaph of Helike, Roman. Y.A.Lolos, *Sikyon* (our lemma no. 247) 112, note 67, reports that sometime in the 1990s he saw an unpublished grave stele from the area of Pellene in the home of Dr. Sotiris Michopoulos at Xylokastro.

Ἑλίκη χαῖρε

MEGARIS

323. Aigosthena. Honorific decree for Apollodoros of Megara, ca. 200-146 B.C.? *IG* VII 223. *SEG* XIII 332; XXIII 265; XL 401; XLIV 1693; XLIX 500; LIX 454. A.Robu, in *Philologos Dionysios*, 79-101 (dr.), offers a scrupulous re-edition of the text, with full bibliography, app.crit., and French translation. In LL. 2/3, one could restore [Λεύ]|κωνος or [Νί]|κωνος, instead of [Ἡρά]|κωνος. In LL. 18/19, one should read [δό]|<ξ>η<ι>. The federal secretary (LL. 1/2), the designation of the month by the numeral τρίτου, and the institutions of the συναρχίαι and the δαμιοργοί suggest that at the time of the decree Aigosthena was a member of the Achaian league. The bestowal of ἔγκτησις on a citizen of another member of the same federation is exceptional, but should be construed in the framework of the local peculiarities that characterized Hellenistic Megaris. The calendrical system, and the lettering of the document, as compared, e.g. with those of *IG* VII 15 (ph.), 42, and 188+189 (our lemma no. 332) suggest a date in the 2nd cent. B.C., possibly after the dissolution of the Boiotian κοινόν in 171 B.C.

323 bis. Megara. Decree of an association dedicated to the cult of Dionysos, 141 A.D. No description. Ed.pr. M.Fränkel, *SB Akademie Berlin* (1903) 82-91 no. 2 (dr.), from a notebook of A.Boeckh (1935). Republished by A.-F.Jacottet, *Choisir Dionysos* -- (cf. *SEG* LIII 2225) II 39/40 no. 7. Republished by Kloppenborg, Ascough, *op.cit.* (see our lemma no. 1585) 290-292 no. 60 (translation),

who accept F.'s restorations and provide detailed commentary. The grant of immunity from dues and liturgies is remarkable; the decree imitates the language of civic documents that grant exemption from various impositions to those who purchased a priesthood (K.-A.).

Ἀγαθ[ῇ Τύχῃ]·
ἔτους βορʹ, μηνὸς [- - - - - - - - ἔδο]-
ξεν τῇ συνόδῳ τ[ῶν - - - - - - - - Διο]-
νύσου εἶναι Διονύ[σ- - - - - - - - - - -]-
τρον τὸν ναοπ[οιὸν - - - - διὰ βίου ἱε]-
ρέα· ἀπολελύσ[θω δὲ τῆς ἄλλης ὑπη]-
ρεσίας· καὶ ἀ[τελὴς ἔστω καὶ ἀλειτούρ]-
γητος

3. τ[ῶν θιασωτῶν], F. [but other restorations, e.g. τ[ῶν μυστῶν], are possible, Chaniotis] || 4-6. Διονύ[σου θιάσῳ Ἀντίπα]|τρον τὸν ναοπ[οιόν καὶ διὰ βίου ἱε]|ρέα, F. [these restorations are far from certain; one expects the name of the honorand immediately after εἶναι; the patronymic could hardly have been omitted; and [Ἀντίπα]|τρον is one of several names that can be restored here (e.g. [Σώπα]|τρον). One cannot exclude the possibility that the honorand's name and patronymic were mentioned first (Διονύ[σιον + patronymic]), followed by a designation ([ἰα]|τρόν]. The restoration [διὰ βίου] is plausible; the honorand was exempted from dues for serving as naopoios (a very unusual office in the context of associations) and priest for life, Chaniotis.]

324. **Megara. Graffito on vase (dedication to Hermes), late 6th cent.** B.C. Fragments of a deep, open, clay vessel with letters scratched through the black glaze; found with other votive pottery in what appears to be a small cult area of the late Archaic and early Classical period under a late Roman cemetery (see our lemma no. 325), excavated by the Greek Archaeological Service in the district of Αρμακάδας northwest of Megara. Ed.pr. P.Augerinou, *AD* 60 (2005) B.1 [2013] 114.

ἱαρὸς : hερμᾶ : ἐμι

325. **Megara. Christian epitaph of Epiphanes and Theodoule, Late Antique period.** Fragment of a marble grave stele found in excavations of the Greek Archaeological Service in a cemetery of the 4th–6th cent. A.D. in the district of Αρμακάδες northwest of Megara. Ed.pr. P.Augerinou, *AD* 60 (2005) B.1 [2013] 114.

Κοιμητή-
ριον Ἐπι-
φάνη κὲ Θε-
οδύλης

326. **Megara. Incertum, Late Hellenistic/Early Imperial period.** Fragment of a marble plaque, found in excavations of the Greek Archaeological Service at Homer and Diogenes streets and briefly noted by P.Augerinou, *AD* (2006) B.1 [2014] 126; no further details. We give the text as in ed.pr.

[ὁ ἔ]να[ ]
ὁ δέκατ[ ]

327. **Megara. Incertum, 3rd/4th cent.** A.D. Fragmentary marble stele of unknown provenance, now in the Megara Archaeological Museum, inv. no. 162. Ed.pr. A.Johnston, *ZPE* 176 (2011) 177/178 (ph.) [We present the text in an epigraphical format, Papazarkadas].

[- - - - - - - - - - -]φ.[- - -]
[- - - - - - - - - -]αξιο[- - -]
[- - - - - - - - - -]τα αὐτοῖς
[- - - - - - -]ισει τοσαύτας
[- - - - - - -]ω ἑαυτῶν δια
[- - - - - -]σιγονων τον τε
[- - - - -]α τάν τε Σικελίαν
[- - -]ς Ἑλλανικούς τε καὶ
[- - - -]εχεσθε τὰς ἀρετάς
[- - - - - - - - -]ωστου[- - -]
[- - - - - - - - - - - - - - - - -]

4. Alternatively, [- - -]ις εἰ, ed.pr. || 6. Either any of the poetic adjectives [τελεσ]σιγόνων, [ὀρεσ]σιγόνων, or [- - -]σι γονῶν, ed. pr. || 9. '[P]resumably a compound from ἔχω or δέχομαι. . . either second person plural or infinitive', ed.pr.

Ed.pr. notes that despite its epigrammatic flavor, this is a piece of prose. He reflects on the meaning and interconnection of Sicily and the Greeks, and tentatively argues that the reference to Sicily could point towards the Megarian colonies of Megara Hyblaia and Selinous. Two texts of the Roman Imperial period, *IG* VII 52 and 53, refer to the myth-history of Megara, and ed.pr. wonders whether the events narrated here are those of 480 B.C. from a revisionist perspective.

328. **Megara. Dipinto on a red-figure vase, late 5th cent.** B.C. Sherds of a red figure oinochoe of the above date with a representation of Dionysos and Ariadne, found in excavations of the Greek Archaeological Service on Byzantos Street 30-32 reported by P.Augerinou, *AD* 61 (2006) B.1 [2014] 123:
Ἱππόνικος

329. **Megara. Assorted vase inscriptions.** In *AD* 61 (2006) B.1 [2014] 138, P.Augerinou briefly reports the discovery of the following vase inscriptions in excavations of the Greek Archaeology Service on Kolokotrones Street; no further details.

a. Σῖμος
b. Τυρχίδου
c. ΠΑΙΝΕ. . .
d. Λ[.]ΚΟΣ
e. ΥΛ
f. ΟΑ

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330. **Megara. Stamped amphora handle (Corinthian), 3rd cent** B.C. P.Augerinou, *AD* 60 (2005) B.1 [2013] 121, briefly reports the discovery of this and a few other Corinthian stamped amphora handles in excavations of the Greek Archaeological Service at the intersection of Eupalinos and Philikon Streets along the line of the north fortification wall of the ancient city. [Cf. *LGPN* III.A p. 48, *s.v.* (6). Stroud]

Ἀπελλέας

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331. **Megara. Stamped amphora handle (Knidian), 107-78** B.C. Stamped amphora handle decorated with a protome of a lion; found in excavations of the Geek Archaeological Service on Kolokotroni Street. Ed.pr. P.Augerinou, *AD* 61 (2006) B.1 [2014] 137.

[ἐπὶ] Δαμο[κρίτ]ου Ἐπιγόνου

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332. **Pagai. Megarian decree concerning an arbitration, late 3rd cent. or ca. 192** B.C.? *IG* VII 188+189. *SEG* XLVI 520,* 2340; XLIX 491, 590; LVIII 420. After examining high-quality photos, A.Robu, *art.cit.* (our lemma no. 323) 85-87 (ph.), rejects L.Robert's reading ΜΕ[- - -] in L. 3, reinstating instead the reading μη[νός] of *IG* VII. The restored word would have been followed, as per usual, by a numerical designation of this month of the Achaian, i.e. federal, calendar. As parallels, Robu adduces *SGDI* 1774 (Delphi), and *IG* IV².1.61 (Epidauros).

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333. **Pagai (Alepochori). Dedicatory vase inscription, date?** In *AD* 60 (2005) B.1 [2013] 124, P.Balta briefly notes the discovery of this sherd (graffito or dipinto?) in excavations of the Greek Archaeological Service at Ντουράκο in Alepochori, which later revealed the remains of a sanctuary of Apollo Apotropaios (see our lemma no. 334): ἀνέθηκε

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334. **Pagai. (Alepochori). Dedication (?) to Apollo Apotropaios, date?** P.Balta, *AD* 60 (2005) B,1 [2013] 124-125, publishes a fragment of a marble inscription found in excavations of the Greek Archaeological Service at Ντουράχο in Alepochori, which revealed the remains of an Archaic and Classical sanctuary. Balta suggests that it may have belonged to one of the coastal villages of the Megarid, which was later incorporated into Pagai; see our lemma no. 333.

Ἀπόλλ[ωνος]
Ἀποτρο[παίου]

BOIOTIA

335. **Boiotia. Checklists of inscriptions in the Archaeological Museums of Thebes and Chaironeia.** This major project, initiated in 2004 by the Greek Epigraphic Society and the 9th Ephorate of Prehistoric and Classical Antiquities, is usefully presented by Y.Kalliontzis, *DEE* (June 2011), in French. A serendipitous spinoff of this undertaking was the discovery of the old inventory of the Museum of Thebes, which contained entries for material found by A.Keramopoullos and N.Pappadakis more than a century ago. The majority of the inscriptions of the Museum of Thebes was transferred there from Thespiai in 1905, but, self-evidently, the Museum contains numerous Theban inscriptions too. Epigraphic material from Akraiphia, Plataiai, Koroneia, and other Boiotian sites has also been stored in the same Museum. The 300 inscriptions of the Museum of Chaironeia come from Chaironeia itself and Lebadeia, but also from places in Phokis, such as Elateia. See also Y.Kalliontzis, V. Aravantinos, in *Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας* 3 (2009). *Πρακτικὰ Ἐπιστημονικῆς Συνάντησης, Βόλος 12.3.–15.3.2009*.II: *Στερεὰ Ἑλλάδα* (Volos 2012) 1029-1037.

336. **Boiotia. The Hellenistic Boiotian koinon and its divisions.** *SEG* LI 571; LIII 451; LVI 504.* Building on the work of D.Knoepfler, and making heavy use of epigraphic material (see our lemmata nos. 340/341, 343), C.Müller, in *Philologos Dionysios* 261-282, offers a detailed discussion of the institutional history of the κοινὸν τῶν Βοιωτῶν and its districts (τέλη), the συνέδριον and the assembly, and the notorious problem of the federal capital (Onchestos or Thebes?). The author is inclined to accept, contra Knoepfler, that Thebes eventually replaced Onchestos as the center of the koinon. Müller mulls over the numerous Boiotian military catalogues concluding that they are civic documents and not records of the annual conscripts of the various districts (272-274). At 279-281, she revisits the question of the federal archons of the late 3rd/early 2nd cent. B.C., with specific reference to *SEG* I 132, XXIII 271, XXV 504, XXXVII 385; *Syll.*³ 585; *IG* VII 1727, 1755. For a succinct analysis of Müller's article with some critical remarks, see D.Knoepfler, *BÉ* (2012) nos. 181/182.

337. **Boiotia. The official handing-over (παράδοσις) of goods controlled by magistrates.** The Boiotian epigraphic dossier referring to this rather overlooked process is scrutinized by P.Fröhlich, in *Philologos Dionysios*, 183-229, who distinguishes two chronological phases, the 'haute époque hellénistique' (discussion of *I.Oropos* 324-326, our lemmata nos. 347-349; *I.Thespiai* 159/160, our lemma no. 360; *SEG* XLIII 205 LL. 16-19, where the object of paradosis is grain), and the 'basse époque hellénistique' (see our lemmata nos. 338/339, 354). For some thoughts on the problems of this chronological division in the context of Boiotia, see D.Knoepfler, *BÉ* (2012) no. 183, who points out that the date of *I.Oropos* 326 (our lemma no. 349) in the 2nd cent. B.C. does not sit well with Fröhlich's chronological reconstruction. Fröhlich subtly discusses numerous issues, including the role of the federal ἀγωνοθέται and paradosis as a legal obligation, concluding that the value of the inscribed examples was symbolic rather than legal.

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338. **Lebadeia. Accounts of Xenarchos, agonothetes of the Basileia, ca 80-51** B.C. *IG* VII 3078. *Nouveaux Choix* 22. *SEG* XXXI 474; XLVI 531; LVIII 439; LIX 463. P.Fröhlich, *art.cit.* (our lemma no. 337) 212-215, reprints and translates LL. 28-31 of the standard text, more recently reprinted by A.Manieri, *Agoni poetico-musicali* -- (*SEG* LIX 963) 156-163 no. Leb. 11, as well as the fragmentary inventory LL. 1-28 of the text published by M.Holleaux, *BCH* 30 (1906) 477/478, and argues that the phialai recorded in the latter were not necessarily dedicated by agonothetai, since the formula ἀγωνοθετοῦντος τοῦ δεῖνος was used for dating purposes. The procedure that gave rise to this inventory is difficult to gauge, though it is not impossible that the recorded objects were handed over by Xenarchos to his successsor.

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339. **Lebadeia. Document concerning the Basileia issued by the agonothetes Prokles of Thespiai, mid-1st cent.** B.C. *SEG* III 367; LI 571; LIX 463, 468. A.Manieri, *Agoni poetico-musicali* -- (*SEG* LIX 963) 163-165 no. Leb. 12. After reprinting and translating LL. 31-37 of the authoritative text published by M.Feyel, *Contribution à l'épigraphie béotienne* (Le Puy 1942) 67-75, P.Fröhlich, *art.cit.* (our lemma no. 337) 222-224, takes issue with some of the restorations, and wonders whether one should read καὶ τῶν ἄλλων τῶν | [τετηρημένων ὑπ]ὸ σοῦ παραδεδόσθαι πάντων in LL. 32/33. At any rate, the document proves the legal character of παράδοσις in Late Hellenistic Boiotia. Failure to comply was punishable with a fine, probably in a way similar to that of *LSCG* 144 from Lebena.

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340. **Lebadeia. Dedication of the cavalrymen, ca. 250-200** B.C. *IG* VII 3087. *SEG* LVII 425. C.Müller, *art.cit.* (our lemma no. 336) 271/272, notes that the absence of an ethnic after the name of the hipparch Δέξιππος son of Σαυκράτεις suggests that this man was a Lebadeian. He was almost certainly the brother of the hilarch Ἐπίτιμος son of Σαυκράτεις. Lebadeia arguably provided two ϝίλαι for its τέλος.

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341. **Lebadeia. Dedication of cavalrymen, Hellenistic (after 200 B.C.?).** *IG* VII 3088. *SEG* XLI 471. Without reference to J.M.Fossey's tentative assignment of this inscription to Orchomenos, C.Müller, *art.cit.* (our lemma no. 336) 272, suggests that the lack of an ethnic after the boiotarch's name Ἀριστοδίκω Θυναρχίδ<α>ο suggests that he was a native of Lebadeia.

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342. **Lebadeia. Artist's signature on a mosaic floor, 5th cent. A.D.** V.Aravantinos, *AD* 61 (2006) B1 [2014] 498-500 (ph.), gives a preliminary report of the discovery at the intersection of Daidalou and Kadmou Streets of ■ large bath with a mosaic floor decorated with scenes of everyday life activities. The name of the artist appears on one of the panels: *Χάραξ*. Another part of the floor bears a scene of dolphins and is accompanied by a long two-line inscription (ph.); no text.

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343. **Orchomenos. Military convention between the cavalries of Orchomenos and Chaironeia, ca. 287-285 B.C.?** *SEG* XXVIII 461; LVII 444;* LVIII 1876. In the frame of her detailed discussion of the Boiotian κοινόν and its districts (cf. *SEG* LI 571), C.Müller, *art.cit.* (our lemma no. 336) 269-272, examines the apparent discrepancy between the order of the squadrons envisaged in the agreement proper and that recorded in LL. 31-38. She notes that the federal archon Φιλόκωμος is known from *IG* VII 3175 and, in particular, *IG* VII 2723, in which the system of the seven districts (τέλη) appears to have already been in place, and wonders whether it was in that specific year that the Hellenistic koinon was founded. The archonship of Philokomos could possibly be placed in 287 B.C. D.Knoepfler, *BÉ* (2012) 181, points out that he had already suggested (cf. *SEG* LVII 444) that LL. 9-11, τὰς μὲν προτεινὶ στρο|τειίας Θιογνειτίδαο ἄρχοντος Ἐρχο|μενίοις, Βοιωτοῖς δὲ Φιλοκώμω, refer to expeditions undertaken in the year before the archonship of Philokomos, who should therefore be placed in 286 or 285 B.C.

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344. **Orchomenos. Manumission records, early 2nd cent. B.C.?** *IG* VII 3200-3204. *SEG* XXXIX 421; XLIX 501, 519,* 2440. In a detailed study of the cult of Ἶσις in Boiotia and Phokis, C.Chandezon, in *Philologos Dionysios* 149-182 (ph.), draws attention to the overlooked monument bearing this series of manumission acts: it is a round gray-marble altar with decoration of three skulls of deer in relief. The manumissions were inscribed in secondary use. Parallels of this type of monument can be found in Pergamon, Kos, and, most importantly, in Chaironeia, *IG* VII 3308 (ph.). The author raises various interesting points about the Isiac cult in this part of the Greek world, discussing in extenso Pausanias 10.32.13 and other literary sources.

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345. **Orchomenos. Inscription on a loomweight, date?** K.Kalliga, *AD* 61 (2006) B1 [2014] 502-504, gives a preliminary report on the archaeological investigation of a landholding at the site Γύφτισσα. The excavation revealed a deposit of 1,500 artifacts, mainly small vessels, figurines, and other clay objects dating from the 6th cent. B.C. to the early Hellenistic period. The same site had produced back in 1957 a similar assemblage of clay objects that were transferred to the Museum of Chaironeia.

Of these Kalliga singles out a 'dedicatory pyramidal loomweight' with the inscription Εὐρυνόμα, mother of the Χάριτες, who might well have been the female divinities worshipped there.

346. Oropos. **Decree in honor of Phanodemos, 332/1** B.C. *I.Oropos* 297. *SEG* LIV 155; LIX 463. Papazarkadas, *Land*, 45-48, reprints LL. 10-15, and upon comparing them with LL. 5-7 of Rhodes-Osborne, *GHI* no. 81 (Athenian law and decree authorizing the use of rental from Nea for the celebration of the Little Panathenaia), suggests that the πόροι raised by the famous Atthidographer for the celebration of the quadrennial festival in honor of Amphiaraos were rentals. They may have come from the sacred territory called ἡ ἐπ' Ἀμφιαράου in *IG* II² 1672 (*I.Eleusis* 177). He further suggests that the land was donated, i.e. consecrated, to Amphiaraos as part of the honors the god received in *I.Oropos* 296 (*IG* II³.1.349), seeing as a parallel the grant of citizenship to the god Boreas by Thourioi (Aelian, *Varia Historia* 12.61), which was also accompanied by the donation of a house and an estate. Papazarkadas speculates that Phanodemos was honored in the ninth prytany of 332/1 B.C., because that was the prytany in which rentals were regularly collected.

347. Oropos. **Decree concerning the restoration of sacred objects in the Amphiareion, ca. 205-200** B.C. *IG* VII 303. *LSG* 70. *I.Oropos* 324. *SEG* XLII 420,* 1803; LII 872; LIX 2035. P.Fröhlich, *art.cit.* (our lemma no. 337) 187/188, interprets the term παραδόσιμος in L. 8, as 'tout ce dont les hiérarques ont la reponsabilité de se transmettre'. He further insists that despite the use of παραδότωσαν (LL. 13, 17, 20, 31/32), this is not a regular παράδοσις of objects carried out between two successive boards of officials, but an exceptional process of a simple punctual delivery of objects from an ad hoc board to the ἱεράρχαι.

348. Oropos. **Inventory of the Amphiareion, early 2nd cent. B.C.** *IG* VII 3498. *I.Oropos* 325. *SEG* XXXI 423; XXXIX 421, XLV 2299; LII 1910. P.Fröhlich, *art.cit.* (our lemma no. 337) 188-192, offers valuable insights into this document, reaffirming the date above and dissociating the archon Λύσανδρος (L. 1) from the homonymous proposer of *I.Oropos* 49. He interprets the inventory as the product of a regular παράδοσις, unlike *I.Oropos* 324 (our lemma no. 347), and discusses at length the expressions οὐ παρελάβο|μεν (LL. 20/21), μαστοὺς τοὺς παραλιφθέν|τας (LL. 68/69), and ὃς προσπαρέδωκεν Πολύξενος (L. 28). This man is considered by Fröhlich to be a member of an earlier board of ἱεράρχαι; contra D.Knoepfler, *BÉ* (2012) no. 216, who identifies Polyxenos as an ἐπιμελητὴς ἱερῶν, and who thinks of this document as 'un inventaire exceptionnel', possibly the product of an ἐξετασμός.

349. Oropos. **Decree concerning the melting down of dedications and inventory of sacred objects in the Amphiareion, mid-2nd cent.** B.C. *I.Oropos* 326. P.Fröhlich, *art.cit.* (our lemma no. 337) 193 no. 39, rejects as improbably high the restored weight [Σ]ΛS (L. 20) of one of the μαστοί dedicated by Σοφαίνετος, and proposes instead to read [Σ]ΛS, which is precisely the weight (101

drachmas and 3 obols) of one of Sophainetos' cups recorded in *I.Oropos* 325, L. 39. In *BÉ* (2012) no. 216, D.Knoepfler takes issue with Fröhlich's assertion that the date of this document is based exclusively on the lettering, pointing out the presence of the συνέδριον (LL. 5/6), which suggests a date after 167 B.C.

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350. **Oropos. Dedication to Artemis Mounichia, mid 4th cent.** B.C. Inscribed naiskos base reused as a cover for one of the 25 Late Roman/Early Byzantine tombs excavated in 1997 in the east cemetery of the ancient city of Oropos. Ed.pr. L.Palaiokrassa-Kopitsa, in *Namata -- Pandermalis* 217-224 (ph.; dr.).

Ἁγνοδώρα
[Τή]νδ' Ἐξή[κ]εστος θυγατρὸς Κλεινώ τ' ἀνέθηκ[εν]
[εἰ]κόνα Μουνιχίαι Παρθένωι Ἀρτέμιδι.

[2. We have corrected ed.pr.'s τὴν δ' and Κλεινὼ respectively, Zellman-Rohrer. 2. ἀνέθηκ[αν] is also possible, Papazarkadas.]

The name Ἁγνοδώρα is a hapax. Exekestos is most probably the Aixonian ἐπιστάτης of the Brauronion of 351/0 B.C., attested in *IG* II² 1524. Kleino is known as a dedicant from inventory lists of the Brauronion of the Athenian Acropolis, *IG* II² 1514, 1516-1518 (see our lemma no. 144), and possibly from the inventory list of the Athenian Asklepieion *IG* II² 1533. Ed.pr. muses on the provenance of the monument, oscillating between the shrine of Artemis Mounichia at Peiraieus and that of Artemis Βραυρωνία at Brauron. Despite the strong Brauronian links of the family [and the fact that another pierre errante from the same excavation, our lemma no. 351, almost certainly comes from Brauron, Papazarkadas], Palaiokrassa-Kopitsa gravitates towards Peiraieus on the basis of its relative proximity to Αἰξωνή, deme of Exekestos [Another argument in favor of Brauron, contra ed.pr.'s Peiraieus, is the epithet Παρθένος, which readily evokes the enigmatic Παρθενών that is attested in the famous law from Brauron *SEG* LII 104, Papazarkadas].

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351. **Oropos. Inventory list, date?** L.Palaiokrassa-Kopitsa, *op.cit.* (our lemma no. 350) 217, briefly reports information communicated to her by Y.Kalliontzis that amongst the reused material from the east cemetery of Oropos, there is an inventory list of garments, which was almost certainly transferred to Oropos from the shrine of Ἄρτεμις Βραυρωνία at Brauron. No text, no date, no other information [I had the opportunity to inspect the stone with Y.Kalliontzis in the archaeological collection of Oropos in 2006; this is indeed an inventory list similar to the well-known series *IG* II² 1514-1530, our lemma no. 144, Papazarkadas].

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352. **Plataiai. Decree of the Hellenic league for the Athenian Glaukon, 262-245** B.C.? *SEG* XXVII 65; XL 212; XLV 135; XLVI 534,* 2292. We reproduce below the text of this important historical inscription, whose first proper edition was that of R.Étienne and M.Piérart, *BCH* 99 (1975) 51-75 (ph.),

since the text itself has never been included in *SEG*. S.Wallace, in A.Erskine, L.Llewellyn-Jones (edd.), *Creating a Hellenistic World* (Swansea 2011) 147-176, makes heavy use of the document in his discussion of Plataiai and the concept of ἐλευθερία in the early Hellenistic period. He accepts the date above, within which he finds the range 251-245 B.C. as the most plausible. He further proposes to place the foundation of the penteteric Eleutheria and the introduction of the cult of Homonoia in Boedromion 335 B.C., synchronizing it with the destruction of Thebes by Alexander the Great.

[ἐφ'] ἱερέως Νικοκλείδου τοῦ Χαιρέου,
ἀγωνοθετοῦντος Ἀρχελάου τοῦ
Ἀθηναίου, δόγμα τῶν Ἑλλήνων·
Εὔβουλος Παναρμόστου Βοιώτιος εἶπε·
ἐπειδὴ Γλαύκων Ἐτεοκλέους
Ἀθηναῖος πρότερόν τε διατρίβων
ἐν τῆι ἰδίαι πατρίδι καὶ κοινῆι διε-
[τ]έλει πᾶσι τοῖς Ἕλλησιν εὔνους ὢν
[κ]αὶ ἰδίαι τοῖς παραγινομένοις εἰς
τὴμ πόλιν καὶ μετὰ ταῦτα τεταγμέ-
νος παρὰ τῶι βασιλεῖ Πτολεμαίωι
τὴν αὐτὴν εἶχεν προαίρεσιν φανε-
ρὸς εἶναι βουλόμενος ὡς διέκειτο
τῆι πρὸς τοὺς Ἕλληνας εὐνοίαι
ἀναθήμασίν τε τὸ ἱερὸν ἐκόσμη-
σεν καὶ προσόδοις ἃ καθήκει διατη-
ρεῖσθαι τῶι Διὶ τῶι Ἐλευθερίωι [καὶ]
τῆι τῶν Ἑλλήνων Ὁμονοίαι, συνη[ύ]-
ξησεν δὲ καὶ τὴν θυσίαν τοῦ Διὸς τ[οῦ]
Ἐλε<υ>θερίου καὶ τῆς Ὁμονοίας καὶ τὸν
ἀγῶνα ὃν τιθέασιν οἱ Ἕλληνες ἐπὶ
τοῖς ἀνδράσιν τοῖς ἀγαθοῖς καὶ ἀγω-
νισαμένοις πρὸς τοὺς βαρβάρους
ὑπὲρ τῆς τῶν Ἑλλήνων ἐλευθερίας,
[ἵνα] οὖν εἴδωσιν ἅπαντες ὅτι τὸ κοι-
νὸν συνέδριον τῶν Ἑλλήνων καὶ ζῶ-
σιν καὶ μετηλλαχόσιν ἀποδίδωσιν
χάριτας καταξίας τῶν εὐεργετη-
μάτων τοῖς τιμῶσι τὸ ἱερὸν τοῦ Δ[ι]-
ὸς τοῦ Ἐλευθερίου, δεδόχθαι τοῖς
Ἕλλησιν ἐπαινέσαι Γλαύκωνα
καὶ καλεῖν εἰς προεδρίαν αὐτὸν
καὶ τοὺς ἐκγόνους αὐτοῦ εἰς τὸν ἅπα[ν]-
τα χρόνον ὅταν οἱ ἀγῶνες οἱ γυμνικοὶ
[σ]υντελῶνται ἐμ Πλαταιαῖς καθάπε[ρ]
καὶ τοὺς λοιποὺς εὐεργέτας, ἀναγρά-
ψαι δὲ τόδε τὸ ψήφισμα τὸν ἀγωνοθέ-
την εἰς στήλην λιθίνην καὶ ἀναθεῖναι
παρὰ τὸμ βωμὸν τοῦ Διὸς τοῦ Ἐλευθε-
ρίου καὶ τῆς Ὁμονοίας, τὸν δὲ ταμίαν
[τ]ὸν ἐπὶ τῶν ἱερῶν χρημάτων δοῦναι τ[ὸ]
[ε]ἰς ταῦτα ἀνήλωμα.

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352 bis. **Tanagra. Festivals: Sarapieia.** In a discussion of W.Slater's study on the payment of musicians in festivals (*SEG* LX 1911), D.Knoepfler, *BÉ* (2011) no. 307, suggests that the musical contests of the Σαραπιεῖα were founded after the first Mithridatic War. He also argues that the contest was a public festival, even if it had received funding from a private endowment.

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353. **Tanagra. Account and list of victors at the Sarapieia, ca. 90 B.C.** *IG* VII 540 + *SEG* XIX 335. *SEG* LIV 510;* LVI 506; LVII 423, 452. C.Doyen, in *Philologos Dionysios* 231-259 (ph.), offers a detailed analysis of this document, diligently providing the various editorial versions of the text accompanied by literal French translations, and showing the various misunderstandings and false readings that have obscured interpretation of the text. Amazingly, some of the correct readings of

the crucial LL. 20-22 had been provided by C.Christou, the ed.pr. of *SEG* XIX 335. Doyen usefully synopsizes his new readings at 258/259:

ἔλαβον παρὰ τῆς ἀρχῆς Καφισίου τοῦ Βουκάττους, ἀττικοῦ κẹ[(φ)άλαιον ·γ vac.]-
τọῦ<τ>ου κατηγόρασα χρυσῶν ξθ', τοῦ χρυσοῦ ἑκάστου ἀττικοῦ· κϝ' [πάντων ἀτ]-
[τ]ικοῦ ·βο'·

On the basis of autopsy and new complicated interpretative considerations, the author also reads, supplements, or corrects several points of the text: L. 29, αὐλωιδῶι; L. 31, Ζμυρναίῳ; LL. 43/44, [καὶ Φ]ίλωνι Φίλωνος Ταραντίνῳ δευτερ<ε>ῖον ἀττικοῦ ν' · ἱματιομίσθη [ἀττικοῦ ϙ'· | χο]ροῖς τραγικοῖς etc.; LL. 48/49, [καὶ τὴν | ἑστί]ασιν; LL. 49/50, καὶ ἀπέδωκ[α τὸ λοιπὸν vel τῇ ἀρχῇ Καφι]σίαι etc. (the restoration τῇ ἀρχῇ is preferred by P.Fröhlich, *op.cit.* [our lemma no. 337] 209); L. 54, [καὶ αὐλητῶν], or Schachter's [καὶ διδασκάλων], for which cf. *SEG* XXXI 496; L. 59, ἐ<μ>αυτοῦ ἀρχῆς, as per Schachter (cf. *SEG* XXXI 496); L. 62, ἐπὶ Ξενο[κρίτου vel sim]; L. 66, ϙγ' instead of ργ'; L. 69, [τοῦ] ἅπαντος πλήθους; LL. 69/70, the supplement ἄλωμα Διονυ[σίου ἀναγρα|φῆς τε] καὶ ἐνκολάψεως, reported in *SEG* XXV 501, is too long for the space available; L. 70, τ<ῶ>ν instead of τ[ῶ]ν; L. 72, κεφά(λαιον) ἀττικ<ο>ῦ μ^α ψλζ' [χ].

Noting that the 3,000 drachmas received by Glaukos in comparison with the 3,276 spent by him suggests a deficit, Doyen speculates on a change of the gold-silver ratio from 1:13 to 1:15. He further shows in a tabular form the prices for the crowns on the basis of the two different ratios, and maintains that the total cost for the manufacture of the gold crowns and the salary of the goldsmith had been estimated in advance (*IG* VII 4148, LL. 9/10, χρυσῶι στεφάνωι | ἀπὸ δι̣ναρίων ἑκατόν, is cited as corroborative evidence). Estimated and effective expenses are itemized in a useful table at 247.

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354. **Tanagra (area of Delion). Accounts concerning the festival of the Delia and the sanctuary of Apollo Delios, late 2nd cent. B.C., or after 86 B.C.? *SEG* LVII 452; LIX 491.** P.Fröhlich, *art.cit.* (our lemma no. 337) 215-221, reprints, translates, and discusses in detail Face A, LL. 2-6, and 30-38, and inspired by some thoughts of the edd.pr., proposes to read LL. 35-38 as follows:

[ἄρχοντος nomen· ἀπολογί]α ταμίου Θέωνος Δαματρ[ί]-
36 [χου Ταναγραίου?· λῆμμα· ἀπὸ]τ̣ῶν τόκων· πολέμαρχ[οι]
[ethnic οἱ ἐπὶ nomen] ἄρχοντος τόκον [ca. 3-4]
[- - - ἐπ' εἰ̣κοστὸν] ϘΓ= καὶ ἐπὶ τρ[ιακο]-
[στόν number -]

37/38. Fröhlich prints [Ταναγρέως?], but this form is only known from *IG* II² 10405. Papazarkadas.

After putting forward the late chronology above, on the basis of wider historical considerations made over the years by D.Knoepfler in several studies (see, for instance, D.Knoepfler, *BÉ* [2010] no. 311), Fröhlich argues that the stone consists in fact of two documents, the accounts of the agonothetes Δάμων, and those of the treasurer Theon, and concludes that these texts had no juridical validity. At any rate, D.Knoepfler, *BÉ* (2012) nos. 183 and 216, points out that since nothing

suggests that the Δήλια of this specific inscription were organized under the auspices of the κοινόν, the date of the document does not have to postdate 86 B.C., and the date of ed.pr. (ca. 120-100 B.C.) can stand for the time being.

After autopsy of the stone, C.Doyen, in *Philologos Dionysios* 257/258, has been able to come up with the following improved readings of LL. 11-16:

[...] εἰς [....]Υ[..]Ω
[....]σ[τεφά]νων χρυσῶν ΛΗ ὧν ὁλκὴ χρυσῶν ΡϘ ᵛ [ἄ]μ[α] καὶ
[κατα]σκευήν, τοῦ χρυσοῦ ἀττικοῦ ΚΔ· γίνεται πάντων ᵛ
ΔΦΞ· Πίστωι ὡς ὦνος εἰς τὴν τοῦ ὅπλου τοῦ ἀριστείου κα-
[τ]ασκευήν· ἀσήμου παροχῆς ὁλκῆς ἀττικοῦ δραχμ[ῶν] ΑΥΕ
καὶ τῆς [κ]ατασκευῆς συμμαχικοῦ παλαιοῦ ϘΗ etc.

Doyen also reads συμμαχικοῦ παλαιοῦ Ν in L. 21, and Θηβαγένει in L. 25. At 245, he shows that the gold-silver ratio was slightly lower than 1:12.

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355. **Tanagra. Epitaph of Aristokratia, 2nd cent. B.C.** Inscribed pedimental white marble stele with two rosettes on the front. It was probably found in the 19th-century excavations of the necropolis, now in the Schimatari Museum, inv.no. 1245. Ed.pr. F.Marchand, *ZPE* 178 (2011) 207-209 (ph.), offers detailed discussion of the word πλοκιστρα (left intentionally unaccented), which she associates with πλέκω. She argues that this is a profession, similar to [ἐ]νπλέκτρ[ια] of *IG* XII Suppl. 308. Aristokratia was either involved in weaving of some sort, or more likely hairdressing.

Ἀριστοκράτια
πλοκιστρα

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356. **Thebes. Graffito on a potsherd (dedication to Apollo), ca. 450-400 B.C.** Inscribed fragment of a black-glazed type 1 kantharos. A paper label at the rear side of the sherd reads: ΘΗΒΩΝ, Βοιωτίας BN 1887 B.E S. 5; the sherd is now part of the collection of the archaeological Seminar of the University of Basel. Edd.pr. N.Corfù, R.Wachter, *ZPE* 179 (2011) 141-144 (ph.; dr.), argue that it probably comes from the French excavations of the shrine of Apollo Ptoios at Akraiphia.

τὀπέλον[ι]

Edd.pr. also raise, but ultimately reject, the possibility of reading τὸ Πέλοπ[ος], in which case they would not exclude a provenance from the Theban Kabirion [Given the recorded provenance, the possibility that the sherd comes from the Theban shrine of Apollo (h)ismenios should be seriously considered. Papazarkadas].

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357. **Thebes. Incertum, Imperial period?** In his brief archaeological report of the public buildings excavated at Zengini and Iokastis Streets, V.Aravantinos, *AD* 60 (2005) B.1 (2013) 402, mentions a drain built of poros stones in secondary use, of which one is inscribed: EYBO. No ph., no other information.

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358. **Thespiai. Ephebic inscriptions.** This topic is analyzed in detail by Y.Kalliontzis, in *Philologos Dionysios*, 315-341 (ph.), who on the occasion of publishing a new document of this category (our lemma no. 361), collects the relevant pieces of epigraphic evidence, and puts them in the context of the archaeology of the Thespian gymnasia.

A. Orthostates with names of ephebes: *IG* VII 2443 (our lemma no. 362), 2444 (our lemma no. 363), 2445 + Museum of Thebes inv.no. 44109 (our lemma no. 361); *I.Thespiai* 133.

B. Crepidoma blocks with military catalogues and names of ephebes: *I.Thespiai* 116 (=*IG* VII 2441/2442), 129-132, 151.

Kalliontzis argues that the blocks of categories A and B are connected morphologically and paleographically, and that they were members of the same monument, probably an edifice of a Thespian gymnasium. Architecturally the edifice looks Hellenistic, but the inscriptions were added in the Imperial period.

C. i) Crowning fragments (*IThespiai* 143-150); ii) orthostates (*I.Thespiai* 110+112, 12+111, 31+114); iii) unidentifiable architectural members (*IThespiai* 117-119).

Kalliontzis reports that he traced a fragment of *I.Thespiai* 119 built into the church of Agios Georgios between Thespiai and Askra. He points out that the fact that the crowning members were inscribed by ephebes proves that they were readily accessible to them, and speculates that the members of group C may have come from one or more Thespian gymnasia though their exact relation to groups A and B remains unclear.

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359. **Thespiai. Land leases, ca. 225-175 B.C.** *SEG* XXXVI 464; LIX 520. I.Pernin, in *Philologos Dionysios*, 283-314, examines how our archaeological and epigraphic sources, especially the well-known series of Hellenistic land leases (*I.Thespiai* 43-57, 62), facilitate study of the Thespian territory. She discusses place names, e.g. ἐν Φερίῃς, ἐν τοῖ Δρυμοῖ, ἐν Ἀφαρκαέυς, ἐν τῆ Ἀλοιῆ; the possible fragmentation of the land of Hermes (*I.Thespiai* 61) into several parcels (*I.Thespiai* 54); the ἱαρὸς τόμος (*I.Thespiai* 48; cf. *IG* VII 3170); the ἐπικαρπία of *I.Thespiai* 62. Upon comparing these documents to the Thespian proxeny decrees, especially the phrase γᾶς κὴ Ϝυκίας ἔππασιν (*I.Thespiai* 2-12, 14-24), Pernin discounts Roesch's theory that the land leases reflect some kind of agrarian crisis. Inversely, the author endorses Roesch's interpretation of the enigmatic ὁδαγύ, attested in the famous list of magistates *I.Thespiai* 84, as stewards of the roads.

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360. **Thespiai. Inventories concerning the organization of the Mouseia, ca. 200-175 B.C.?** *IG* VII 1743. *I.Thespiai* 159/160. *SEG* XXVIII 1625; XLV 452; LIX 463; LX 522. P.Fröhlich, *art.cit.* (our lemma no. 337) 194-205, conveniently reproduces and translates the text of these fragmentary documents,

which he interprets as inventories *contra* P.Roesch who considered them accounts. Fröhlich sees here the remnants of three different cases of παράδοσις, the last of which was probably recorded in the early 170s B.C. In his painstaking analysis, he shows that the 6 attested ἀγωνοθέται cover a period of 24 years, and that despite the fact that faces A and B were inscribed by different cutters, the agonothetes Ἡράκλιτος and the archon Εὔδαμος of *I.Thespiai* 159 fr. C, LL. 5/6 are the same people who are attested in *I.Thespiai* 160 fr. B, LL. 8/9. More importantly, Fröhlich tentatively accepts C.Habicht's placement of the archon Ἄγων (*I.Thespiai* 160 fr. A, L. 6) in the year 189/8 B.C., and reconstructs with some precision several parts of this dossier. We reproduce here his reconstruction of the ἀγωνοθεσία of the 6th agonothetes, for which F. provides exact dates:

Agonothetes: Ἀρχέλαος (*I.Thespiai* 160 fr. A, LL. 4-13)	190/89-187/6 B.C.
1st archon: Πιστόξενος (*I.Thespiai* 160 fr. A, L. 5)	190/89 B.C.
2nd archon: Ἄγων (*I.Thespiai* 160 fr. A, L. 6)	189/8 B.C.
3rd archon: unknown (*I.Thespiai* 160 fr. A, L. 9)	188/7 B.C.
4th archon: unknown	187/6 B.C.

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361. **Thespiai. Names of ephebes, 1st cent. A.D.** *IG* VII 2445+. White limestone orthostate broken on the right, with anathyrosis on the left; provenance unrecorded. The stone was spotted by Y.Kalliontzis in the old yard of the Archaeological Museum of Thebes, where it seems to have lain for several years, now inv.no. 44109. Ed.pr. Y.Kalliontzis, in *Philologos Dionysios*, 315-322 (ph.), joins this fragment to *IG* VII 2445 (old text underlined), producing a new text (ph.), which even includes some corrections to the *IG* text.

[- - - -]δωρος Παρα[μό]νου Μοσχίων
Ἐπα[- - -] [Ἀπολλ]ώνιος Ἀπολλωνίου Σωτηρίχου
Εὔπορ[ος] Θεοφ vac. Ζώσιμ[ος] Παρθενοκλῆς Λεοντιά[δης]
Ἐπικτᾶ Ὁμολωΐχου Τρύφων[ος]
Ζώπυρος Ἐπίκτητος ΟΝ[- - - -] Κάλλων Σιμαλίωνος
Σιμαλίωνος Μοιρίχου Α[- - - - -]Σ Καλλικλῆς
Ο vac. Θεόγιτος Ξέν[ων Πα]ραμόνου
Διονύσιος Παραμόνου Καλ[λίστ]ρατος
Διονυσίου Θεόφιλος Ἀρισ- Ἐπα[φρο]δίτου Καλλικλέους
Ἀπελλᾶ[ς] τοκλέους Φιλ[ιστ]ίων
Ἀπελλᾶ Σώταιρος Σερα[πί]ωνος Ἀγάθων Εὔκαρπος
Δαμᾶς Διονυσίου Σωταίρου Σωτᾶ
Ἑρμίας Ἑρμίου Ἐπάγαθος Φιλοστράτου Ἐπίκ[τη]τος Δημοφῶντος Φιλίνου
Ὁμολώϊχος Ὁμολωΐχου Παράμονος Ἐπάγαθος Δημητρί-
Μᾶρκος Κοΐντιος Κεφάλων Ἀριστοβούλου ου Κλεάριστος
Σωσικλῆς Ζήνω[ν]ος Ἐπαφρᾶς Προστατή[ρ]ου Νικόστρατος Ἑρμαΐου
Εὐβίοτος Σωτίωνος Ἀγαθοκλῆς Σύρου Νικοστράτου Ζώπυρος Ἀρτέμωνος
Σώστρατος Ἡρώδου Παράμονος Πραξί[ων]ος Εὐμάρων Χαρίδαμος Εὐβίωνος

Σωκράτης Σωκράτους
[Σ]ωτήριχος
Ἐπιτυνχά- Σωτ[ί]ων βοῦ[ς]
νοντος
Κόϊντος Αὔιος Θεόδωρος
Σώφρων Ἐπιγένους
Εὔπορος Εὐπό<ρ>ου
Πρώταρχος Παραμόνου
Χαρίδαμος Παραμ[όνου]
Παρθενοκλῆς
vacat
Παράμονος Ἐπαφρο[δίτου]
Θεόδωρος Μάρκου

Εὔπορος
Εὐπ[όρο]υ

Νικοστράτου
Σωτήριχος
Ὁμωλωΐχου
Ἐπαφ[ρᾶ]ς
Νίκω[νο]ς
Ὀνήσιμος
Ἀγ[αθ]οκλέο[υς]

Πο[π]λᾶς Ὁμολωΐωνος
Βειτάλιος Πομπωνίου

Σωκράτης Σωκράτους
[Δ]ιονυσόδωρος Σωκράτους

Kalliontzis offers detailed onomastic and prosopographical commentary that substantiates the date above, and points out that the names were written unsystematically at various times, either individually or in groups. The morphological similarity of the new composite monument with *I.Thespiai* 133, proves that it originated not in Thebes but in Thespiai, as did the very similar *IG* VII 2443/2444 (our lemmata nos. 362/363). See also our lemma no. 358.

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362. Thespiai (later transferred in Thebes). Names of ephebes, 1st/2nd cent. A.D. *IG* VII 2443. *SEG* XXIV 364. After autopsy, Y.Kalliontzis, *art.cit.* (our lemma no. 361) 322/323 no. 1 (ph.), reads Φαῖδρος instead of Μίδιος in L. 14.

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363. Thespiai (later transferred in Thebes). Names of ephebes, 1st/2nd cent. A.D. *IG* VII 2444. *SEG* XXIV 365. After autopsy, Y.Kalliontzis, *art.cit.* (our lemma no. 361) 323 no. 2 (ph.), provides improved readings for LL. 13/14, Ὁμολώειχος Θεοφίλου, and L. 27, Σωτέλης Βουκατίωνος; the hapax Τουακατίων should be deleted from *LGPN* IIIB.

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363 bis. Thespiai. Epigram for a victorious contestant of the Basileia and the Nemea, late 3rd cent. B.C. **(ca. 230-200** B.C.**).** *SEG* XXIV 362; LVIII 439. *I.Thespiai* 333. In his minute analysis of the term κολοσσός, N.Badoud, *CRAI* (2011) 146-150 (ph.; dr.), reprints and translates in French the text of this epigram after autopsy of the stone at the Archaeological Museum of Thebes. Careful analysis of the monument shows that the inscribed base could not be associated with a massive statue, something that proves that at that time the term κολοσσός did not designate a statue of huge proportions. Contra previous interpretations, the honorand might have been an artist, rather than an athlete. [The excellent ph. reproduced by Badoud discredits the slightly different text provided by P.Roesch in *I.Thespiai* 333. Papazarkadas].

DELPHI

364. **Delphi. Sanctuary: the construction of the 4th-century B.C. temple.** P.Amandry, E.Hansen, *Le temple d'Apollon du IVe siècle* (Athens 2010) 461-494, exploit the information provided by the accounts of the 4th cent. B.C. (*CID* II, esp. *CID* II 46/47, 49-66) for a study of the construction of the temple of Apollo, the organization and financial administration of the building project, the contracts with entrepreneurs, and the construction phases.

365. **Delphi. Lamps with signatures of Corinthian potters.** See our lemma no. 244.

PHOKIS

366. **Phokis. History: Phokian Koinon.** L.Gallo, in L.Breglia, A.Moleti, M.L.Napolitano (edd.), *Ethne, identità e tradizioni: la 'terza' Grecia e l'occidente* (Pisa 2011) 187-195, gives an overview of the Phokian koinon, its history, and its institutions (ἄρχοντες, ταγοί, Φωκάρχαι, στρατηγοί; cf. *IG* IX.1.98, 110-116; *Syll.*[3] 361 C L. 11), from the first secure attestations of its existence in the 5th cent. B.C. to the 2nd cent. B.C. G. assigns the treaty between the Boiotians and the Phokeis (*IG* IX.1.98) to sometime after 189 B.C. (190). With regard to the relations between cities and koinon, G. argues that the poleis played a more independent role only in the 2nd cent. B.C. (cf. *IG* IX.1.32, 226-230; *F.Delphes* III.2.136; 191-193), after the punitive measures of the Romans against Elateia (*SEG* XI 1107). He also attributes to Roman influence the transformation of the assembly from an assembly of all the citizens to a συνέδριον consisting of representatives of the members of the koinon.

367. **Daulis. Dossier of documents concerning an arbitration between Daulis and Memmius Antiochos, 118 and 119 A.D.** *IG* IX.1.61; *SEG* XLVII 545*. C.Grenet, in *Philologos Dionysios* 103-148, republishes this inscription (ph.; French translation) and offers a detailed commentary. The dossier consists of: a) the verdict given by a judge appointed and confirmed by three provincial governors of Achaia in a dispute between Daulis and Μέμμιος Ἀντίοχος over four pieces of land (A L. 1-B L. 11); and b) the judgment of a commission concerning the claim of Σεραπιάς, the daughter and heir of Antiochos, on ἀγρὸς Δρύππιος, which Antiochos had bought from the heirs of a woman (B LL. 12-49). G. discusses the nature of the dispute, the function of the city's ἔγδικοι, the involvement of the provincial governors, the investigation of the matter by the κριτής, and the evidence provided by this inscription for the existence of large land-ownership in Daulis. G. adduces as a parallel the verdicts of C.Avidius Nigrinus in the land dispute between Delphi and neighboring communities (*F.Delphes* III.4.290-294 = Rousset, *Territoire de Delphes* nos. 7-11; cf. *SEG* LVIII 496). G. also observes the influence of Latin on Greek (109: ἀκούσας ἑκατέρου μέρους, *audita utraque parte*; ἐπὶ τὴν αὐτοψίαν, *in re presenti*).

368. **Unknown provenance (Daulis?). Epitaph of Aristion, ca. 1st cent.** B.C. Epitaph of unknown provenance in the Museum of Chaironeia. Mentioned by C.Grenet, in *Philologos Dionysios* 114 note 22, who suggests that Aristion may be ■ remote relative of Ζώπυρος Ἀριστίωνος, an ἔγδικος of Daulis in *IG* IX.1.61: Ἀριστίωνι | Ζωπύρου | ἥρωι

EASTERN LOKRIS

369. **Eastern Lokris. Corpus.** The volume *Inscriptiones Graecae Graeciae Septentrionalis voluminibus VII et VIII non comprehensae. Pars I. Inscriptiones Phocidis, Locridis, Aetoliae, Acarnaniae, Insularum Maris Ionii. Editio altera. Fasciculus V. Inscriptiones Locridis Orientalis schedis usa quas condidit Guentherus Klaffenbach edidit Daniela Summa* (Berlin 2011) assembles the inscriptions of Eastern Lokris [because of the continuous numbering of the inscriptions in the fascicles of part I of *IG* IX² (*IG* IX².1), references to individual texts need not include the number of the fascicle; however, in our lemmata nos. 371-373 we abbreviate this fascicle as *IG* IX².1.5, Chaniotis]. The volume contains an overview of the history of this region (pp. 1-25) and 268 texts from Larymna (1780-1842), Μαρτίνο (1843-1862), Halai (1864-1905), Προσκυνά (1906), Kyrtona (1907), Opous (1908-1986), Kynos (1988-2000), Alope (2002-2016), Daphnous (2017), Naryka (2018-2028), Κόμνηνα (2029), Ἀναύρα (2030), Thronion (2031-2036), Skarpheia (2038-2041), unknown provenance (2042) as well as epitaphs of Lokrians found outside of Lokris (1863, 1987, 2001, 2037, 2043-2047) [modern place names are given in Greek]. There are numerous inedita (1780, 1803-1806, 1827, 1829/1830, 1851-1853, 1857, 1861, 1869, 1872, 1874-1876, 1879, 1881, 1884, 1890/1891, 1893/1894, 1896, 1898, 1905, 1907, 1925/1926, 1932/1933, 1941, 1943-1946, 1950-1955, 1959, 1961, 1963-1965, 1972, 1985, 1988, 1991, 2000, 2003-2010, 2017, 2023, 2026, 2028-2030), mostly epitaphs [below, inedita are indicated through boldface numbers, Chaniotis]. All texts are in Greek, except for a Greek/Latin bilingual epitaph (1968).

Most of the inscriptions are epitaphs, including a few grave epigrams (1794, 1821, 1886, 1960; cf. *SEG* LIX 556). The remaining texts are as follows: a fragmentary treaty between the Lokrians and the Thessalians (1920); a royal diagramma concerning garrison service in the Macedonian army (1989); proxeny decrees and proxeny grants (Opous: 1908-1910, 1912-1917; Thronion: 2032); an honorary decree of an anonymous city for Opountian judges (1919); an honorary decree of the Dionysiac association of Isthmos and Nemea (1918); an honorific decree for a woman (2031; a poetess?); a decree (?; **1991**); an Amphiktyonic verdict (1921 = *SEG* LX 543); a letter of Hadrian (2018); a fragment interpreted by S. as the edict of a proconsul (1922) [but see below]; a fragment of Diocletian's price edict (1923); honorary inscriptions (1843?, 1871, 1934-1940, 2019; an honorary epigram: 1911); catalogues of officials (1864-1866) and ephebes (1924/**1925**); a list of names (2002) [= *SEG* LVI 563]; a manumission record (2030; see our lemma no. 371); dedications (1867, metrica; 1870, **1907**, **1926** = our lemma no. 373; 1928/1929, **2003**, **2017** = our lemma no. 372; **2029**, 2042); building inscriptions recording constructions funded by benefactors (1930: τὴν κρήνην καὶ τὰ ἐν αὐτῆι ἀγάλματα καὶ τὴν ληνόν; 1931: [τὴν στο]ὰν καὶ ἐπικάμπιον; **1932/1933**: unidentified objects); a building inscription (?) recording a construction made by a military unit (2040: Φιλίππου τετ|ραρχίας ἔργον; Skarpheia; 4th cent. B.C.); an altar (1927); a sculptor's signature (2039); stamped tiles (1977/1978, 2036); graffiti on tiles

(1890/1891) and vases (1896, 1898, 1899-1904, 1979-1982, 1996-1999, 2013-2015); a stamped amphora handle (1984); dipinti on vases (artists' signatures: 1897; owners' inscriptions: 1995, 2016); a manufacturer's stamp on a glass vase (1905: Ἀπολλώνιος; Imperial period); inscribed loom-weights (1892, 1974-1976, 1983?, 1993); a mason's mark (1893); a stone weight (?; 1894 I: ἡμί(λιτρον) ΛΕΥ; II: μν[ᾶ?]); a lead weight (1994); a bronze tessera [in the form of a knife] inscribed with the name of a citizen of Kynos (1992: Ἀντίγονος | Ἡριφῶντος | Κυνίτης; 3rd cent. B.C.), interpreted by H.B.Walters, *Catalogue of the Bronzes, Greek, Roman, and Etruscan in the Department of Greek and Roman Antiquities, British Museum* (London 1899) 51 no. 336 as a 'Ticket in the shape of a spatula ... Probably a χαλκεῖον or certificate of citizenship'; incerta (1985, 1988, 2041); and a dubium (1986). There are two Christian inscriptions, commemorating the sponsors of mosaics (2011/2012; Alope). Cf. the remarks of D.Knoepfler, *BE* (2012) nos. 209/210 and (2013) no. 178.

We give an overview of information contained in the inscriptions of this fascicle, especially in the inedita.

Political history and institutions: An epigram honors Νικασίχορος Πολυκρίτου of Opous, who served as ἵππαρχος and βοιωτάρχης in the period in which Opous was a member of the Boiotian Koinon (ca. 230 B.C.; 1911 LL. 2-5: Βοιωτῶν ἀρχὸν ... | δὶς γὰρ ἐνὶ πτολέμοις ἁγήσατο | ... | καὶ τρίτον ἱππήων). A small fragment (1922; A.Jardé, M.Laurent, *BCH* 26 [1902] 333 no. 39) is interpreted by S. as an 'edictum proconsulare'. [The text as restored (LL. 4/5: πλείστην πε[ποίηται σπουδήν]; L. 6: [ἡμετ]έρας πόλεως; L. 7: [εὐνο]ϊκῶς) is consistent with an honorific inscription, and the honorand was probably a proconsul (L. 1: [- -]ος ὁ ἀνθύπατος), Chaniotis.] A dedication records the enigmatic office of a πεδιαρχεῖον (2042; unknown provenance; 6th cent. B.C.).

Society: A catalogue of the ephebes who served during the term of Timokrates as γυμνασίαρχος was inscribed under the direction of his son and his daughter (1924 LL. 6/7: ἀνέγραψαν Νίκαρχος | καὶ Βιὼι τοὺς τοῦ πατρὸς ἐφήβους; Opous; early 2nd cent. A.D.); Timokrates probably died during his term in this office. His children endowed a piece of land for the funding of the gymnasion (LL. 29-33: τοῖς τε προγεγραμμένοις ἐφήβοις | Νείκαρχος καὶ Βιὼ δωρεᾶς χάριν | ἀναφαιρέτου κατέγραψαν χωρίον | τὸ λεγόμενον Θωρακίδας, καθὼς | ἡ ὠνὴ περιέχει). An ineditum (1925; Opous; 2nd cent. A.D.) contains the beginning of a list of ephebes. In Opous, the ephebes who attended the gymnasion are designated as φιλογυμνασταί (1934, 1937). An epitaph was set up by a freedman for his πάτρων and family members (1969).

Occupations: Sculptors' signatures: 1868, 1928, 2039. A Greek-Latin bilingual epitaph for a soldier (1968: evoc(atus) Aug(usti); ἠουοκ(ᾶτος) Αὐγούσ(του)), who served in the army for 19 years. Ἀλκινόα Δημητρίου Ἐφ[εσία], honored in Thronion (2031), seems to be identical with the poetess Ἀλκινόη Αἰτώλισσα ἀπὸ Θρονίου honored in Tenos (*IG* XII.5.812).

Ethnics: Proxeny grants to people with the following ethnics: Αἰτωλός (1913), Αἰτωλὸς ἐκ Φυταίου (2032), Θηβαῖος ἐξ Ἀχαΐας (2038), Κεφαλλὰν ἐκ Κρανίων (1908/1909), Τραλλιανός (1912), Ὑπαταῖος (1910). Other ethnics: hαλαῖος (1998), Ἐφεσία (2031).

Epitaphs: A deceased individual is designated as ἥρως (1857). Age at death is indicated in one epitaph (1969: 38 years).

Graffiti and dipinti: Two graffiti on tiles record dedications (1890: τἀθά[ναι?]; Halai; 6th cent. B.C.; 1891: [ἀνέθεκ?]ε θεᾶι Π.[- -] | [- -]ν Δ ν[- -]; 5th cent. B.C.). A graffito on a vase designates it as property of Athena (1896: τ[ᾶς] Ἀθάνας ἐμί; Halai; 5th cent. B.C.). A dipinto on a skyphos gives the artists'

signatures (1897: Ἐποφέλε̄ς ἐποίεσ[ε] | Εὐφρα[ίνο̄]ν ἔκραφσε; J.E.Coleman, *Hesperia* 61 [1992] 275; Halai; 5th cent. B.C.). A graffito on a vase (inscribed after firing) names the owner or the artist (1898: Ἀντιμαχ[ο- -]; Halai; 5th cent. B.C.). A graffito on a skyphos designates the vase as public property (1902; δαμόκοινος, G.Klaffenbach; Δαμόκοιλος, H.Goldman, *Hesperia* 9 [1940] 496). A metrical graffito on a vase (1997; 5th cent. B.C.) praises the owner and his vase (καλο̄ Παντέλεος hα ποτερία καλά). In another graffito, the owner of a vase cautions others to set it down: Ἐχεκράτε̣[ός] ἐμι· κατ̣θές με, φίλε (1999; Kynos; early 5th cent. B.C.). Another vase is designated as κοινά (**2000**; Kynos; Archaic).

Onomastics: We note rare or new names among the inedita: Ἀμέλετος (**2005**), ϝάρνιχος or Π̣άρνιχος (**1955**), Θαλήν (**1941**), Φάντος (**1954**). L.Dubois, *BE* (2013) no. 208, comments on the following names: Δαίαρκος (2002 L. 30) does not derive from -αρκος/-αρκτος but is a variant of Δηίαλκος, attested in Thasos. Μικοθίων for Μικυθίων in 2002 L. 27 (cf. *NAGVI* COR114) represents a local dialectic feature, which is also attested in Boiotia (e.g. σκόφος for σκύφος). Φάλας (2042) is a 'sobriquet bâti sur φαλός "blanc"' (cf. D.Knoepfler, *BE* [2010] no. 313). Βαλαδας (1873) is a Macedonian name (with voiced Β for the aspirated Φ).

Dialect: L.Dubois, *BE* (2013) no. 208, comments on the form πεδιαρχεῖον (2042); in the northwestern dialects, the suffix -ειω corresponds to -ευω (e.g. φυγαδείω, μαστείω, σταθμείω).

Dedications: The inedita include dedications to the gods (2004: θεοῖς; Alope; 6th cent. B.C.) and to Eileithyia (**2029**: [- -]ιος Δαμέα Κλ[- - | - -] Εἰλειθυίαι; Hellenistic). For the religious aspects of this corpus see A.Chaniotis, *EBGR* 2011 [2014] 372/373 no. 119.

A dedication to Ζεὺς Πατρῷιος and Ἀθάνα (1926) and an altar with the text Διὸς Πατρώιου, Ἀθ[άνας] | Διὸς Σωτῆρος, Ἀθά[νας] (1927) are also published by D.Summa, P.Kounouclas, *ZPE* 178 (2011) 203-206 (ph.).

We provide a comparatio numerorum with corpora and *SEG*, but excluding *IG* IX.1.234-317 (see *IG* IX².1.5 p. 119).

IG II²	*IG* IX².1.5
9118	2001
***IG* VII**	
1892	2037
2837	1940
2838	1986
2839	1849
2841	1847
2842	1854
2844	1846
4165	1934
4166	1843
4167	1848
4168	1859
4169	1855
4170	1856

IG VII	*IG* IX².1.5
4171	1860
***IG* XII.6**	
840	2046
***IG* XII.9**	
1272	1833
***SEG* III**	
421	1924
422	1931
423	1971
424	1970
425	2019
426	2021
427	2020

SEG XV	*IG* IX².1.5
352	1867
***SEG* XXI**	
966	2043
***SEG* XXVII**	
145	1930
146	1970
***SEG* XXVIII**	
725	2044
***SEG* XXXII**	
587	1987

SEG	*IG* IX^2.1.5
XXXVIII	
421	1969
422	1974
453	1998
SEG **XXXIX**	
500	1995
501	1862
SEG XL	
453	1977/1978
454	2022
1195	2047
SEG XLIV	
434	1994
SEG XLV	
510	1899
511	1900
512	1901
514	1975/1976
518	2027

SEG **XLVI**	***IG*** **IX^2.1.5**
584	1979
585	1980
586	1981
587	1982
SEG **XLVII**	
552	1993
789	1863
SEG **XLIX**	
576	2012
SEG **L**	
514	1862
SEG **LI**	
638	2016
640 bis	1989
641	2018
SEG **LIII**	
496	1984

SEG **LVI**	***IG*** **IX^2.1.5**
563	2002
564(1)	2013
564(2)	2014
564(3)	2015
564(4)	2016
SEG **LX**	
543	1921
***LSAG*^{2}**	
108 no. 7	1867
108 no. 8	1868
108 no. 9	1942
108 no. 10	1997
108 no. 11	1870
108 no. 12	1990
108 no. 13	1948
108 no. 14	1947
108 no. 15	1949
108 no. 16	1906
108 no. 17	2042
ISE	
II 84	1911

370. **Agia Aikaterini (Alope?). List of names, ca. 500-475** B.C. *SEG* LVI 563; *IG* IX^2.1.5.2002. On the basis of the ph., M.T.Lazzarini, *art.cit.* (see our lemma no. 778) 491/492 (ph.), corrects some of the readings of the ed.pr. (P.Bouyia).

b A L. 5: hιαρογε[ί]τōν instead of hιαρόγειτο[ς].

b A L. 10: Εὐ[κλε(ί]δας (see below).

b B L. 5: Ἀγέλοχος instead of Ἀγείοχος.

b C L. 8: Εὐάγγελος instead of Εὐαμ̣έλες.

L. points to similarities in the names of individuals listed in this document and mentioned in the archive from the Olympieion in Lokroi Epizephyrioi (*SEG* XXVI 1141; LX 1030*): Ἀγέλοχος, Ἀγησίδαμος, and Ἀντίδōρος occur in both texts, Μενοίτας/Μενοίτιος are closely related, and Ἀμεινόδōρος/Ἀμεινόκριτος share an element which is relatively rare in names. These similarities recommend the restoration Εὐ[κλεί]δας in b A L. 10, a name which is on record in the archive.

371. **Anavra. Manumission record, 2nd cent.** B.C. Bronze sheet with holes for its attachment on a surface; part of the sheet is broken away; inscribed with punched letters; found near the village Ἀνάβρα; now in the Museum of Lamia. Ed.pr. in *IG* IX^2.1.5.2030 (ph.), on the basis of a transcription made by F.Dakoronia and P.Bouyia.

Ἀγαθᾶι τύχαι· ἀρχόντ-
ων Ἀντιμάχου, Ἀριστοκρά-
τεος, Ζωΐλα Ἀρίστωνος ἀπέδ-
οτο τῶι Σαράπει ἐπ᾽ ἐλευθερί-
αι σῶμα γυναικεῖον, ἆι ὄνυμα
Εὐετηρία, τιμᾶς ἀργυρ[ί]-
ου μνᾶν δύο· τὰν τιμὰν
ἔχει πᾶσαν· βεβαιωτά-
ν κ̣α̣[τέσ]τασε Ἀριστόβολον
Δα[μο]κρίτου· μάρτυρες [..]
[- - - - - - - -]κράτεος, Δικ[α]-
ία[ρχ]ος Ṇέωνọ[ς, Ε]ὐρύλα-
ος Φιλοκράτεος, Θρασẹα̣ς
Ξενοκράτεος vacat
Α̣ΙΟΣ vacat

4. ΕΛ^{Ε}ΥΘΕΡΙ, on the sheet || [7/8. τὰν τιμὰν ἔχει πᾶσαν is only attested in the Delphic manumissions, Chaniotis] || 10-15. read by D.Summa || 14. Ξενοκράτεος - -, *IG* [on the ph., one sees a narrow uninscribed space after the name, Chaniotis] || 15. Α̣ΙΟΣ, Summa, who suspects the ending of an ethnic [Δῖος?, a month name?, Chaniotis].

372. **Daphnous. Graffiti on vases (dedications to Asklepios), 4th/3rd cent.** B.C. *IG* IX^2.1.2017 (brief mention). Fragments of three jars inscribed on the lip after firing; found in a sanctuary of Asklepios near Agios Konstantinos; the text of one of these, Ἀσκλ[απ- -], was reported in *SEG* LVIII 506. Providing a summary of excavations at the sanctuary, M.-F.Papakonstantinou, in *AEThSt* 3, 1236-1247 (ph.), republishes the graffito *SEG* LVIII 506 and presents the ed.pr. of the other two graffiti (1244 and 1246). Cf. *Ἀνασκαφικὸ ἔργο -- 2000-2010* 59 (ph.): 1) hιαρόν; 2) [Ἀσ]κληπιῷ

373. **Opous. Dedication to Zeus Patroios and Athena, ca. 350** B.C. Marble base found re-used in a Byzantine basilica at Makedonika; now in the Museum of Atalanti. Edd.pr. P.Kounouklas, D.Summa, *ZPE* 178 (2011) 203-206 (ph.). Republished in *IG* IX^2.1.5.1926. For an altar dedicated to Ζεὺς Πατρῶιος and Ἀθάνα, and Ζεὺς Σωτήρ and Ἀθάνα, see *IG* IX^2.1.5 (edd.pr.).

Ἀγέλαος Ἐπικράτεος
Διὶ Πατρώιωι, Ἀθάναι

WESTERN LOKRIS

374. **Western Lokris. Inscriptions.** D.Rousset, R.Kolonia, *Chiron* 41 (2011) 181-216, report on recent epigraphic research in Western Lokris (Amphissa and Myania) and present 22 new inscriptions (our lemmata nos. 375-392 and 394-396). See also our lemma no. 393.

375-391. **Amphissa. Epitaphs.** 18 epitaphs found in different locations in Amphissa and now kept in the Museum of Amphissa Edd.pr. D.Rousset, R.Kolonia, *art.cit.* (see our lemma no. 374) 182-213 nos. 1-18 (ph.; dr.), publish the inedita and republish *SEG* LVI 566 (206/207 no. 16; ; no change in the text). They also discuss the typology of the funerary monuments of Amphissa (211/212).

375: 182-184 no. 1. **Epitaphs of Megas, Minkythos, and Homoios, 6th and 5th cent.** B.C. Limestone block inscribed on two sides at different times, in the 6th (A 1) and 5th cent. B.C. (A 2 and B); found in 1989 in the city of Amphissa together with the epitaph in our lemma no. 376.

A 1: Μhέγαο τὸ σᾶμα ← **B:** Ὅμοιος
A 2: Μινκύθο

A. If the stone was set up with its longest dimension set upright, the earlier inscription (A 1) was read from bottom to top along the right margin [for such arrangements cf. *SEG* LIV 562, LVI 627 and LX 996, Chaniotis], while the later text (A 2) was inscribed horizontally, along the top margin, edd.pr. || A 1. in fine, the last letter is ▪ san; it is for the first time attested in Lokris but it was used in Phokis; the name Μέγας/Μέκγας is attested in central Greece but not in western Lokris, edd.pr. || A 2. this is the first attestation of Μίνκυθος (but cf. Μίκκυθος), edd.pr.

376: 184/185 no. 2. **Epitaph of Pyrias, 6th cent.** B.C. Limestone block; found in 1989 in the city of Amphissa together with the epitaph in our lemma no. 375. Mentioned in *SEG* XLV 515: Πυρ̣ίαο τὸ σᾶμα

When the block was set up, the text was probably read vertically from bottom to top (cf. our lemma no. 375), edd.pr.; Πυ[θολ]άο?, *SEG*, but the remains of letters exclude this restoration, edd.pr.

377: 186 no. 3. **Epitaphs of Kampos, Tilax, and Leddax, 6th/5th cent.** B.C. Limestone slab; found in 1988 near the river in Amphissa.

A: Κάμπος ←
B: Τιλακος
C: Λεδδακος

The three names were inscribed at different times. When the slab is standing, all three texts are read vertically, from bottom to top; the 'bottom line' of A the left margin of the stone, whereas the 'bottom line' of B and C is the right margin of the stone, edd.pr. || B/C. names in -αξ in the genitive, edd.pr.

378: 187/188 no. 4. **Epitaphs, 5th cent.** B.C. Upper part of a limestone plaque inscribed on the two main faces; the inscriptions were to be read vertically from bottom to top (cf. our lemma no. 375).

A: [- - -]ΝΟ̣ΨΘΟ

ΟΙΑ\[- - -] ← or [- - -]ν̣αιο vacat

B:

[- - -]ΔΑΞ̣ΜΟ̣
[- - -]Α̣Ο⊼ΟΔΕ+
[- - -]+ΕΝΟ
[- - - - -]ΑΟΝ

B 1-4. Inscriptions written at different times, to be read vertically, from bottom to top; B5 was written when the stone was turned by 90°, edd.pr. || II 1. [- - -]δαμο̣, edd.pr. || 3. [- - -]ξενο, edd.pr.

379: 189 no. 5. **Epitaph of Leoponos, ca. 500 B.C.** Limestone cippus; from an unknown provenance in Amphissa. The name Λεώπονος was hitherto unattested (edd.pr.).

Λ̣εοπόνō

380: 190-194 no. 6 (French translation). **Funerary epigram for war-dead, 3rd cent. B.C.** Marble moulded stele; found in 1996 re-used in a grave. Mentioned by R.Kolonia, *AD* 51 B2 (1996) 328; A.Tsaroucha, in *Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας* 2 (2006) 858. Edd.pr. discuss the possible historical context of the epigram, possibly the attack of the Gauls against Delphi in 279 B.C. rather than the war between the Aitolians and the Spartan king Areus in 280 B.C. The names of the men who fell in battle defending Apollo's property may have been painted on the stele.

Αἰνήσας τοὺς ἄνδρας ἴθι, ξένε, τοὺς μία μοῖρα
ὤλεσε μαρναμένους Φοίβου ὑπὲρ κτεάνων

381: 194-196 no. 7. **Epitaph of Tellias and another man, 3rd cent. B.C.** Limestone stele, tapering toward the top, with pediment and akroteria; under the pediment an inscription and a relief shield; found in 1996 re-used in a grave, together with the inscription in our lemma no. 380. Tellias and a second man named in l. 1 were probably killed in battle, possibly against the Gauls.

Τελλί̣ας ΕΧ̣Ε..Σ
Γ⟦- - - - - - - - - -⟧

382: 196/197 no. 8. **Epitaphs of six individuals, 3rd cent. B.C.** Pyramidal limestone cippus broken on top and bottom; found in 2005.

_Ι[- ca. 7 -]ΙΟΥ
Εὐκράτεος
Εὐάρχας
4 Νικαίνας

Καλλιξένας
Μενεκλέος
vacat

383: 198/199 no. 9. **Epitaphs of six individuals, Hellenistic.** Limestone cippus; found in 1985 in Amphissa. The six names were written at different times: first L. 2, then LL. 3 and 5, possibly also L. 6; then a name was inserted between LL. 3 and 5, and finally the name on L. 1 was engraved (edd.pr.).

	Δεινοκράτεος	4	ṬẸΛΕẠ.Ι/
	Πατροκλεία[ς?]		Ἄνδρωνος
	Σωτηρῶς		Ṣελẹ[ύκου?]

384: 199 no. 10. **Epitaph of Glaukias, Hellenistic.** Limestone stele with pediment and akroteria; broken at left and bottom right; from an unknown provenance in Amphissa.

Γλαυκία χαῖρε

385: 200 no. 11. **Epitaph of Doron, Hellenistic.** Limestone cippus; from an unknown provenance in Amphissa: Δώρωνος

386: 200/201 no. 12. **Epitaph of Hippon and another individual, Hellenistic?** Limestone stele with pediment and akroteria; inscribed on the tainia of the pediment and under the pediment; from an unknown provenance in Amphissa.

ΙẠΑΙΟΝ[- ca. 7 -]
Ἵππωνος

387: 202 no. 13. **Epitaph of Philokrateia, Nik[--], and Artemidor[--], Hellenistic.** Upper part of a limestone stele with pediment and akroteria; found in 1983 in Amphissa.

Φιλοκράτεια, Ṇ[ι]κ[- ca. 5 -]
Ἀρτεμιδ[ωρ- -]

2. Ἀρτεμιδ[ώρα] or Ἀρτεμίδ[ωρος], edd.pr.

388: 203/204 no. 14. **Epitaphs of eight individuals, Hellenistic-Imperial period.** Limestone block broken on bottom and right; found in 2003 in Amphissa.

	Σωσίχας		Κλεωνύμο[υ]
	Πασικλένους		Ἀφροδισίας
	Σωτηρίχα		ṆΕΛΛΑΝΕ
4	Ἀριστίωνος	8	Σωτηρίς

Inscribed at different times; the names in LL. 1/2, 4/5, and 7 were inscribed in the late Hellenistic period, the other names in the Imperial period, edd.pr. || 7. perhaps the ethnic Ṇελλανέ[ως], but there are no

traces of letters after the epsilon; for the relations between Pellana and Delphi see *F.Delphes* III.4.403, edd.pr.

389: 205 no. 15. **Epitaph of [--]damos, Hellenistic.** Limestone cippus broken on top; found in 1981 in Amphissa: [..⁵..]δάμου

390: 208/209 no. 17. **Epitaph of Kleares, Hellenistic or Imperial period.** Limestone stele broken on top; an inscription with raised letters within a tabula ansata; found in 1985 in Amphissa: [K]λ̣εάρου

Probably the genitive of Κλεάρης (for Κλεάρους; for the name see *IG* IV^2.1.103 LL. 152, 155, 174, 178) but also possible is [K]λεαροῦ (genitive of Κλεαρώ, instead of Κλεαροῦς; for the name see *IG* V.2.262); Κλέαρος is unattested, edd.pr.

391: 209/210 no. 18. **Epitaph of Damo, Imperial period.** Two joining fragments of a limestone cippus, with tenon on bottom; found in 2003 in north Amphissa. This monument is not the same as the epitaph of Damo in *IG* IX^2.1.768 (edd.pr.): Δαμῶς

392. **Amphissa. Incertum.** Limestone cippus; found in 1982 re-used in a building of the 4th cent. A.D.; now in the Museum of Amphissa. Edd.pr. D.Rousset, R.Kolonia, *art.cit.* (see our lemma no. 374) 210 no. 19 (ph.): AKvKEvIβBvA

A series of abbreviations or the name Ακκει{Β}βα (cf. 'Aqiba)?, edd.pr.; D.Feissel (apud edd.pr.) suggests ἄκ(αιναι) ΚΒ'; this might be a reference to the size of a (funerary?) plot (cf. *SEG* XLIII 283, Larisa, boundary stone), edd.pr.

393. **Chaleion. Inscriptions.** D.Rousset, R.Kolonia, *art.cit.* (see our lemma no. 374) 216, report that they have located the following inscriptions in the Museum of Galaxidi in 2005: *IG* IX^2.1.723a/b, 724, 727-729, and 732a and c. The readings of G.Klaffenbach in *IG* IX^2.1 are accurate. The epitaph of Damas (*IG* IX^2.1.729), which Klaffenbach could not find and which was known from a copy made by H.Lolling (cf. *IG* IX.1.347), is a marble pedimental stele (3rd cent. B.C.). The correct reading is: Χαιρέας | Δαμώ (Δαμᾶ[ς], Dittenberger in *IG* IX.1.347; Δαμᾶ̣[ς], Klaffenbach in *IG* IX^2.1.729).

394-396. **Myania. Epitaphs.** Three epitaphs; now in the Museum of Amphissa. Edd.pr. D.Rousset, R.Kolonia, *art.cit.* (see our lemma no. 374) 213 no. 20 (ph.).

394: 213 no. 20. **Epitaph of Dikaios, 5th cent.** B.C. Pyramidal limestone block; found in 1989: Δίκαιος ←

395: 214 no. 21. **Epitaphs of Polyxena, Polyxenos, and another individual, late Hellenistic and Imperial periods.** Upper part of a limestone pedimental stele.

̣ΓΑΕẸΝΕ	χαῖρε
χαῖρε	ΛΕΟΝΤΑ Ι
Π̣ολύξενε	ΤΕΓΕ
4 Π̣ολυξένα	

The texts were written at different times; Π̣ολυξένα (L. 4) was written first in the late Hellenistic period; Π̣ολύξενε χαῖρε (LL. 3 and 5) and ̣ΓΑΕẸΝΕ χαῖρε (LL. 1/2) were added later; finally, a graffito (LL. 6/7) was added, edd.pr.

396: 215 no. 22. **Epitaphs of Xennias and Soteros (?), Hellenistic and Imperial periods.** Limestone stele with pediment, written on both sides in the Hellenistic (A) and late Imperial period (B).

A: Ξεννία[ς]

B: Cωτηρο-
ς ΕΞΥΠΡ
ΕΓΑ

B. Σώτηρος (personal name) or Σωτῆρος (genitive of a personal name or 'the Saviour'); the rest is enigmatic (an indication of origin?: ἐξ followed by a place name; a form of ἐξυπηρετέω?), edd.pr.

397. **Naupaktos. Treaty between Naupaktos and Messene, ca. 430-420 B.C.** *SEG* LI 642. Republished by A.P.Matthaiou, *Six Greek Historical Inscriptions* 45-55 (ph.). We list a few minor differences from the text presented in *SEG* LI 642.

L. 1, in fine: no restoration (LL. 1/2: [πᾶσ]|ας, *SEG*).

L. 20: ν ΟΣ κα δοκῆι (ν ὅς κα δοκῆι, *SEG*).

L. 27: πόλι[- -] (πόλι[ν?], *SEG*).

M. discusses the content of the treaty and the script (absence of the aspirate, the digamma, and the omega; use of H and E for the long -e; on 52-54, comparison with *CID* I 7), reiterating his view that the treaty should be dated to ca. 430-420 B.C., close to 426 B.C. (cf. his discussion in the ed.pr. summarized in *SEG* LI 642). On 54/55, he briefly discusses the hypothesis of N.Luraghi, *The Ancient Messenians* (Cambridge 2008) 193 and note 73, that the text might have been inscribed by an Athenian mason; in that case, according to Luraghi, Athenian parallels for the lettering would support a date close to the migration of the Messenians to Naupaktos (ca. 460 B.C.). M. finds no compelling reasons to accept either of these hypotheses.

398. **Soros. Inscribed ring.** Bronze ring inscribed on the bezel; found in the sanctuary of Apollo at Soros (Magnesia). Mentioned by A.Mazarakis-Ainian, in P. Valavanis (ed.), *Ταξιδεύοντας στὴν κλασικὴ Ἑλλάδα. Τόμος πρὸς τιμὴν τοῦ καθηγητῆ Πέτρου Θέμελη* (Athens 2011) 162 (ph.): χαῖρε | καὶ σύ

AITOLIA

399. **Aitolia. Western Greeks and Romans.** S.Zoumbaki, in *Sulla rotta per la Sicilia* 523-538, collects the evidence for the movement of Romans and Greeks from south Italy to Aitolia, Akarnania, and the Ionian islands from the 3rd cent. B.C. to the 1st cent. A.D. (see also our lemmata nos. 404 and 406). Much of the evidence for contacts with Italy is indirect (import of pottery, coins, Latin inscriptions, Roman names, Italian influence on sculpture). Z. adduces references to proxenoi from Italy in Aitolia (*IG* IX².1.17 LL. 51, 67/68, 74/75, 93/94; IX².1.31; *F.Delphes* III.3.240), a Latin epitaph in Trichonion (*IG* IX².1.124), and a stele in Trichonion whose reliefs reveal influence from south Italy (*IG* IX².1.121).

400. **Kalydon. Dedication and sculptor's signature, ca. 150-100 B.C.** Limestone base; found in the Peristyle Building in the antechamber to a room dedicated to the cult of Artemis Laphria. Edd.pr. J.Meier, S.Tracy, in S.Dietz, M.Stavropoulou-Gatsi (edd.), *Kalydon in Aitolia I. Reports and Studies. Danish/Greek Field Work 2001-2005* (Aarhus 2011) 122-125 (dr.). Republished in *Der Neue Overbeck* -- (see our lemma no. 707) no. 3768.

Σωσικλῆς τὰ ἀν-
αθέματα τοῖς θ-
εοῖς καὶ τᾶι πόλει·
vacat
4 Ἀλέξαρχος Σικυώνιος ἐποίησε

401. **Kalydon. Dedication to Artemis, late Hellenistic/early Imperial period.** Limestone minature altar with simple moulding on bottom and elaborate moulding on top decorated with a palmette flanked by volutes; found in the cult room of the Peristyle Building. Ed.pr. K.Meier in *Kalydon* -- (see our lemma no. 400) 147-149 (ph.): Θράσων | Ἀρτέμ<ι>τι

2. ΑΡΤΕΜΤΙ, lapis.

402. **Kalydon. Graffito on vase, 6th/5th cent. B.C.** Three fragments of an Attic cup with a graffito inscribed after firing along the exterior rim; found in the central acropolis. Mentioned by E.Bollen in

Kalydon -- (see our lemma no. 400) 470/471 no. 255 (ph.; no text). D.Rousset, *BE* (2013) no. 217, tentatively reads: [- - -] : ho πατὲρ Λυκ[- - -]?

403. **Kalydon. Inscribed lead spoon, 1st cent. B.C./A.D.** Moulded lead spoon; an inscription carved on the handle; found in a domestic area on the central acropolis. Edd.pr. J.Meier, S.Tracy in *Kalydon* -- (see our lemma no. 400) 234/235 (ph.).

Φιλέρως

AKARNANIA

404. **Akarnania. Western Greeks and Romans.** S.Zoumbaki, *art.cit.* (see our lemma no. 399) 527-529, collects the evidence for the presence in Akarnania of Romans and Greeks from South Italy. She discusses the presence of two possible negotiatores in Ambrakia (*IG* IX.1.513; *IG* IX².1.208), the grant of enktesis to a Roman in Thyrreion (*SEG* XLIII 227), the epitaph of an Ἰταλιώτας in Argos Amphilochikon (*SEG* XXXII 562), and a tile at Oiniadai stamped with a Latin inscription (*IG* IX².2.426(6)). See also our lemmata nos. 399 and 406.

405. **Argos Amphilochikon. Epitaphs, 4th/3rd cent.** B.C. C.Antonetti, in *Sulla rotta per la Sicilia* 390-410, comments on the relations between Akarnania, Epeiros, and Sicily, and republishes two epitaphs found in a cemetery at Kambos Ambelakiou, now in the Museum of Agrinion. 1) *SEG* XXXII 561 (396-398 and 401/402 no. 1; ph.): Σιμάκας | Τρωϊάδος (no division of lines, *SEG*). This inscription should be dated to the late 4th/early 3rd cent. B.C. (undated, *SEG*). The rare name Τρωϊάς (cf. *IG* IX².1.118) is attested for the Epirotan royal family. A. comments on the ideological implications of the use of names inspired by mythology at the time of Pyrrhos. 2) *SEG* XXXII 562; XXXVII 430 (398-400 and 402/403 no. 2; ph.; 4th/3rd cent. B.C.): Χρησίμου | Ἰταλιώτα (no division of lines, *SEG*). A. comments on the diffusion of the name Χρήσιμος in western Greece and in Magna Grecia, and on the ethnic Ἰταλιώτης (*IG* II² 8942: Ἰταλιῶτις; cf. *IG* II² 10438: ἀπὸ Ἰταλίας).

IONIAN ISLANDS

406. **Ionian islands. Italiote Greeks and Romans.** S.Zoumbaki, *art.cit.* (see our lemma no. 399) 530-532, collects the evidence for the presence of Romans and western Greeks in the Ionian Islands. She discusses epitaphs from Leukas (*IG* IX².1.1277, 1284, 1451), a Latin inscription in Ithaka (*IG* IX².1.1620) that attests perfume trade across the Adriatic Sea, a Delphic thearodokos with a Roman name in Kephallenia (A.Plassart, *BCH* 45 [1921] 15 col. II l. 146), Latin and Greek/Latin bilingual

inscriptions in Ithaka and Kephallenia (*IG* IX².1.1545, 1571), and a family from Kephallenia in Rome (*IG* IX².1.1580 = *IGUR* 1239). See also our lemmata nos. 399 and 404.

KORKYRA

407. Korkyra. **Registration of citizens.** L.Del Monaco, in *Sulla rotta per la Sicilia* 301-313 (ph.), analyzes the tribal divisions in Korkyra and compares them with those attested in the Corinthian colonies (Apollonia, Kamarina, Rhegion). D. argues that a) there were two parallel tribal systems in Korkyra, and b) that the existence of similar systems in the Corinthian colonies originates from Corinth. Starting with the analysis of the formula of identification of the debtor Lamaitha (*SEG* LIII 503, LL. 1/2: Λαμαίθα, δεκάτας Πολιτᾶν; number indicating a tribal subdivision followed by the phyle name in genitive) as a registered citizen (for two further examples of women with identification elements added to name and patronymicon see *IG* XIV 615.8 = *I.Reggio Calabria* 6 (Αἰνησοῦν Νίκωνος Τεισ.) and *SEG* XXXVIII 997 ([- -]α ⁝ Πωγ. ⁝ Θεάντω [- -]) he adduces a dossier of eight lead tablets (ca. 500 B.C.; cf. *SEG* LX 570) with the same pattern (*IG* IX².1.799; 865 = *SEG* XXIII 392; XXX 520 LL.1/2; 866 = *SEG* XXX 521 LL.1/2, 5-7; 867= *SEG* XXX 522 LL. 1/2; 868 = *SEG* XXX 519 LL.1/2; 869 = *SEG* XXX 523 LL. 1/2; 871 = *SEG* XXX 525 LL.1/2; 872 = *SEG* XXX 526 LL. 1/2) which attest the names of five further tribes: Ἀϝορεῖς (cf. *I.Délos* 1618 = *SEG* XXX 990; LX 882); Ἀμφινεῖς [for Ἀμφινεύς and parallels in other inscriptions cf. *SEG* XLI 543, and our lemma no. 427, Tybout]; Μαχχίδαι (*I.Apollonia* 190; cf. *SEG* XXXVII 533: Μαχιάδας; *I.Délos* 1618, L. 26: Ὀμαχχιάδας); ΥΝΘ[ι]ᾶνες (*IG* IX².1.865; Ἀνθε[ί]ας, *SEG* XXIII 392); Φιλοϝ[- -] (*IG* IX².1.868; Φιλοξέ[νον], *SEG* XXX 519); the endowment of Aristodamos and Psylla attests the phyle name Ὑλλεύς/Ὑλλίς (*IG* IX².1.798). D. comes to the conclusion (so already N.F.Jones, *Public Organization in Ancient Greece* [see *SEG* XLI 1803] 161) that 'un sistema di organizzazione parallelo e alternativo' (309) to the basic triple tribal division existed which was still in use in the Hellenistic period. Regarding the interpretation of the numerals, D. observes striking similarities between the lead tablets of Korkyra and the lead tokens of Kamarina (ca. 450 B.C.; *SEG* XLI 778-795 [LII 920], and XLII 846 [LIV 892; *IGDS* II 46]; cf. also lemma no. 733), and thus suggests interpreting the Korkyrean numerals also as indicators of phratries.

408. **Korkyra. Contract of a loan between two women, ca. 200-150 B.C.** *SEG* LIII 503. P.Grandinetti, in *Sulla rotta per la Sicilia* 497-509, republishes the inscription (ph.) and discusses the transactions involving women without the presence of a κύριος by adducing several documents: Endowments: *IG* IX².1.798 = *SEG* LX 571* (Korkyra); *IG* IX².1.1918 = *CIG* 6829 (Opous); public subscriptions: *Syll.*³ 1185; Migeotte, *Souscriptions* 28; *SEG* XXVII 68; XLV 444 (Tanagra); *IG* VII 3191/3192; Migeotte, *Souscriptions* 2; *SEG* XXXVI 403 (Orchomenos); *IG* V.2.440-442; Migeotte, *Souscriptions* 23; *SEG* XIX 330* (Megalopolis); *IG* II² 2334; Migeotte, *Souscriptions* 20 (Piraeus); *IG* XII.3.31-33; *SEG* XLVII 1271 (Telos); *PH* 10; Migeotte, *Souscriptions* 50; *IG* XII.4.75 (Kos); *Tit.Cal.* 85 = *GIBM* 29; Migeotte, *Souscriptions* 53 (Kalymna); disposition of property assets: *IG* XII.7.55; *SEG* XLVI 1180; LVIII 945 (Arkesine); *IG* XII.7.58; *SEG* LVI 1005 (Arkesine); land property: *IG* XII.5.872 = *SEG* XLVI 1150;

LVIII 939 (Tenos); family property: *IGR* III 800-802; *SEG* XLIV 1144; LV 2124 (Sillyon); *IG* XII.3.330; *SEG* LVI 979* (Thera); honorary decree: *IG* XIV 615 = *I.Reggio Calabria* 6; *SEG* XXIX 985 (Rhegion). Cf. also lemma no. 778.

P.Grandinetti, in L.Breglia, A.Moleti, M.L.Napolitano, R.Calce (edd.), *Ethne, identità e tradizioni, Vol. 1: la 'terza' Grecia e l'Occidente* (Pisa 2011) 587-596, discusses *SEG* LIII 503 and republishes further inscriptions (Greek text; Italian translation) recording real property transactions undertaken by women: *SEG* XXXVIII 670 (Olynthos; 357/356-349 B.C.); XLI 557 (Amphipolis; ca. 357/356 B.C.); XXXIX 1002; XLVII 1436 (Kamarina; ca. 250-200 B.C.). Cf. also *SEG* LVI 698.

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409. **Korkyra. Endowment for the Dionysia, early 2nd cent.** B.C. *IG* IX^2.1.798; *SEG* XLVI 614. A.Alonso Déniz, *ZPE* 176 (2011) 163-168, discusses the form ἐκλογιζούσθω (L. 194; 'to examine the accounts'). He argues that it cannot be explained as deriving from ἐκλογιζόνσθω with compensatory lengthening. The copy of the (now lost) inscription, made in the late 17th century by an anonymous Korkyrean and then used by B.B.de Montfaucon for the ed.pr. in 1702 and for all subsequent editions, contains many mistakes. A. attributes the form ἐκλογιζούσθω to a misreading of ἐκλογιζέσθω (cf. *CIG* 1845).

EPEIROS

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410. **Epeiros. Calendar.** P.Cabanes, *Tekmeria* 10 (2011) 249-260, discusses the information provided by the inscriptions on the Antikythera mechanism (see our lemma no. 279 bis) for the Epirotan calendar and the agonistic festival of the Ναΐα of Dodona. Since the Naia are mentioned along with the major contests of the periodos, the mechanism dates to the period between the promotion of the Naia to a crown-awarding agon (ca. 192 B.C.) and the Third Macedonian War (167 B.C.). The agon took place in the second year of the Olympic pentaeteris, i.e. in the year following the Olympic Games and immediately after the Nemea, which were celebrated in the early summer. The mention of the Naia together with the great panhellenic contests shows that the mechanism was created in a place near Dodona, probably in one of the Corinthian colonies, perhaps by a scholar from the school of Archimedes. The month names that appear on the mechanism cannot yet be attributed to a specific city; but they certainly belong to the calendar of a Corinthian colony in Epeiros or its vicinity. The month names on the mechanism have great similarity with months attested in south Illyria and Epeiros. The positioning of Δωδεκατεύς between Μαχανεύς and Εὔκλειος shows that Δωδεκατεύς was not an intercalary month but the eleventh month of the year. As regards the month that has been read as Λ[Α]ΝΟΤΡΟΠ[Ι]ΟΣ, C. recognizes a corrupt form of the month Ἁλιοτρόπιος attested in Epidamnos, Apollonia, and Bouthrotos. The first two letters were reversed (ΑΛ to ΛΑ), and what was read as N may be H (ΛΑΗΟΤΡΟΠΙΟΣ for ΑΛΙΟΤΡΟΠΙΟΣ). The month Δατύιος (cf. the Macedonian Δαίσιος?), attested in Dodona in the early 4th cent. B.C. and possibly connected with the cult of Dionysos, was no longer in use at the time of the mechanism, probably because it had been replaced by Agrianios. C. suggests the following correspondences between the

months on the mechanism and the months of the Epirotan year, which started in February/March (in the following list, the second name is the one attested in Epirotan inscriptions): 1) Ἀρτεμίσιος; 2) Ψυδρεύς; 3) Γαμήλιος; 4) Ἀγριάνιος; 5) Πάναμος-Φοινικαῖος; 6) Ἀπελλαῖος-Ἀλιοτρόπιος; 7) Φοινικαῖος-Κράνειος; 8) Κράνειος-Πάναμος; 9) Λανοτρόπιος-Ἀπελλαῖος; 10) Μαχανεύς; 11) Δωδεκατεύς/Δευδεκατεύς; 12) Εὐκλεῖος. A.Chaniotis, *EBGR* (2011) [2014] no. 26, suspects that the engraver conflated two different months: Ἀλιοτρόπιος and Λάνοτρος; the latter is attested in Tauromenion: *IG* XIV 427 II 1 and 429 II 3 see our lemma no. 759). He rejects C.'s reconstruction because too many months with the same name appear in different positions in the calendar of the mechanism and in C.'s reconstruction.

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411. Epeiros. Institutions: ἄρχοντες and συνάρχοντες. F.Drini, in J.-L.Lamboley, M.P.Castiglioni (edd.), *L'Illyrie méridionale et l'Épire dans l'Antiquité. V. Actes du Ve Colloque international de Grenoble* (Paris 2011) 99-104, discusses the terms ἄρχοντες and συνάρχοντες in Epeiros and Illyria (Dodona: *SEG* XXIII 471 = Cabanes, *L'Épire* no. 2; Phoinike: *SEG* XXIII 478; Olympe: *SEG* XXXV 697; Bouthrotos: *I.Bouthrotos* 115) and argues that they denote the same institutions. As regards the inscription from Phoinike (*SEG* XXIII 478; ph.), D. maintains that the two men and three women listed in LL. 8-11, just before the expression μάρτυρες τῶν ἀρχόντων in the document (LL. 13/14), 'sont tous des archontes ou bien des synarchontes'. É.Lhôte, *BE* (2011) no. 363, points out that these individuals were the manumittors. The names of the witnesses were perhaps never inscribed or are not preserved, but the ph. does not permit a decision on this. The expression μάρτυρες τῶν ἀρχόντων is also briefly discussed by M.B.Hatzopoulos, *art.cit.* (see our lemma no. 506) 55, who compares it with the expression μάρτυρες τῶν δικαστῶν ('witnesses among the judges').

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412. Dodona. Grant of proxeny of the Molossoi to Lagetas of Pherai, late 4th cent. B.C. *SEG* L 542; LIV 576. A.D'Alessandro, in *Sulla rotta per la Sicilia* 109-125, reprints the text, discusses its chronology, and proposes an explanation for the use of the term ἱερομνάμονες for the representatives of the tribes. She favors a date during the campaign of Molossian King Alexandros in Italy (before 330 B.C.). This seeting would explain the omission of the king's name from the document and the dating with reference to the ἱερομναμεύοντες (110/111) [this explanation is not convincing; the name of a king can be used for the dating of a document during his absence on a campaign; for the possible restoration of King Neoptolemos' name see below, Chaniotis]. D. briefly discusses the nature of the office of the ἱαρομνάμονες/ἱερομνάμονες, adducing evidence for their administrative, judiciary, fiscal, and cultic duties in other areas (111-114). In the Molossian Koinon, the designation ἱερομνάμονες replaced earlier designations used for the board of the representatives of the tribes: first δαμιουργοί (*SEG* XV 384; XLIX 636*; Cabanes, *L'Épire* 534/535 no. 1; ca. 370-368 B.C.) [see now see now E. Meyer, *ZPE* 180 (2012) 205-216, Sverkos] and later συνάρχοντες (*SEG* XXXIII 471; XXXVI 697*; Cabanes, *L'Épire* 536-539 no. 2; ca. 368-344 B.C.); a similar name change is attested in Achaia (Polyb. 23.5.16 and 23.16.6). After the integration of new tribes into the Molossian Koinon, when the sanctuary of Dodona became the meeting place of this board, the new name ἱερομνάμονες, modelled after the homonymous officials of the Delphic amphiktyony, reflected the sanctuary's new political role. D. also suspects that the Molossian King

amphiktyony, reflected the sanctuary's new political role. D. also suspects that the Molossian King Alexandros replaced the term συνάρχοντες in order to more clearly express his own political power: 'dubito che un re di tal genere avrebbe apprezzato dei *synarchontes*' (119).

Republished by E.A.Meyer, *The Inscriptions of Dodona and a New History of Molossia* (Stuttgart 2013) 79-81, who confirms the restoration [ἐπὶ βασιλέως Νεοπτολέ]μου Ἀλεξά|νδρου (LL. 14/15), suggested by N.G.L.Hammond, *Epirus* (Oxford 1967) 565, and dates this text to ca. 300 B.C.

ILLYRIA

413. **Illyria. Inscriptions in the Museum of Vlora.** V.Bereti, F.Quantin, P.Cabanes, *REA* 113 (2011) 7-46, summarize the history of research on the topography, archaeology, history, and epigraphy of the region of the gulf of Vlora in south Illyria and publish inscriptions from various sites that are now preserved in the Museum of Vlora. See our lemmata nos. 415-426, 428 and 435-449.

414. **Illyria. Occupations in the Roman period.** A.Cristofori, in *Sulla rotta per la Sicilia* 133-174, examines the (mainly Latin) epigraphic evidence for occupations from Roman Dyrrhachion. He adduces *I.Apollonia* 187 (*SEG* LIV 587; 156/157) that attests funeral combats of 25 pairs of gladiators; the expression μονομάχων ζεῦγος corresponds to *gladiatorum par*. In the epitaph of the doctor Τίτος Πομπώνιος Δαμόστρα-τος (*I.Bouthrotos* 201; 158/159) the praenomen and the nomen gentilicium show that Damostratos or one of his ancestors obtained Roman citizenship (as a freedman or a peregrinus?) under the patronage of T.Pomponius Atticus (cf. I.L.Hansen, in R.J.Sweetman (ed.), *Roman Colonies in the First Century of their Foundation* [Oxford 2011] 85-100). [On the Pomponii in this region and their relation with T.Pomponius Atticus see E.Sverkos, *Ionios Logos* 4 (2013) 267, Sverkos.]

415. **Amantia. Decree of the council concerning expenditure of the agonothetes, Imperial period.** Stele broken on top and bottom; found in the ruins of a house in Ploçe now lost. Ed.pr. S.Anamali, *Iliria* 2 (1972) 91; cf. S.Anamali, *Buletin i Univ. Shletëror ië Tiranës, Seria Shkencat Shoqerore* 12.2 (1958) 95-108; J. and L.Robert, *BE* (1967) no. 338; *BE* (1973) no. 261. Republished by V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 26/27 no. 13 (French translation). A.Chaniotis, *EBGR* (2011) [2014] no. 14, recognizes in this text a decree of the council concerning a dispute between Nikaios, the agonothetes of a festival of Zeus, and Lysanias, a private sponsor, who wanted to be properly credited for his part in the organization of the festival. The text refers to the account (λογισμός; LL. 3-4) of the agonothetes, confirming that the agonothetes had received an amount from Lysanias (LL. 4-7). The council approved the request of Lysanias (LL. 8-10), who claimed to have provided most of the money for the festival, whereas Nikaios had spent only 601 1/2 denarii (LL. 10-14). Lysanias had also distributed olive oil (LL. 14-16).

[- - - - - - -]ου Νεικανίου [γραμ]-
ματείαν ἀγωνοθεσίαν
[αἱ]ροῦνται κατὰ τὸν λογισ-
[μ]όν· ἔφησεν ὁ ἀγωνοθέτης
[τοῦ] Διὸς εἰληφέναι παρὰ Λυσα-
[νίου], τοῦτο καὶ τῆς Λυσανίου ἐ-
πιστολῆς περιεχούσης· ἔδοξε
τῇ βουλῇ κυρίαν εἶναι τὴν
[ἀ]ξίωσιν τὴν Λυσανίου, ἐπειδὴ
τὸ ἀγωνοθετικὸν χρῆμα αὐ-
[τ]ὸς ἐχαρίσατο {ΤΟ} καὶ μόνα ἀναλω-
[θ]ῆναι ὑπὸ Νεικανίου ἐν τῷ
[λο]γισμῷ γεγραμμένα δη-
[ν]άρια ἑξακόσια ἓν ἥμυσι· τὸ δὲ
[νε]μημένον ἔλαιον ἐκ τῆς
[Λυσα]νίου δωρεᾶς κατὰ τὸν
[λογισμὸν τὸν - - - - - - - - - -]

4. ἀγωνοθέτις, ed.pr.; ἀγωνοθέτης, B.-Q.-C. || 5. εἰληφείναι, ed.pr.; εἰληφέναι, B.-Q.-C. || 4-7. 'l'agonothète de Zeus a dit avoir reçu cette somme de Lysanias et le message de Lysanias le concernant'; B.-Q.-C.; 'the *agonothetes* of Zeus stated that he had received (a sum) from Lysanias, and this is (also) the content of Lysanias' letter', C. || 9. [ἀ]ξιώνειν, ed.pr.; [ἀ]ξίωσιν, B.-Q.C. || 11/12. ἀναλυ|[θ]ῆναι, ed.pr., B.-Q.-C.; ἀναλω|[θ]ῆναι, C. || 14/15. ἑξιακόσια· ἐνημύστοδε | [νε]νημένον, ed.pr., B.-Q.C.; ἑξακόσια ἓν ἥμυσι· τὸ δὲ [νε]μημένον, C.

416. Amantia. Greek/Latin bilingual dossier of documents: A) Record of the donation of a granary and of an endowment; B: Subscriptio (?) of a proconcul of Macedonia, ca. 200 A.D. Marble block; re-used in a fountain at Ploçe. C.Patsch, *Das Sandschak Berat in Albanien* (Vienna 1904) 199/200; L.M.Ugolini, *Albania Antica* I (Rome-Milan 1927) 197 no. 19; cf. S.Anamali et alii, *Corpus des inscriptions latines d'Albanie* (Rome 2009) 165/166 no. 218. Republished by V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 27/28 no. 14 (ph.; French translation). P.Pomponius Aelianus donated a granary and another building; during a famine, he fixed a low price for grain (LL. 4-6). Republished by R.Haensch, *Tyche* 27 (2012) 73-91, who had access to the notes of Patsch, preserved in the archive of the Austrian Archaeological Institute in Vienna. H. comments on the content of the donation, its context (shortage of grain, fixation of the price of grain), and the nature of the Latin document (B: subscriptio of a governor of Macedonia?). We give H.'s text.

A: Τύχηι ἀγαθῆι· Θε[οῖς Σεβ]αστοῖς κα[ὶ τῷ δήμῳ?]·
Πούβλιος Πομπώνιος [Πουβλίο]υ υἱὸς Αἰλιανὸς Λ[.... ἐκ τῶν]
ἰδίων τό τε σειταποδοχ[εῖον κ]ατεσκεύασεν καὶ τὴ[ν στοὰν ἀνέθη?]-
κεν, οὐδέτερον ἐχούσης [τ]ῆς πόλεως πρότερον· [ἐν δὲ τῇ σει]-

τοδείᾳ παρασχὼν τοῦ πυροῦ τὸν μόδιον δηναρίο[ις - - - - - - τὴν]
τειμὴν ἐπὶ τῶ[ι] ἀμετάθετον εἶναι τὸ χρῆμα καθ[ιερω- - - - - - -]
[ἐ]πὶ Λυκό[φρονος?] τοῦ Ἡρακλέωνος υἱοῦ· διάταξις ἀνθ(υπάτου)? ΩΝΑ[. .] Βαριανοῦ Σώσπιδος [ἐ]ν ὑπογραφ[ῇ]·

B: [...] k(alendas) · Augustas proximas · et pecuniae et frumenti nomine [....]IṢ[- -]
[...]uo solvere debuit et frumenti poenam constituaṃ decreto ordi[nis - -]

1. Κα[ίσαρσιν], B.-Q.-C. || 2. 'fils de Publius Aelianus', B.-Q.-C.; Aelianus is the name of Publius Pomponius not of his father, H. || 3. τ[ὴν - -], B.-Q.-C. || 4-6. with the revenues from the sale of his grain, Aelianus created an endowment; in periods of grain shortage, the city would use the endowment for the purchase of grain that was to be sold at a low price, M.Wörrle apud H. || 5. δηναρίο[ις - -], B.-Q.-C.; δηναρίο[υ ἑνός? τὴν], Haensch || 6. καθ[ιερωμένον], B.-Q.-C. || 7. initio, M. Λυκό[φρονος?]; in fine, διάταξις ἀνθ' ὧν [. .] Βαριανοῦ Σώσπιδος [.]ν ὑπογραφ[- -]: 'une distribution en échange des biens de Varianus Sôspis, dont il est écrit ci-dessous', B.-Q.-C. || 8. [....]tisi, B.-Q.-C. || 9. constitua[m], B.-Q.-C.

417. **Amantia. Building inscription of the Aphrodision, 2nd cent.** B.C. Limestone plaque re-used in the wall of a house at Ploçe. Ed.pr. L.M.Ugolini, *Albania antica* I (Rome-Milan 1927) 195/196 no. 17 (ph.); Cabanes, *L'Épire* 562/563 no. 39. Republished by V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 25 no. 12 (French translation). For the cult of Aphrodite see also our lemmata nos. 418/419. A fourth relevant inscription mentioned by Ugolini was never published; location unknown. We print the text of the ed.pr.

Πρυτανεύοντος
Μενέμου τοῦ Δρι-
μάκου καὶ ἐπιμε-
ληθέντος τὸ Ἀφ-
ροδίσιον ἐπεσκευ-
άσθη

418/419. **Amantia. Dedications to Aphrodite Pandamos, 1st cent.** A.D. Two dedications to Aphrodite from Ploçe. Republished by V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 23-25 nos. 10/11 (ph.; dr.). We present the texts that have never been included in *SEG*.

418: 24/25 no. 11. **Dedication to Aphrodite, 2nd cent.** B.C. Right part of a plaque; found re-used in the wall of a house at Vajze. Ed.pr. L.M.Ugolini, *Albania antica* I (Rome-Milan 1927) 195 no. 16.

[Ἀφρ]οδῖται Πανδάμοι
[. . . .]α Τιμοκράτεος ὑπὲρ τᾶς
[θυ]γατρὸς Ἀσπιβουσεχου τρο[- -]

3. Ἀσπιβουσεχου cannot be the name of the girl ([θυ]γατρός); perhaps it is the name of the father, composed with ἀσπὶς and βοῦς, B.-Q.-C. [more probably a non-Greek name; in fine, ed.pr. reads τρομ[- -]; perhaps τρο[φεῖα], i.e. a dedication made to Aphrodite in expression of gratitude for helping the mother to raise the girl, Chaniotis].

419: 23/24 no. 10. **Dedication to Aphrodite, 1st cent.** A.D. *SEG* I 265. B.-Q.-C. point out that this is a dedication and not an epitaph (*SEG* I) [cf. *SEG* LIX 2024, Richardson].

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420. Amantia. Dedication to Poseidon, 2nd cent. B.C. *SEG* XXXIX 553; LIV 581. Republished by V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 28/29 no. 15 (ph.), with comments on the cult of Poseidon in Illyria.

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421. Amantia. Epitaph of Theon, undated. Stele; found in Amantia, now in the Museum of Tirana. Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 29 no. 16: Θέων Ἀδύ|λου, χαῖρε

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422. Amantia. Epitaph of Propoisis, 3rd cent. A.D. Limestone stele with small pediment and akroteria; in a recessed panel the representation of a male figure in relief; under the relief an inscribed panel; on the frame of the stele, to the left of the panel, remains of an earlier inscription; some letters were added later (LL. 2-4); found in 1991 near Shkozë. Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 31 no. 18 (ph.; dr.) [undated by edd.pr.; to judge from the letterforms, probably 3rd cent. A.D., Chaniotis].

Προποῖσις
Δ ἐτῶν Ω
Ι πέντε ΛΗṆ
4 Χ ΡΙΟΥΤΤΑΤΟ

1. Προποῖσις, edd.pr. [I read ΠΡΟΠΟΙCΙΕ on the ph.; the name is unattested but cf. the female Πρόποσις, Chaniotis] || 2-4. at left, the letters in majuscules are the remains of an inscription engraved during the stele's first use; at right, the letters in majuscules were added later, edd.pr.

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423. Amantia. Epitaph of Asklapon, 4th/3rd cent. B.C. Limestone stele set into a round base; decorated with a standing man in relief; found at Amonicë, north of the acropolis of Amantia. Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 32 no. 19 (ph.): Ἀσκλάπων χαῖρε

424. **Amantia (area of: Armen). Epitaph of [--]nis, undated.** Limestone kioniskos with base; found at Armen; present location unknown. Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 32/33 no. 20, publish the text based on Bereti's recollection of the inscription: [- -]ενις | χαῖρε

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425. **Amantia. Epitaph of Polyba, early Imperial period (re-used, 4th cent.** A.D.**).** Stele with tenon broken on top; in a recessed panel relief representation of a standing woman with swastikas on either side of her head; a pair of sandals is engraved on the left frame; inscriptions in the left corner of the relief panel (LL. 1-4) and on the tenon of the stele (L. 5); found near Cerje south of Amantia; now in the Museum of Tirana. Mentioned by D.Komata, *Iliria* 7/8 (1977/78) 364; S.Anamali, in *Albanien. Schätze aus dem Land der Skipetaner* (Hildesheim 1988) 438 no. 349 (ph.; no text); D.Komata, *Iliria* (1989.2) 222 (ph.). Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 33 no. 21.

Ζή-
σασα ἐ-
τῶν
ιθ'

Πολίβας

5. Πολίβα = Πολύβα, edd.pr. || The name inscribed on the tenon of the stele, which was inserted into the ground, was not visible when the stele was standing; also its lettering differs from that in LL. 1-4; it seems that the stele was used first for the burial of Πολίβα and then it was reworked for the burial of another woman, whose name may have been written on the lost top of the stele, edd.pr.

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426. **Amantia. Incertum, ca. 2nd/1st cent.** B.C. Fragment broken on all sides except at right [where it was cut to be re-used, as can be seen in the ph., Chaniotis]; found in Amantia, now in the Museum of Tirana. Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 29/30 no. 17 (ph.), assume that this is a funerary epigram in which the deceased individual is presented speaking about himself and his descendants [certainly not an epigram but more likely a letter sent by a person of authority (see the app.cr.); undated by edd.pr.; late Hellenistic, to judge from the letterforms, Chaniotis].

[- -]
[- - - - -]ους ἐπ’ ἐμοῦ [- - - - -]
[- - πα]ρ’ αὐτοῖς οἰκο̣[υν/σ- - -]
[- - - -].ων παρ’ ὑμεῖν̣ [- - - - - -]
[- - - -]. τῶν οἰκετῶν [- - - - - - -]
[- - - -]. εἰς τὸν ἐμὸν̣ [- - - - - - -]
[- - - -]. . εγεννημ[- - - - - - - - -]
[- - - - τὴ]ν̣ πόλιν Α[- - - - - - - -]
[- -]

[We propose the restorations, add the underdots, and indicate letter strokes at the beginning of LL. 2/3 and 5/6, Chaniotis] || 2. [- - πα]ρ αὐτοῖς οἰκο[- -], edd.pr. || [2/3. reference to group of people living in another city ([πα]ρ' αὐτοῖς) and in Amantia (παρ' ὑμεῖν), possibly in the context of a dispute or an arbitration, Chaniotis] || 6. ἐγέννην, 'le défunt rappelle sa descendance', edd.pr. [[τοὺ]ς γεγεννημ[ένους?], 'those who have been born', Chaniotis] || 7. [τὴν] πόλιν Ἀ[μαντῶν], edd.pr.

427. **Apollonia. Subdivisions of citizens, Hellenistic period.** V.Dimo, P.Lehnhardt, F.Quantin, in V.Dimo, P.Lehnhardt, F.Quantin, *Apollonia d'Illyrie. 1. Atlas archéologique et historique* (Athens/Rome 2007) 275, point out that the slabs used as footsteps for the seats of the first row in the theater are marked with one or two letters (A, AM, AY, EY, IΠ, MA). These probably are the abbreviated names of civic subdivisions: Αμ. for Ἀμφινεύς (cf. Ἀμφινεῖς in Korkyra: *IG* IX.I².4.866 LL. 5-7; 871 LL.1/2; cf. also *SEG* XLI 543), Μα. for Μαχιάδας (cf. *I.Apollonia* 190), and Ιπ. for Ἱπποθοϊεύς (cf. *I.Apollonia* 371; 191 [: Ἱπποθοϊέα]); the siglum Ιπ. is also attested, together with the sigla Αρ., Λε., Λι., Πο., and Πολο., in a dedication to Aphrodite (*I.Apollonia* 7). [L. Del Monaco (see our lemma no. 778) 307, now suggests interpreting Πο. as the siglum for Πολῖται, already attested in Korkyra (*SEG* LIII 503), Stavrianopoulou.] Thus, the theater of Apollonia may also have been 'un lieu de réunion politique, ou, du moins, que les spectateurs s'installaient dans le koilon selon une disposition fondée sur les sous-divisions du corps civique' (275). Further engraved slabs (of the same measurements) found in a passage that separated the koilon from the orchestra bear the abbreviations A., E., Ιπ. (268). See also H.von Hesberg, F. Quantin, *MDAI(R)* 117 (2011) 75, 114, 178-180 .

428. **Aulon. Epitaph of Tranquilla, 2nd/3rd cent. A.D.** Limestone plaque; found re-used in the mosque of Vlora and recorded by V.Bereti in 1991; the original provenance may be Kanina; now lost. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 17/18 no. 4 (ph.; dr.; French translation).

Ι? Πατρώνα
[ἐπ]οίει τῇ ἰδίᾳ
[θ]ρεπτῇ Τραγ-
4 [κ]ύλλᾳ, ἐτῶν
[- -] vacat

[1. Ἰ(ουλία)?, Sverkos] || 4. ἐτῶν [- -], edd.pr. [but the numeral was probably inscribed in the next line, Chaniotis].

429. **Bouthrotos. Ethnics.** É.Lhôte, in J.-L.Lamboley, M.P.Castiglioni (edd.), *L'Illyrie méridionale et l'Épire dans l'Antiquité. V. Actes du Ve Colloque international de Grenoble* (Paris 2011) 105-112, discusses the etymology of a selection of ethnics on record in the manumission records of Bouthrotos and in literary sources. He argues that almost all the ethnics are of Greek origin. He distinguishes between four types of ethnics depending on their derivation from 1) words (Αἰγιδόριοι, Ἄσαντοι, Θυῖοι, Καπύστιοι, Κεστρῖνοι, Μυωνοί, Σαρπίνγιοι, Τυκώνιοι, Χῖλιοι), 2) place names (Ἀμόργιοι, Ἀστετοί,

Βουθρώτιοι, Κλαθραῖοι, Ὀπτασῖνοι), 3) heroes or fable creatures (Κερχώπιοι, Λοιγύφειοι, Μήδειοι, Τέμουσι), and 4) Oriental ethnics (Παρθαῖοι, Φαρναῖοι).

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430. **Bouthrotos. Mosaic inscription, 4th cent. A.D.** Mosaic with an inscription in red pebbles on a white background; found in an aristocratic residence. Ed.pr. J.Mitchell in W.Bowden, R.Hodges (edd.), *Butrint 3. Excavations at the Triconch Palace* (Oxford-Oakville 2011) 252 (ph.; dr.); non vidimus. See *An.Ép.* (2011) [2014] no. 1229: [- -] Ạ Μ̣αρίῳ τῷ λανπ̣[ρ]οτά̣[τῳ - -]

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431. **Bouthrotos (?). Inscription on a votive cross, 6th/7th cent. A.D.** Bronze cross; an inscription engraved horizontally (A) and vertically (B); collection C.Schmidt, Munich. Ed.pr. A.Berger, in *Wege nach Byzanz* (cf. our lemma no. 1599) 332 no. III.5.9 (majuscule text; color ph.).

A: Στα|υρὸ|ς τῆ|ς ἀγ||ίας | ἐκλ|ησί|ας | πα||τρί|δω|ς Θε|ρσ|ίνου ||
ἐλέ|εισο|ν κύ|(ριε) τοὺς || χαρπ|ό(ν) | ποιο|ῦντας || ὧδε ἀ|μήν

B: Βλέπον τ|ὼν τύπον, | πρωσκύνι | καὶ καρπω||φόρι, | ἵνα ἐλε|ειθῖς

A. 9-12. πατρίδως for πατρίδος || 12-14. the rare name Θερσίνος is probably a variant of Θερίνος, which was the name of a soldier from Bouthrotos martyred under Decius (250 A.D.; for his mosaic portrait in the Rotunda at Thessalonike cf. Feissel, *Recueil* 110 [panel VII.2.1]; *cf.* also B.Kiilerich, *AntTard* 15 [2007] 321-336). Since no formula such as ὑπὲρ εὐχῆς/ὑπὲρ σωτηρίας accompanies the name of Thersinos, the text probably refers to the martyr and the cross probably comes from Bouthrotos, ed.pr. || B. 1./2. βλέπον τών for βλέπων τόν || 3. πρωσκύνι for προσκύνει || 6/7. ἐλεειθῖς for ἐλεηθῇς.

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432. **Dyrrhachion. Epitaph of Gaius Pomentinus and relatives, 1st cent. A.D.** Stele with pediment and akroteria; relief representation of two children between two standing adults. Edd.pr. E.Shehi, S.Shpuza, *Iliria* 35 (2011) 214/215 no. 5 (ph.; in Albanian; brief English summary); non vidimus. See *An.Ép.* (2011) [2014] no. 1181.

Γάϊος Πωμεντῖνος, | Νίκα Ἀνινία, | Μαξίμα Πωμεντεῖνα, | Γάϊος Πωμεντεῖνος

Epitaph of a father, mother, a daughter and a son; the name Pomentinus is on record in Kavaji, north of Dyrrhachion, edd.pr.

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433. **Dyrrhachion. Bilingual epitaph of Maxima Hetria Rufa, 1st cent. A.D.** Stele with pediment decorated with a rosette and akroteria; the tenon is preserved; below the pediment the relief representation of a woman standing between two smaller figures (female and male); an inscription below the relief. Edd.pr. E.Shehi, S.Shpuza, *Iliria* 35 (2011) 216/217 no. 6 (ph.); non vidimus. See *An.Ép.* (2011) [2014] no. 1182.

Maxsuma Hetria L(ucii) f(ilia) Rufa
quom liberreis saluete·
Μαξίμα ῾Ετρίου Λευκίου
4 ῾Ροῦφα καὶ τέκνα,
χαίρετε

'Au plus tard, époque augustéenne', O.Salomies in *An.Ép.* || [3. ῾Ετρίου: one would expect ῾Ετρία; the alternative ῾Ετρίου Λευκίου, i.e., daughter of Lucius Hetrius, yields the right meaning but seems unattractive in view of the strange word-order, Pleket].

434. **Dyrrhachion. Epitaph of a soldier, late Imperial period.** Fragment of a marble plaque broken on all sides, except at right. Edd.pr. E.Shehi, S.Shpuza, *Iliria* 35 (2011) 221/222 no. 14 (ph.); non vidimus. See *An.Ép.* (2011) [2014] no. 1186.

N[- - -] | στρατιώτης | νουμέρου | Ματτια[κῶν]

MATTIA [- - -], edd.pr.; 4. Ματτια[κῶν], M.Sève in *An.Ép.*, with parallels (numerus Mattiacorum).

435-439. **Olympe. Epitaphs.** Five epitaphs from the area of Olympe (four inedita and a published inscription). Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 18-23 nos. 5-9 (ph.; dr.).

435: 21/22 no. 8 (ph.; dr.). **Epitaph of [--]ntas, 3rd cent.** B.C. Upper part of a pedimental stele; in the damaged tympanon relief representation of a catlike animal devouring its prey; under the pediment a frieze with relief representation of two griffons flanking a vase; an inscription on the base of the pediment; found near Kotë, now in the Museum of Vlora.

[.]ν̣τα̣ς Θε[- --]ο̣υ χαῖρε

436: 18/19 no. 5 (dr.). **Epitaph of Lykos, Imperial period.** Stele with pediment crowned with a pine cone and flanked by large akroteria; found at Kropisht; seen and drawn by E.Çeçi in 1991; seen by V.Bereti in an improvised museum at Kropisht; now lost. Published on the basis of Çeçi's dr. [Dated to the 2nd/1st cent. B.C. by edd.pr., but to judge from the lunate letters and the formula μνῆς χάριν, the inscription is from the Imperial period, Chaniotis].

Τρύφαινα τοῦ
ἀνδρὸς μνῆς
χάριν ἐποίησ{Α}ε·
4 Λύκος, ἐτῶν
νε', χαῖρε

437: 19/20 no. 6 (ph.). **Epitaph of Mousaios, 3rd cent.** A.D. Stele decorated with an arch in relief, supported by two columns; above the arch a rosette flanked by a decorative motif consisting of two concentric semicircles; an inscription in the panel under the arch; found in 1985 at the site Astene, north of Kotë; now in the Museum of Vlora.

Κοσμικὴ
ἀνδρὸς εἰ-
δίου ἐποί-
ησεν εἵνεκ<ε>
ν μνήμης
χάρειν· Μου-
σε̣ος ἀβέ-
θανε ἐτῶ-
ν · οε΄ · χαίρειν

1. Κοσμίκη, edd.pr. [Κοσμικὴ, Chaniotis] || 4. ΕΙΝΕΚΟ, lapis [what has been read as an omikron is a lunate epsilon with the horizontal line omitted by the mason, Chaniotis] || 6/7. Μού|σειος; 'le nom du défunt est de lecture difficile pour les trois dernières lettres, mais la photo semble bien permettre de lire Μού|σειος, edd.pr. [the third letter in L. 7 clearly is not an iota; it seems to be the left half of an omikron; probably the common Μουσαῖος, Chaniotis] || 7/8. ἀ<π>έ|θανει, edd.pr. [ἀβέθανε for ἀπέθανε, with beta instead of pi, a common phonetic phenomenon; the vertical line that the edd.pr. read as an iota (L. 8) is not as deeply engraved as the other letters and it may be damage on the stone or a word separator || 9. the punctuation mark on the stone (visible on the ph.) has been omitted by the edd.pr., Chaniotis].

438: 22/23 no. 9 (ph.). **Epitaph of Syrion, ca. 4th cent.** A.D. Stele broken on top and bottom; in an arched frame relief representation of a bust, very crudely carved; an inscription above (L. 1), to the right (LL. 4-6), and under the bust (LL. 2/3); found at Kotë, now in the Museum of Vlora.

Συρίων ἐτ(ῶν) νε΄, χαῖ[ρε]·
Ἀφροδεισία, ἡ γυν[ὴ]
αὐτοῦ, μνή[μης]
χάριν
ἀνέθ-
ηκε

439: 20/21 no. 7 (ph.). **Epitaph of Onesime and her child, 4th cent.** A.D. Stele with relief representation of a woman (left) holding her hand over the head of a girl; found near church at Palamil, south of Drashovicë; now in the Museum of Tirana. Ed.pr. D.Komata, *Iliria* (1989/90.2) 221 (ph.); cf. S.Anamali in *Albanien. Schätze aus dem Land der Skipetaner* (Hildesheim 1988) 439 no. 350 (ph.; no text); *SEG* XXXIX 552.

Ὀνησίμη
ζήσασα
ἔτη ιθ΄
μεδὰ τέ-
κνου ἐνθάδε
CIMIΩ
CON σ-
τήλ-

λαν
ἀνέ-
θη-
χο-
ν·
χῆρε

6-13. .ΙΜΙω|COKIC|TH|Λ.N || ἀνέ|θη|κα|ν, ed.pr.; Σιμίω | σὸν σ[τή]λ|λαν || ἀνέ|θη|κο|ν, B.-Q.-C. ('Onésime qui vécy 19 ans, ici même avec son enfant Simiô, a élevé cette stèle') [reading and translation are not satisfactory; it is unlikely that Onesime erected the stele to be buried with her child; and as B.-Q.-C. observe, Σιμίω is not a genitive; I suspect that Onesime died giving birth to a nameless child; what one expects in LL. 6/7 is the name of the individual who set up the stele; perhaps Σιμιῶ | σῶν σ|τήλ|λαν || ἀνέ|θη|κο|ν, with confusion of first and third person, very common in inscriptions of the Imperial period ('Simio dedicated the stele of her relatives'), Chaniotis].

440-444. **Orikos. Epitaphs.** Five epitaphs from Orikos and its area. Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 34-37 nos. 22-26 (ph.).

440: 34/35 no. 22 (ph.). **Epitaph of Pantareta, 3rd cent.** B.C. Pedimental stele used and re-worked several times; inscription under the pediment; under the inscription a recessed panel with a crude female relief bust (left) and a rosette; on the back of the stele, a representation of a bearded man; found at Orikos, now in the Museum of Vlora. Edd.pr. assume that the female portrait and the inscription are contemporary [to judge from the letterforms, the inscription dates to the 3rd cent. B.C. and hence belongs to the first use of the pedimental stele; the lower part of the stele was re-worked later, in the 2nd or 3rd cent. A.D., to add the female bust, Chaniotis].

Πανταρέτα | Δεξάνδρου

441: 35 no. 23. **Epitaph (?) of Onasimos, late Hellenistic?** Block; found re-used in the 'theater'. Mentioned by V.D.Blavatski, *Klio* 40 (1962); D.Budina, *Studime Historike* 18 (1964.1) 170; id., *Studia Albanica* 2 (1965); non vidimus; cf. J. and L.Robert, *BE* (1964) no. 236 ('pas avant le II^e siècle a.C.') and (1967) no. 33. No information on the character of the text [epitaph?, Chaniotis]: Ὀνασίμου

Ὀνασίμου, Blavatski; ΜΝΑΙΟΣΜΟ, Budina.

442: 35 no. 24. **Epitaph (?) of Ammia, late Hellenistic?** Block; found re-used in the 'theater'. Mentioned in the same publications as our lemma no. 441: Ἀμμίας ΤΑΣ

[The last letters may be the beginning of a patronymic or the article τᾶς, Chaniotis.]

443: 35/36 no. 25. **Epitaph of Agris, 2nd cent.** A.D. Pedimental stele with akroteria; under the pediment an arched panel; an inscription under the arch; guidelines are visible; found at Doukat, southeast of Orikos, now in the Museum of Vlora.

Ἀγρίς, ἐτ(ῶν) γ', χαῖρε

444. 35/36 no. 25. **Epitaph of Nikasiphon, Hellenistic?** Pedimental stele decorated with two rosettes; from Orikos, now in the Museum of Tirana. Mentioned in *Zeri i Popullit* (30 September 1990) 4 [undated by edd.pr.; perhaps Hellenistic, to judge from the description of the letterforms, Chaniotis].

Νικα<σι>φῶ[ν] | [Ἀν]θεστίωνος, χαῖρε

ΝΙΚΑΠΦΩ, lapis; Νικα<σι>φῶ[ν], edd.pr.

445. **Treport (modern place name). Inscriptions on tiles, Hellenistic?** 12 fragments of tiles found at Treport; now in the Museum of Apollonia. Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 37-46 nos. 27-36 and 38/39 (dr.). Nos. 1, and 8/9 are mentioned in *SEG* XXXII 621, with wrong attribution to Aulon. Nos. 1-10 are stamped tiles; no. 11 has a monogram incised after firing; no. 12 has raised letters [all are undated by edd.pr., probably Hellenistic, Chaniotis]: 1) Ἀντιλέων | [- -]ο Σιμία | [.]ΙΥ (37 no. 27; now lost); 2) Φίλωνος (37/38 no. 28; dr.); 3) Φίλ[ωνος] (38 no. 29; dr.); 4) Φί[λωνος] (38/39 no. 30; dr.); 5) [Φ]ίλων (39 no. 31; dr.); 6) [- -]ΑΜΑ (39/40 no. 32; dr.); 7) Εὐκλείδα (40 no. 33; dr.); 8) [- -]ΛΥΚΑ (40/41 no. 34; dr.); 9) Ἀθάνας (41/42 no. 35; ph.; dr.); 10) [Ἐ]πὶ Ἀγακλίδ[α] | Α[- - -] | Α[- -]ΗΜΟΣ (42/43 no. 36); 11) ΠΑΡ. (45 no. 38; ph.); 12) Ἡρα.[- -] (45/46 no. 39; dr.)

6. An abbreviated name ([Δ]αμα.?), edd.pr. || 9. this is the first attestation of a temple of Athena at Treport, edd.pr. || 10. in fine, [δ]ημόσ(ιος)?, Chaniotis] || 11. or ΠΡΑ., edd.pr. || 12. Ἡρακ[- -]; 'un kappa à la quatroème lettre paraît improbable', edd.pr. [to judge from the dr., Ἡρακ[λ- -] is possible, Chaniotis].

446. **Treport (modern place name). Graffito on a vase, 5th cent. B.C.** Foot of a Corinthian or Attic black-glazed kotyle or skyphos; graffito engraved after firing; next to the inscription an unclear drawing or symbol (a rabbit?); found in 1976 at Treport. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 43-45 no. 37 (ph.; dr.).

Θεάγης ←

447. **Unknown provenance. Epitaph of Lykiskos, 3rd cent. B.C.** Upper part of a pedimental stele; broken at the top of the pediment and at bottom; an inscription under the pediment; of unknown provenance, now in the Museum of Vlora. Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 16 no. 3 (ph.; dr.).

Λυκίσκε Θέλλου, χαῖρε

448. **Unknown provenance. Epitaph of Euporos, late 1st cent.** A.D. Left upper part of a stele; of unknown provenance, now in the Museum of Vlora. Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 15/16 no. 2 (ph.; dr.).

[Ε]ὔπορος, | ἐτ(ῶν) οε´ | [χα]ῖρε

449. **Unknown provenance. Epitaph of Thaumastos, 2nd cent.** A.D. Lower part of a steleof unknown provenance, now in the Museum of Vlora. Edd.pr. V.Bereti, F.Quantin, P.Cabanes, *art.cit.* (see our lemma no. 413) 14/15 no. 1 (ph.).

[- - -]α̣ί̣ρα̣ τ̣ῷ
[ἰ]δίῳ ἀνδρὶ Θα[υ]-
μάστῳ, ζήσαν-
τι ἔτη λε´, ἐποί-
ησεν μνήμης
χάρι ❦ ν

1. [Νέ]αιρα, [Μαχ]αίρα, and [Χιμ]αίρα are too short; perhaps [Ὀλοχ]αίρα, edd.pr. [we add the underdots, Chaniotis].

THESSALY

450. **Thessaly. Prosopography and Onomastics.** *SEG* LX 577. A.Kontogiannis, *Ὀνομάτων ἐπίσκεψις. LGPN III b: delenda et corrigenda* (Volos 2009), proposes different readings of names in Thessalian inscriptions than those adopted in *LGPN* IIIb (see *SEG* LX 577). We continue the presentation of a selection of his revision of inscriptions.
IG IX.2.155: Διϊχέτας is a ghost-name (70/71).
IG IX.2.225: L. 7 Διονυσᾶ (Διονυσ<ί>α, *IG*; Διονῦσα, *LGPN*) (73).
SEG XV 370: b L. 41 Νικολό|χου (Νικοδώ|ρου, *SEG, LGPN*) (72).
SEG XXV 664: The patronymic Διοννύσειος, i.e. Διοννυσίειος (LL L. 50) derives from Διονύσιος (*LGPN*: Διοννῦς) (73).
SEG XXVII 196: This inscription is identical with *Gonnoi* II 219 (70).
SEG XXXIV 524; XLV 586: Δρουτταλίς (cf. *SEG* XXXIV; Διούτ̣ταλις, *SEG* XLV, *LGPN*) (74).
SEG XXXV 488: Δικαιογένης is member of a family of Gyrtone, not Argoussa (71).
SEG XXXV 519: Δουδουναία, i.e. Δωδωναία (patronymic deriving from Δουδούνας, *LGPN*) (74).
SEG XXXVII 450 B: L. 8 Φιλοκράτης (Φιλοκράτη, *SEG*) (70).
I.Thessaly 337: L. 7 Λ[υ]κόρμα Χαριδαμείοι (Δουριμαχαίοι Λαμείοι, ed.pr., *LGPN*).
I.Thessaly 665: a L. 2 Διογένους (Διοτέλους, ed.pr., *LGPN*) (74).
I.Thessaly 685: Διο|κλῆ τῷ ἀνδρί (Διο|κλήτῳ ἀνδρί, *LGPN*) (72).
I.Thessaly 1064: LL. 1-3 Π̣αυσανίας Ἀγ[τ]ιγόνου, Σῴπατρ|ος Μελανθίου ([Π]α[υ]σα[νίας, Δι]|ονουσύπα[τρ]ος Μελανθ[ί]ου, ed.pr.) (73).

451. **Thessaly. Religion.** D.Graninger, *Cult and Koinon in Hellenistic Thessaly* (Leiden-Boston 2011), studies the role played by cults in the construction of identity by the Thessalian Koinon from the liberation of Thessaly from Macedonian control (196 B.C.) to the beginning of Augustus' principate. G.'s study considers the Tetrades of the Thessalians, the adjacent regions of Magnesia, Perrhaibia, and Achaia Phthiotis, and the smaller ethne on the periphery of Thessaly. In the chapter 'Thessalian Histories' (7-42) G. reconstructs the history of 'broader' Thessaly. In the chapter 'The Federal Sanctuaries' (43-86) G. considers the importance of the cults of Ἀθηνᾶ Ἰτωνία and Ζεὺς Ἐλευθέριος for the regional identity of the Thessalians. He argues that the festival of Zeus Eleutherios was introduced not only as a celebration of the Thessalians' freedom but also as a response to the Ἐλευθέρια of Plataia that commemorated a victory in a war in which the Thessalians had chosen the wrong side. In a discussion of the festival's agonistic program he stresses how the competitions highlighted local traditions ('torch race on horseback', bull hunt). As regards the cult of Athena Itonia and the festival Ἰτώνια, G. speculates that among several sanctuaries of Athena Itonia the the one at Philia acquired federal status after 196 B.C. because 'it lay near the mythic migration route of Thessaloi from southern Epiros and staked a strong claim to territory that in recent decades had been the site of friction between Macedon and Aitolia' (44) [as I point out in *SCI* 32 (2013) 262/263, contrary to G.'s conviction that Ἴτωνος was located in Achaia Phthiotis (55-58), ancient Ἴτωνος should be located in Philia (B.Helly, J.-C.Decourt, *BE* (2004) no. 211); it was the main sanctuary of Athena Itonia and had federal status already in the 3rd cent. B.C. This was the place to which the Koan theoroi to Thessaly were sent (*SEG* LIII 849; ca. 242 B.C.); this was the sanctuary where the Thessalian Koinon published a decree concerning the federal festival of Zeus Olympios (*SEG* LIX 1406 B L. 29; late 3rd cent. B.C.); see also M.B.Hatzopoulos, *Sehepunkte* 12 (2012) no. 7/8, Chaniotis]. The chapter 'The Thessalian Calendars' (87-114) discusses the development of a common calendar in 'tetradic Thessaly' shortly after 196 B.C. and its introduction to other ethne that were gradually incorporated into the Thessalian League. Finally, in the chapter 'International Religion' (115-151), G. studies the network of religious relations between the Thessalians and other Greeks (Thessalian participation in the Delphic amphictyonic council, the dispatch of theoroi, the participation of Thessalians in panhellenic agonistic festivals, and the participation of foreigners in Thessalian festivals). In an Epigraphic Appendix (159-182), G. presents critical editions, translations, and commentaries on seven victor lists at the Eleutheria of Larisa and a victor list for a dramatic festival in Larisa that permit the reconstruction of the pentaeteric Eleutheria. See our lemmata nos. 458/459 and 462-466. See also the critical remarks by J.-C.Decourt, B.Helly, *BE* (2013) no. 224.

On the same subject see S.Kravaritou, in *Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας* 3 (2009). *Πρακτικὰ Ἐπιστημονικῆς Συνάντησης, Βόλος 12.3.-15.3.2009* (Volos 2012) 505-514, who examines the part played by genealogical myths and cults in Thessalian identity. K. stresses the importance of the cult of Athena Itonia as a federal cult, adducing a decree of Kos (*SEG* LIII 849) and a decree of Larisa (*SEG* LV 605). She suggests that the importance of Athena Itonia for both Boiotians and Thessalians developed between the 8th and the 6th cent. B.C., when the two neighboring ethne developed their identities exploiting mythological traditions connected with Achaia Pthiotis (the origin of Protesilaos in Iton and the cult of Athena Itonia).

452. **Thessaly. Religion: Cults in Lykophron's *Alexandra*.** J.-C.Decourt, in C.Cusset, É.Pioux (edd.), *Lycophron: éclats d'obscurité. Actes du colloque international de Lyon et Saint-Étienne, 18-20 janvier 2007* (Saint-Étienne 2009) 377-392, discusses the Thessalian cults and deities mention in Lykophron's *Alexandra*. Θέμις Ἰχναία is known only from literary sources and Ἀθηνᾶ Βουδεία can be associated with the place-name Βοδεῖον, while there are many epigraphic testimonia for Ἐννοδία (*SEG* XLVIII 656) and Ἀπόλλων Κερδῶιος. For the latter, D. collects the epigraphic attestations from Larisa and other places. He explains the epithet from the word κερδώ ('fox', i.e., the 'cunning') and associates it with the epithet Λοξίας. Non vidimus; see *BE* (2009) no. 296.

453. **Thessaly. Religion, the festival of the Olympia, and the Thessalian Koinon. Thessaly. Religion, the festival of the Olympia, and the Thessalian Koinon.** R.Parker, *ZPE* 177 (2011) 111-118, discusses the information provided by a decree of the Thessalians from Aigai (*SEG* LIX 1406, ca. 280 B.C.) for the Thessalian Koinon and the festival Ὀλύμπια. As regards the existence of a centralized organization in Thessaly during the period of Macedonian domination, the text from Aigai attests a collective decree of the Thessalians; in the same period (ca. 280 B.C.) a Koan inscription mentions a κοινόν (*IG* XII.4.133). This early 3rd-century koinon, dominated by Larisa, was distinct both from the koinon that existed in 361 B.C. and from the koinon that re-emerged after the liberation of Thessaly in 196 B.C. The decree from Aigai confers marriage rights, freedom from duties, and citizenship on the Aiolians, Koans, and Magnesians 'wherever they wish in Thessaly'. 'It is striking that the Thessalians felt able to grant a partial exemption from taxes without reference to the governing power. ... Whether we see here a last flicker of life, or a revival, and whether such a body persisted for the rest of the century, are questions which only new discoveries will answer' (114). As regards the Ὀλύμπια, P. tentatively suggests that the sanctuary of Zeus Olympios was near Larisa, perhaps on the territory of Larisa (115). The cities that were honored by the Thessalians must have offered a sacrifice during the Olympia (117). P. also comments on two decrees concerning the relations between Thessaly and Mytilene (*IG* XII Suppl. 3; *SEG* LV 605); they have been dated to the period shortly after 196 B.C., but because of their similarity to the decree from Aigai, P. suggests bringing them closer in date to that decree (117). Cf. the remarks of J.-C.Decourt, B.Helly, *BE* (2012) no. 253.

454. **Demetrias. Cults.** S.Kravaritou, *Kernos* 24 (2011) 111-135, provides a panorama of the cults of Demetrias and discusses the impact of the synoecism on religion. She adduces the letter of Demetrios Poliorketes (*SEG* XXVII 279 A; Hatzopoulos, *Macedonian Institutions* no. 11; *SEG* XLVIII 782*; 114/115) and numerous inscriptions attesting to cults. On 125-133, a list of the cults attested in the Archaic/Classical and Hellenistic/Imperial periods and of evidence for imperial cult.

455. **Demetrias. Decree concerning a sacrifice and a banquet, 3rd cent.** B.C. *IG* IX.2.1099 B. D.Graninger, *ZPE* 177 (2011) 119-122, prints B ll. 21-33 (translation) of this decree and discusses the passage that states that the performance of these rituals was 'a record for the polis' piety towards the Archagetai and Ktistai' (ἵνα ... ἦι ὑπόμνημα τῆι πόλει τῆς πρὸς τοὺς ἀρχηγ[έ]τας καὶ κτίστας εὐσεβείας).

He argues that the authority that issued the decree and displayed piety was different from the polis; it may have been a village of Demetrias. A.Chaniotis, *EBGR* 2011 [2014] 353 no. 60, rejects this interpretation. If the author of the decree wished to distinguish between those who displayed piety and the audience of their display, he would have clearly identified the former (e.g. ἵνα ... ἧι ὑπόμνημα τῆι πόλει τῆς κώμης/τῶν + ethnic εὐσεβείας); since such an identification is missing, the piety can only be that of the polis. C. also corrects G.'s translation, noting that ἐστί + dative simply means 'to have', not to 'show to'. The correct translation is: 'so that the polis has a memorial of its piety towards the founders'. Demetrias was the authority that issued the decree, not a village.

G.'s views are also rejected, for different reasons, by J.-C. Decourt, B. Helly, *BE* (2012) no. 259. They point out that, contrary to G., there is no evidence from the 3rd cent. B.C. for the existence of κῶμαι of Demetrias and that there is no proof that Iolkos was a kome. A decree of the δῆμος τῶν Ἰωλκ[ίων] from 276 B.C. suggests that Iolkos was still a polis. S.Kravaritou, in P.Martzavou and N.Papazarkadas (edd.), *Epigraphical Approaches to the Post-Classical Polis: Fourth Century B.C. to Second Century A.D.* (Oxford 2013) 257-267 [to be presented in *SEG* LXIII, Chaniotis], identifies the πόλις as Demetrias and comments on this inscription.

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456. **Hypata. Honorary inscription for Lykos, late 1st/early 2nd cent. A.D.** *SEG* LIV 556. F.Camia, *ZPE* 179 (2011) 145-154, notes that as a priest of the emperors Lykos did not have the title ἀρχιερεύς, common in the 2nd cent. A.D. (e.g. *IG* IX.2.44; *Syll.*³ 825C); his title was ἱερεὺς ἑπταετηρικὸς τῶν Σεβαστῶν καὶ Διὸς Καραιοῦ (cf. LL. 5/6) and ἱερεὺς τῶν Σεβαστῶν καὶ Διὸς Σωτῆρος καὶ Ἀθηνᾶς (cf. LL. 7-9). For this reason C. proposes a date in the late 1st cent. A.D. (early 2nd cent. A.D., *SEG*). The designation ἑπταετηρικός indicates that Lykos served as priest during the celebration of a sextennial festival (cf. the term ἀρχιερεὺς πενταετηρικός in *I.Side* 71, 73, 77, etc.); he may have stayed in office for the entire period of the heptaeteris. The sextennial festival of the imperial cult, celebrated in connection with the cult of Zeus Karaios, was different from the annual festival of the Imperial cult (Σεβαστά); the sextennial festival may have been a festival of the Thessalian Koinon. The titulature of Lykos' priesthood implies that the imperial cult was connected with traditional cults in Hypata, the cult of Zeus Karaios and the cult of Zeus Soter and Athena. On 145-147, C. gives an overview of the imperial cult in Thessaly. See also our lemma no. 1665.

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457. **Kampotades (ancient Erythrai?). Graffito on a vase (mark of state ownership), 4th cent. B.C.** Black-glaze bowl with an incised inscription [before or after firing?]; found in a grave in a cemetery at Kampotades in the Spercheios valley (possibly ancient Erythrai). Mentioned by M.F.Papakonstantinou et alii in *Ἀνασκαφικὸ ἔργο -- 2000-2010* 62: δαμόσιον

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458. Larisa. **Agonistic inscription of the Eleutheria, 193/92 B.C.** *IG* IX.2.525. Republished by Republished by D.Graninger, *Cult and Koinon* -- (see our lemma no. 451) 151-161 no. 1, who proposes a date in the 180s, without excluding an earlier date. The agonothetes Ἀνδροσθένης Ἰτάλου Γυρτώνιος served as strategos of the Thessalian Koinon in 188/187 B.C. In a review of G.'s book, J.-C.Decourt,

B.Helly, *BE* (2013) no. 224, refer to a forthcoming study by R.Bouchon and B.Helly, in which they argue that this agonistic catalogue commemorates victors at the first celebration of the Ἐλευθέρια, which they date to 193/192 B.C. According to an Amphictyonic honorary decree for Νικόστρατος of Larisa from 184/183 B.C. (C.Habicht, *Hesperia* 56 [1987] 59-71), the honors were to be announced at the next Pythia (of 182/181 B.C.) and the next Eleutheria, which must be placed after 184/183 B.C. This information, in combination with a decree of the Thessalian Koinon *IG* IX.2.508 (see our lemma no. 460), support the conclusion that the first celebration of the pentaeteric Eleutheria took place in 193/192 B.C.

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459. Larisa. List of victors at the Ἐλευθέρια, ca. 190-150 B.C. *IG* IX.2.526. Republished by D.Graninger, *Cult and Koinon* -- (see our lemma no. 451) 161-165 no. 2, based on autopsy. The use of the ethnic Λαρισαῖος (LL. 15, 19, 21, 23, 25), prosopographical information concerning Ἀριστοκλῆς Κλεομαχίδου (L. 15) and Θράσιππος Νικάτορος (L. 21), and the mention of Θεόδωρος Ἀλεξάνδρου (L. 17), strategos in 184/183 B.C., as winner in κέλητι τελείῳ, support a date for the inscription in the first half of the 2nd cent. B.C.

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460. Larisa. Honorary decrees for judges from Miletos, ca. 181 B.C. *IG* IX.2.508. J.-C.Decourt, B.Helly, *BE* (2013) no. 509, present the text of LL. 19-22, as edited after revision of the stone by B.Helly. In this version, the text refers to the fifth celebration of the Eleutheria (LL. 21-22); they date the festival's first celebration to 193/2 B.C.

[... σ]υνφροντίσαι δὲ καὶ τοὺς κ[οι]-
[νοὺς ἄρχοντας], ὅταν ὁ ἀγὼν τῶν Ἐλευθε[ρίων]
[συντελ]ῆται ἐπὶ τῆς ἀγωνοθεσίας τῆς μελλού[σης]
[τὸν πέμπ]τον συντελεῖσθαι ...

19/20. κ[οι|νοὺς ἄρχοντας], D.-H.; κ[ή|ρυκας τοῦ κοινοῦ], *IG* || 22. [τὸν πέμπ]τον, D.-H.; no restoration, *IG*.

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461. Larisa. Citizenship decrees for the orator Bombos and for Leukios from Alexandreia Troas, ca. 160-150 B.C. *SEG* LVI 638. C.P.Jones, *Chiron* 40 (2010) 33-39, discusses LL. 13-18 of the decree for the orator Bombos. He regards the restoration [συνεμναμονεύσατο ἔ]ν τε τοῖς πεπραγματευμένοις in L. 15 (B.Helly: *SEG* LVI 638) as suspect, suggesting instead [ἐπεμνάσθη], or [ἀνεμνάσθη], or [μνάμαν ἐποιείσατο]. Τοῦν γεγενειμένουν ἐνδόξουν in L. 16 is neuter plural (contra B.Helly: 'des personnages qui ont été fameux') [cf. the comment in *SEG* LVI 638, app.cr.: (τά) ἔνδοξα ('glorious events'), Chaniotis]. The kinship between Thessalian Larisa and Alexandreia Troas is not associated with a ritual pilgrimage dispatched from Thessalian Larisa to the tomb of Achilles (contra B. Helly), since this pilgrimage went to Ilion, not to Alexandreia. The kinship was based on the Aiolian ancestry of Alexandreia and of the cities that it had annexed (Neandria and Larisa of the Troad).

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462. **Larisa. List of victors at the Ἐλευθέρια, late 2nd or early 1st cent. cent.** B.C. *IG* IX.2.528; cf. *SEG* LIV 546. Republished by D.Graninger, *Cult and Koinon* -- (see our lemma no. 451) 165-169 no. 3, based on autopsy and on the study of a squeeze in the Berlin *IG* archive. G. comments on Ἰσαγόρας [Φερεχράτους] (L. 1), Στράτιος Μελανθίου Θεσσαλὸς ἀπὸ Κιερίου (L. 7), [Ἀγάθ]ων? Ἀγαθοκλέους (L. 9), and Λεοντομένης (L. 19). After reviewing earlier scholarship on this text, G. suggests a date ca. 90-70 B.C. G. mentions that the name Κλεινίκου Λαρισαίου (L. 5) is inscribed within an erasure. A.Kontogiannis, *op.cit.* (see our lemma no. 450) 47/48 and 110/111, identifies [- - -]ος Πορτίνου Θεσσαλὸς ἀπὸ Λαρίσης τῆς Πελασγίδος (L. 17) with Μενέστρατος Πορτίνειος in *SEG* XXXV 577 L. 12; cf. J.-C.Decourt, B.Helly, *BE* (2013) no. 224.

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463. **Larisa. List of victors at the Ἐλευθέρια, ca. 80-70 B.C.** Ed.pr. A.S.Arvanitopoulos, *RPh* (1911) 124 no. 27; Y.Béquignon, *BCH* 59 (1935) 68 note 1; T.A.Arvanitopoulou, *Polemon* (1939/40) Parartema 10 no. 12; *I.Thessaly* 344; *SEG* LIV 560 (without reference to the earlier editions); LV 607. Republished by D.Graninger, *Cult and Koinon* -- (see our lemma no. 451) 169-172 no. 4, based on autopsy of the stone and study of a squeeze in the *IG* archive. G. makes prosopographical comments on Νικοκλῆς Νικάτα Λακεδαιμόνιος (L. 5; cf. Paus. 3.22.5; *IG* V.1.1108; *IG* IX.2.529; *I.Oropos* 525 LL. 16, 20, 50), Φιλοκράτης Ἀντιγόνου (L. 7; cf. *SEG* LV 608 LL. 9/10; *I.Oropos* 529 L. 20), and Κλέαρχος Ἀρνία (L. 13; cf. *IG* IX.2.1282). G. proposes two new readings:

L. 1: [- ca. 8 -] ∆ιοκλέους Ἀθαμ[άν] ([- - Ἑρμ?]οκ[λ]έους [Ἀθηναῖος], ed.pr.; [- -]στοκλέους Ἀθαμάν, Arvanitopoulou).

L. 15: Ἀλκότας (Ἀλκ[ο]ίτας, ed.pr.; Ἀλκίτας, B.; Ἀλκέτας, Arvanitopoulou; [Ἀλκέ]τας, C.Habicht, apud *SEG* LV 607).

J.-C.Decourt, B.Helly, *BE* (2013) no. 224, reject the suggestion of C.Habicht (*SEG* LV 607) that this fragment is the lower part of *IG* IX.2.528.

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464. **Larisa. List of victors at the Ἐλευθέρια, early 1st cent.** B.C. **(after 86 B.C.).** *IG* IX.2.529; *SEG* LX 592. Republished by D.Graninger, *Cult and Koinon* -- (see our lemma no. 451) 172-175 no. 5, based on autopsy; G. does not adopt B.Helly's restorations (see *SEG* LX 592). Κάλλων Ξενοφίλο[υ] was a victor at Oropos as a boy after 86 B.C. (*I.Oropos* 525); *IG* IX.2.529, which lists him in the category of men, is consequently later (G.). Cf. J.-C.Decourt, B.Helly, *BE* (2013) no. 224.

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465. **Larisa. List of victors at the Ἐλευθέρια, ca. 80-70 B.C.** Two joining fragments of a marble stele. Fr. a: Upper left corner of a stele; now lost; *IG* IX.2.530; republished by D.Graninger, *Cult and Koinon* -- (see our lemma no. 451) 179/180 no. 7, on the basis of a squeeze in the *IG* archive. Fr. b: Fragment of a stele, broken on top and bottom left; *IG* IX.2.534; republished by D.Graninger, *op.cit.* 175-178 no. 6, on the basis of autopsy. J.-C.Decourt, B.Helly, *BE* (2013) 510/511 no. 224, observe that the two fragments join and present a new text, of which we print the parts that have new readings and restorations (LL. 1-11 and 33). As regards the prosopography, G. observes that Πετραῖος (L. 12) was a supporter of Caesar (*LGPN* IIIb, s.v. Πετραῖος 18). D.-H. make the following prosopographical

observations: Δημήτριος Μενάνδρου (L. 14) is the brother of Πολύκριτος (*IG* IX.2.536); their father is known from a manumission record (Robert, *OMS* II 1231-1233; late 2nd cent. B.C.); Ἁρμόνικος Εὐδαμίδα Λακεδαιμόνιος (L. 22) is a relative of Εὐδαμίδας Ἁρμονίκου (*IG* V.1.92; 1st cent. B.C.).

[- - - - - - - - - - - - - - - -]
οἵδε ἐν[ίκων· σαλπιστάς]
Νικόπολις Δαμοξέν[ου - -]·
κήρυκα[ς]
Θεμιστίων [- -]άρχου Θεσ[σαλὸς ἀπὸ Λαρί]-
σης τῆς Πελασγίδος· vac. αὐλη[τάς]
Ἀπολλών[ι]ος Ἀπολλωνίου vac. [- - - -]·
ὁ δὲ ἀγὼν τῶν κιθαριστῶν ἐ[κρίθη ἱερός]·
κιθαρωιδούς
Νί[κ]ανδρος vac. Γαΐου vac. [- - - - - - - -]·
ταυροθηρίαν
[Λ]υκόφρων Ἀναξιπόλεως Θεσσαλὸς ἀπὸ [Φ]ερῶν·
...
33 [δίαυλον πα]ίδων

The underlined letters are on fr. a || 6. possibly Apollonios, son of Apollonios of Thebes (*IG* VII 2871 L. 8), D.-H. || 7. [ὁ ἀγ]ὼν τῶν κιθαριστῶν ἐ[γένετο ἱερός], *IG* || 9. [..]AM[.....], *IG*; [...]ανδρος, G. || 11. ἀπὸ O[- -], *IG*; ἀπὸ Φ[ερ]ῶ[ν], G. || 33. [- -]ον, *IG*; [παῖδας δίαυ]λον, G.

466. **Larisa. List of victors in a dramatic contest, ca. 90-70** B.C. Marble fragment broken on all sides except at left; now in the Museum of Larisa (new inv.no. 1989/21). Mentioned by Y.Béquignon, in *Mélanges -- Navarre* (Toulouse 1935) 10 note 1; I.E.Stephanis, *Διονυσιακοὶ τεχνῖται* (Herakleion 1988) 37 no. 111, 194 no. 1059, and 483 no. 2814. Ed.pr. D.Graninger, *Cult and Koinon* -- (see our lemma no. 451) 180-182 no. 8. The inscription commemorates the victors in a dramatic contest with international participants; dramatic contests are not attested for the Ἐλευθέρια, of which only victors lists for athletic competitions exist; but the victors of dramatic competitions at the Eleutheria may have been inscribed on separate stelai; alternatively, there was another agonistic festival in Larisa. The latter hypothesis is rejected by J.-C.Decourt, B.Helly, *BE* (2013) no. 224, who also observe that the text in G.'s edition is incomplete. Adducing N.Giannopoulos' inventory of the Museum of Larisa they present the following text.

[παλαιᾶς τραγωιδίας ὑποκριτής]
[- - - - -] Εὐμένους [- - - - - - - - - -]
νέας τρα[γωιδίας]
[- - -]δοτος Ἀμφικλί[ου Θεσσαλὸς ἀπὸ Λαρίσης τῆς Πε]-
[ν]λασγίδος ὑποκριτὴς [vacat name of contest]
[v] Ἡγήτωρ Ἡγήτορος Α[- - - - - - - - -]

κωμωιδό[ς]
[v] Ἀλέξανδρος Ἀπολλ[---------]
νέας κωμ[ωιδίας ---------]
[ca. 7-8]ς Ἀριστίωνος Λ[---------]
κα[ταλογήν?]
[ὑ]ποκ[ριτής?]

1-3. Omitted by G. || 3/4. [Θεσσαλὸς ἀπὸ Λαρίσης τῆς Πε]|λασγίδος, G. || 4. in fine, ὑποκριτής omitted by G. || 5. in fine, Δ[--], G. || 8. νέας κωμ[ωιδίας ποιητής?], G. || 10. omitted by G.

467. **Larisa. Funerary epigrams.** *IG* IX.2.639/640. These epigrams are republished by I.Basais, *Θεσσαλικό Ἡμερολόγιο* 58 (2010) 121-127; non vidimus; see J.-C.Decourt, B.Helly, *BE* (2011) no. 384.

468. **Mikro Keserli. Dedications, 2nd cent. B.C.-1st cent. A.D.** M.Mili, *ZPE* 176 (2011) 169-176, discusses the recipients of a series of dedications, most of them dedicated by soldiers: Ἄρτεμις Φαεσφόρος/Φωσφόρος (*IG* IX.2.1061-1063; *SEG* XVII 300), Ζεὺς Φερφεράτας/Περφερέτας (*IG* IX.2.1057; *SEG* XXIII 444; LI 725), εἴρους Αἰνέας (*IG* IX.2.1064; *SEG* XVI 381 = XXIII 443; *SEG* XVII 299), Διόνυσος Κάρπιος (*SEG* XXIII 445), Λευκάτας (Apollo?; *IG* IX.2.1059), Δίκαιος (our lemma no. 473), Ἀσκληπιός (our lemma no. 472), Ἀφροδίτη (our lemma no. 471), Ἄρτεμις (our lemma no. 470), and Ἡρακλῆς (our lemma no. 469). According to M., the choice of these deities reveals an interest in local myths and cults connected with the tribe of the Ainians. Although some of the recipients of the dedications (e.g. Aineas and Zeus Perpheratas) have connections with Macedonia and Thrace, M. argues that the dedicants and the cults of the recipients were local. Aineas was the eponymous hero of the Ainians; Dikaios was the brother of Syleus who lived on Mt. Pelion (Photius, *Bibl.* 186, 133a); Asklepios was connected, through his mother Koronis, with the Dotian plain; the cult of Dionysos Karpios was a local cult (cf. the Ainian dance καρπαία: Xen., *Anab.* 6.1.7); the popularity of Artemis Phosphoros may be connected with a stratagem during the campaign of Antiochos III in Thessaly (Livy 36.10.11). With regard to Leukatas, M. examines the possible identifications with Apollo or Achilles, favoring an identification with Apollo and a connection with Leukas. See now M.Mili, *Religion and Society in Ancient Thessaly* (Oxford 2014). See also the critical remarks of J.-C.Decourt, B.Helly, *BE* (2012) no. 258.

469. **Mikro Keserli. Dedication to Herakles, undated.** Fragment of a stele; found under the citadel, in the ruins of a significant building. Mentioned by A.S.Arvanitopoulos, *PAAH* (1911) 333, who deduces that a sanctuary of Herakles existed in that location. Adduced by M.Mili, *art.cit.* (our lemma no. 468); never in *SEG*: Εἰρακ[λεῖ]

470. **Mikro Keserli. Dedication to Artemis, undated.** Inscription (no description); seen by A.S.Arvanitopoulos in a house in Mikro Keserli. Ed.pr. id., *PAAH* (1911) 334. Adduced my M.Mili, *art.cit.* (our lemma no. 468); never in *SEG*: [Ἀρ]τέμιδι

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471. **Mikro Keserli. Dedication to Aphrodite, undated.** Naiskos stele; the pediment is supported by two columns; a shield in the tympanon; inscription below; found at Mikro Keserli. Ed.pr. N.Giannopoulos, *AE* (1933) Chronika 1 no. 2. Cf. *I.Thessaly* 662. Adduced by M.Mili, *art.cit.* (our lemma no. 468); never in *SEG*: Ἀφροδίτα[ι - -]

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472. **Mikro Keserli. Dedication to Asklepios, 1st cent.** B.C./A.D. Marble stele seen by A.J.B.Wace and M.S.Thompson in the Turkish cemetery at Mikro Keserli. Ed.pr. A.M.Woodward, *Liverpool Annals of Archaeology* 3 (1910) 155 no. 8. Cf. *I.Thessaly* 658. Adduced by M.Mili, *art.cit.* (see our lemma no. 468); never in *SEG*: [Ἀ]σκλαπιοῦ Φιλάμβροτος | [Ἰφ]ικρατίδαιος λειτορεύσας

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473. **Mikro Keserli. Dedication to the hero Dikaios, Hellenistic.** Naiskos stele; the pediment is supported by two columns; an inscription on the pediment; found re-used in a house at Mikro Keserli. Ed.pr. A.Arvanitopoulos, *PAAH* (1911) 334. Republished by N.I.Giannopoulos, *AE* (1931) 178 no. 15. Cf. *I.Thessaly* 669; *SEG* XLVII 726 (no text). Adduced by M.Mili, *art.cit.* (our lemma no. 468); never in *SEG*.

Εἵρουι Δικαίου Ἀγασίκλεια Πολυ[κλ]είτου Εὐνόμου
εἱρουΐσσα Δειξάρου Νικαίου Εὐβιό[του]

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474. **Pherai. Grant of proxeny to Praxiteles and Baukides, 4th cent.** B.C. *SEG* XXIII 418. D.Graninger, *Tyche* 26 (2011) 87-90, reprints the text (translation) and discusses the provision that the proxeny should be valid 'in as much land as the Pheraioi rule' (LL. 6/7: ὅσσ[ας γᾶς] | Φεραῖοι ἄρχοντι). Similar formulations in Athenian decrees of the time of the Athenian hegemony suggest that at the time of this document Pherai exercised some form of political hegemony over territories that lay beyond its borders, in Magnesia or other parts of Thessaly (during the rule of Iason?). J.-C.Decourt, B.Helly, *BE* (2012) no. 256, identify these areas with Pyrasos, Pagasai, and Iolkos. [This text is not a proxeny decree (G.) but ■ grant of proxeny; γενεά (L. 5) is 'descendants' (G.: 'family'), Chaniotis.]

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475. **Pherai. Dedicatory epigram to Dionysos, early 4th cent.** B.C. Marble pedimental stele found on one of the two hills of the acropolis of Pherai (Magoula Bakali); on the front, a cutting for the attachment of a metal object (a crown or another offering); an inscription on the left narrow side, written vertically and read from bottom to top; now in the Archaeological Collection of Pherai.

Ed.pr. A.Doulgeri-Intzesiloglou in *Namata -- Pandermalis* 207-215 (ph.). The cult of Dionysos was already attested in Pherai (*SEG* XXXIX 507).

Δ̣ῖε υ̣ἶ κ’, ὦ Διόνυσε, δ̣ὸ̣ς εὐτ̣υχε̣ῖ̣ν Ε̣ὐρ̣ώπαι,
    α̣ὐ̣τ̣ᾶι καὶ γενεᾶι καὶ βιοτε͂ς φύλακι
[- - -]Α̣Ε̣Τ̣Ο̣[- - -]ΟΒ̣[- -]ΤΙΚΙΒΙΟΤΕΙΦΥΛΑΚΙΣ

1-2. An elegiac distich; Europa, the dedicant, prays to Dionysos asking for happiness for herself, her family, and 'the protector of her life'; this was a guardian, a servant, or a protector of her property; or more probably a personal agathos daimon (cf. Hesiod, *Works and Days* 120-122), ed.pr. [γενεά (L. 2) is not family but 'offspring'; Europa prays for happiness for herself, her children, and her husband, Chaniotis] || 1. υ̣ἶ κ' = οἶ κα ('wherever you are'), ed.pr. || 3. it seems that this line repeats the 2nd verse but but not verbatim; in fine, βιοτε͂ι φύλακις, ed.pr.

476. **Pherai. Inscribed gold lamella of an initiate into the cult of Demeter Chthonia, Meter Oreia (and Dionysos?), late 4th/early 3rd cent.** B.C. *SEG* LV 612. K.Rigsby, *RhM* 154 (2011) 61-67, proposes to restore the last phrase of verse 1 as ἔχω ὄργια [κρύπτειν] or [κεύθειν] (cf. *AP* 12.119: ὄργια κρύπτειν; Macrobius 1.18.20: ὄργια κεύθειν; Merkelbach/Stauber, *SGO* I 01/12/09: σιγᾶν ὅτι κρυπτὸν ἐπιστάμενος). To keep the rites secret was a fundamental expectation for an initiate. This is why the text does not clearly identify the cult into which the bearer was initiated. The text states: 'send me to the congregations of the initiates. I can keep the rites secret, the ceremonies of Demeter Chthonia and the Mountain Mother.' In this restoration, which eliminates a reference to Dionysos, a living initiate identified himself to the community of initiates prior to his ceremonious entry. The speaker is not a dead initiate identifying himself to the guardians of the underworld. The private cult in question, dedicated to the syncretistic figure of Demeter and Meter Oreia, drew its ideas and utterances from diverse celebratory precedents.

476 bis. **Pherai. Graffito on a vase, ca. 475-450** B.C. Attic lekythos of the Haimon Group decorated with a bearded seated Dionysos flanked by two dancing maenads; a graffito incised after firing under the foot; found in 1970 during salvage excavation in the area of the southeast cemetery; now in the Museum of Volos. Ed.pr. K.Volioti, in *Ancient Graffiti* 134-152 (ph.), who explores various possible interpretations (trademark, 'batch marking on a master vessel for a selection of pots', abbreviated personal name, non-verbal graffito). V. discusses in detail the potential significance of this graffito for topics of materiality, bodily interaction, functionality of vases, and emotion: IN

The iota is crossed diagonally by a stroke, added later, that makes it look like a chi, ed.pr.

MACEDONIA

477. **Macedonia. Dogs.** S.Le Bohec-Bouhet, in *Philologos Dionysios* 491-515, gives an overview of the breeds of dogs found in Macedonia and their various functions, drawing on literary, archaeological, and epigraphic sources. She discusses the significance of the dog as a companion of the elite in hunting (on 500, references to inscriptions concerning βασιλικοὶ κυνηγοί), the possible role of dogs in military operations, and the sacrifice of dogs in the ritual purification of the army. She adduces epitaphs with representations of dogs (496/497: *SEG* XXXI 627; XXXII 642; XXXV 772, 776) and names of dogs (502/503: *SEG* XLIX 700; L 583) [we provide the references to *SEG*, Chaniotis].

478. **Macedonia. Institutions: merides.** P.O.Juhel, *GRBS* 51 (2011) 579-612, critically examines the literary, epigraphic, and numismatic evidence that has been adduced in the past to support the hypothesis that Macedonia was divided into districts or provinces under the Argeads and the Antigonids; according to the current communis opinion, these districts, which were the basis for the recruitment of the Macedonian army, served as a model for the division of Macedonia into four merides after 167 B.C. After examination of the mainly literary sources (esp. Arrian, *Anabasis* 3.16.11; Diod. 17.57.2; Polyb. 4.29.1; 5.97.3/4), and the regulations concerning military service (*SEG* XLIX 722 and 855), J. argues that there is neither direct nor indirect evidence for merides under the kings: the basis for the recruitment of the army was the poleis; the merides are invisible in administration and institutions (ἐπιστάται, γραμματεῖς, δικασταί, ἐπὶ τῆς χώρας, ἐπὶ τὰς διαγραφάς); the communication with the king was through the poleis. These arguments are contested by M.B.Hatzopoulos, *BE* (2012) no. 265, who argues that literary sources concerning the Macedonian army (Arrian, *Anabasis* 1.2.5; Polyb. 5.97.3/4), coins, inscriptions (*Gonnoi* II no. 98: ἐν Βοττείαι; cf. Hatzopoulos, *Macedonian Institutions* I pp. 241/242; *I.Beroia* 4 LL. 8/9: κοινῆι μὲν γέγραφα πρὸς | Βοττεάτας), and the office of the στρατηγοί (*I.Beroia* 1; *SEG* XXXIX 606) prove beyond doubt the existence of merides under the kings.

479. **Macedonia. Onomastics.** S.Babamova, *ZA* 58 (2008) 87-96, discusses several personal names in Paionia, which she regards as neither Illyrian nor Thracian, but as 'epichoric', diffused from Illyria to Thrace [most of these names are regarded as Thracian by D.Dana, *Onomasticon Thracicum* (Athens 2014), who provides more evidence on their distribution, Chaniotis]: Ἀμμακω, Βαβης/Βαβος (gen. Βαβου) [*Onomasticon Thracicum* 24: the Thracian Βαβας (*SEG* XLIV 514)], Δεντις/Δεντος [*Onomasticon Thracicum* 121], Δουλης [*Onomasticon Thracicum* 167-169], Κῆσος/Κήσης [*Onomasticon Thracicum* 83: Κήσης], Κουτες, Μαντα [*Onomasticon Thracicum* 206-209], Μεστος/Μεστα [*Onomasticon Thracicum* 219/220], Μουχας [*Onomasticon Thracicum* 227/228], Μουμα, Παίβης [*Onomasticon Thracicum* 266], Σιτα [*Onomasticon Thracicum* 324/325], Σχουπῖνα, Τορκος [*Onomasticon Thracicum* 374/375], Χιόνη [a Greek name, widely attested in the Greek world, Chaniotis].

480. **Macedonia. Romanization in Upper Macedonia.** S.Babamova, in *Antikata i ebropskata nauka i kultura. Prilozi od nauchniot sobir odrzhan po pobod jubilejot 60 godnin Institut za Klasiuni*

Studii (Skopje 2009) 181-187, gives an overview of the evidence provided by inscriptions of Upper Macedonia (*IG* X.2.2.) for Roman presence and Roman influence. The relevant evidence concerns personal names, cults, and the use of the Macedonian era (more common than the Actian era).

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481. **Agios Nikolaos (Singos?). Loan with surety, 353/52 B.C.** Limestone slab broken on top left and at right; found at the site Ἀσβεσταριές in Agios Nikolaos Sithonias (Chalkidike; near ancient Singos?). Edd.pr. A.D.Smagas, A.G.Zannis, *Tekmeria* 10 (2011) 71-89 (ph.; dr.), with detailed commentary. The use of the term δάνος ('loan'; cf. our lemma no. 507 bis), instead of the terms ὠνή, ὠνὴ εὐθεῖα, and ὠνὴ κάτοχος that appear in the deeds of sale from Chalkidike, shows that the document records surety given for a loan. Although the new document is not a deed of sale, its structure follows that of deeds of sale: eponymous priest and month (LL. 1/2), the names and patronymics of the parties to the contract (LL. 2/3), the mortgaged property and its location (LL. 3-5), possibly the amount given to Epichares as a loan, and the deadline for the repayment (LL. 5/6). The names of witnesses and guarantors possibly stood in the lost part of the stone. Cf. M.B.Hatzopoulos, *BE* (2012) no. 279.

Δάνος· ἱερεὺ[ς Εὐφραντίδης]
Ἀριστοτίμου· μεὶς [- - - - - - -]
παρὰ Ἐπιχάρεος [- - - - - - - -]
ν πλὴν τοῦ τέγ[ους? - - - - - - -]
τὸν ἐχόμενον [- - - - - - ἀπολύε]-
σθαι ἐνιαυτοῦ [- - - - - - - - - - -]
[- -]

1/2. This eponymous priest of the Chalkidian League is known from *SEG* XXIV 574 and XXXV 576, edd.pr. [and *SEG* LVIII 594, Chaniotis] || 3/4. [οἰκίη]|ν or [ἀγρό]|ν, edd.pr. || 3-5. e.g. [τὴν οἰκίη]|ν πλὴν τοῦ τέγ[ους καὶ τὸν ἀγρόν] | τὸν ἐχόμενον, edd.pr.

482/483. **Aigai (Vergina). Two dedications to ancestral gods, early 2nd cent. B.C. (179-168 B.C.).** Ed.pr. C.Saatsoglou-Paliadeli, in *Namata -- Pandermalis* 225-233 (ph.; dr.), (re)publishes with detailed description two inscribed dedications from the tholos of the palace of Vergina, which was used as a cult room (no. 483 is an ineditum). The two monuments were similar in form; in both cases, the inscriptions were partly erased, in an act of damnatio memoriae.

482: 225-230 (ph.; dr.). **Dedication to Herakles Patroios, 179-168 B.C.** *SEG* XLVI 829 (Hatzopoulos, *Macedonian Institutions* II no. 30). Two joining fragments of a marble pillar-shaped shaft, decorated on top with an Ionic cymation and two anthemia, one of which is preserved; inscription under the molding; under the inscription a frieze of alternating bucrania and phialai. In S.-P.'s restoration, King Perseus dedicated a statue

of his father, Philip V, to the ancestral god of the Temenids. The kings' names were erased after the defeat of Perseus in Pydna.

⟦[Βασιλεὺς] Περ[σεὺς βασιλέω]ς⟧
⟦[Φιλίππου τὸν πατέρα ἀνέθηκεν]⟧
Ἡρακλεῖ Πατρώιωι

1-2. ⟦[Φίλ]ι[ππος καὶ Ἀλέξανδρο]ς | [τὸν π]α[τέρα β]ασ[ι]λέα Περσέα⟧, Hatzopoulos.

483: 230-233 (ph.; dr.). **Dedication to a god with the epithet Patroios (Dionysos?), early 2nd cent. B.C.** Marble fragment with Ionic cymation on top; under the cymation an inscription; under the inscription a phiale in relief (cf. the monument in our lemma no. 483). From the decoration and the rasura (L. 1) ed.pr. infers that this dedication was similar to the one in our lemma no. 482. The recipient of the dedication was Ἡρακλῆς Πατρῷος or another ancestral god. Cf. M.B.Hatzopoulos, *BE* (2013) no. 265, observes that Dionysos was regarded as πάτριος θεός in Macedonia (*SEG* XXXVI 615; Edessa); Dionysos-Zagreus is probably represented in one of the votive reliefs found in this room. [On the cult of Διόνυσος Πατρῷος see E.Voutiras, in P.Adam-Veleni, K. Tzanavari (edd.), *Δινήεσσα. Τιμητικὸς τόμος γιὰ τὴν Κατερίνα Ρωμιοπούλου* (Thessaloniki 2012) 563-568, Sverkos.]

⟦[-------]Σ[--------]⟧
[-----]ι Πατρώιωι [---]

2. [Διονύσω]ι?, Hatzopoulos.

484. **Amphipolis. Religion: Egyptian cults.** S.Samartzidou-Orkopoulou, in *Namata – Pandermalis* 57-72, discusses the archaeological evidence for the worship of Egyptian gods in Amphipolis. On 68-72, she summarizes the epigraphic evidence for the cult of Sarapis adducing *RICIS* 113/0901 (*SEG* LIX 641); 113/0902; 113/0903; 113/0904 (*SEG* LV 670 bis; LIX 639); 113/0905 (*SEG* I 283); 113/0906 (*SEG* XXIX 564); 113/0907 (*SEG* XXXI 616; XXXIV 603; LIX 637); 113/0908 (*SEG* XXXVI 583); 113/0909 (*SEG* LX 522); 113/0910. Two unpublished inscriptions mention Ἄνουβις (70 note 92). The archaeological evidence suggests the existence of three sanctuaries of the Egyptian gods in Amphipolis: a sanctuary was founded in the 3rd cent. B.C. in the northwest part of the city; a second sanctuary was established in the citadel in the Imperial period; a third, rural sanctuary for the joint cult of Egyptian and Anatolian deities existed outside of the east wall, probably beginning in the Hellenistic period.

485. **Amphipolis. Honorary inscription for the priests of Athena by an association of technitai, 84/83 B.C.** Upper right part of a marble stele; found re-used in the early Christian wall in 1993. Ed.pr. C.Koukouli-Chrysanthaki in *Namata – Pandermalis* 235-247 (ph.). *SEG* XLVIII 716 ter is an earlier

honorary inscription by the same koinon for the priests of Athena (89/88 B.C.). The ἱερεῖς and συνιερεῖς of Athena formed a board consisting of 4-5 priests. The κοινὸν τῶν τεχνιτῶν may have been a professional association of craftsmen under the patronage of Athena Ergane, since one of the priests, M. Καικέλιος Σωτᾶς (LL. 4/5), can be identified with a χαλκεύς known from a now lost inscription, a photo of which is preserved in the archive of Charles Edson (ph.; P.Collart, P.Devambez, *BCH* 55 [1931] 179/180 no. 8 [= Dimitsas, *Ἡ Μακεδονία* 869, Chaniotis]: M. Καικέλιος | Σωτᾶς, ὁ χαλκεύς, ἀπὸ τῆς τέχνης | Θεοῖς Μεγάλοις | τοῖς ἐν Σαμοθράκηι). Ed.pr. favors the assumption that the koinon was an association of theater artists and collects evidence for koina of Dionysiac artists active in Macedonia (*IG* VII 2486; XI.4.1059) and for the organization of musical and theatrical contests. Ed.pr. comments on the gentilicia attested in this text and in *SEG* XLVIII 716 ter: Caecilius and Cornelius are common; the nomina Ambius/Ampius and Maenius are attested in Macedonia only through *SEG* XLVIII 716 ter. M.B.Hatzopoulos, *BE* (2013) no. 278, corrects the dates of the two decrees (85/84 and 90/89 B.C. respectively, not 84/83 and 89/88 B.C., as K.-C. assumed) and observes that the presence of Dionysiac artists in Amphipolis shortly after the sack of the city by Taxilles, a general of Mithridates VI (87/86 B.C.) indicates that this military event did not have as a destructive impact as was assumed in the past.

[Ἔ]τους Δ'καὶ Ξ'
[τ]ὸ κοινὸν τῶν τεχνιτῶν
[ἐ]στεφάνωσεν τοὺς ἱε-
ρεῖς τῆς Ἀθηνᾶς Μᾶρκον
Καικέλιον Σωτᾶν, Πόπλιον
[Κ]ορνήλιον Σωτήριχον
[Ὀλυμ]πιόδωρον Πυθοδώρου
[-- ca. 7-8 --] Καικέλιον
[-- ca. 9-10 --] Μένανδρον
[-- ca. 9-10 --]ρος

1. The 64th year of the Macedonian era, ed.pr. || 5. Πόμπλιον, ed.pr. [Πόπλιον, Hatzopoulos].

486. **Beroia. Epitaph of Philotera and Kassandros, ca. 25-1 B.C.** *I.Beroia* 189. V.Allamani-Souri, in *Namata -- Pandermalis* 155-164 (ph.), republishes the inscription and discusses in detail the iconography of the stele (two slaves between a seated woman and a seated man). She attributes the stele to the workshop of Εὔανδρος (cf. *SEG* XVII 318) [on this the workshop see also V.Allamani-Souri, in M.Tiverios, P.Nigdelis, P.Adam-Veleni (edd.), *Threpteria. Studies on Ancient Macedonia* (Thessaloniki 2012) 102-126, Sverkos]. She adduces other funerary reliefs (*I.Beroia* 392; ph.; *SEG* LX 664; ph.) as parallels for the iconography.

487. **Beroia. Epitaph of Arestides, Agroteri(o)n, Geronti(o)n and Aurelia Aria[--], 4th/5th cent. A.D.** Feissel, *Recueil* no. 62; *I.Beroia* 445; *SEG* LI 806. M.B.Hatzopoulos, *BE* (2013) no. 260, suggests restoring in LL. 1/2 ζῶ|σα καὶ παροῦσα κα̣ὶ̣ [φρονο]ῦσα (ζῶ|σα καὶ παροῦσα κα̣ὶ̣ π̣α̣ρ̣ο̣ῦ̣σα, *I.Beroia*); cf. ζώουσα καὶ φρονοῦσα in our lemma no. 497.

488. **Dikaia. Dossier of documents concerning the reconciliation of the Dikaiopolitai after a civil war, 363 B.C.** *SEG* LVII 576. S.Psoma, in *Philologos Dionysios* 479-489, discusses the possible

causes for the civil war. She reject the hypothesis that the Macedonian usurper Pausanias was supported by one of the political groups in Dikaia (*SEG* LVII 576) and argues, instead, that the citizens of Dikaia were divided because of the operations of Timotheos of Athens against the Chalkidian League. The ξένοι in L. 69 may be Timotheos' mercenaries. The party of Ἀργαῖος, bearer of a Macedonian dynastic name (L. 46), must have been the party that supported Timotheos, the ally of Perdikkas III. When Perdikkas abandoned Timotheos, in order to maintain Amphipolis, the pro-Athenian party was left at the mercy of its opponents. Having been an ally of Athens and then an ally of the Chalkidian League, the Macedonian king was acceptable to both parties as guarantor of the reconciliation.

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489. **Dion. Dedications from the sanctuary of Isis.** P.Christodoulou, in *Bibliotheca Isiaca* II, 11-22 (ph.), republishes the inscribed dedicatory reliefs found in the Isis sanctuary (Greek texts; French translation) and discusses in detail their iconography (representations of Isis, ears, and footprints) and their date. For nos. 1/2 and 6 see our lemmata nos. 491-493. 3) *SEG* XXXIV 626; *RICIS* 113/0202 (16-18; Hellenistic, probably 2nd or 1st cent. B.C.). 4) *SEG* XXXIV 622; *RICIS* 113/0201 (18; end of the 2nd cent. A.D. or later). 5) *SEG* XXXIV 623a; *RICIS* 113/0203 (18; 2nd cent. A.D.). 7) *SEG* XXXIV 624; *RICIS* 113/0205 (20/21; 2nd/3rd cent. A.D.). With regard to the footprints represented on some of the reliefs (nos. 4-7), C. notes that the different size of the two feet in each relief cannot correspond to differing genders of two dedicants, since according to the inscriptions the dedicant of each dedication was a single individual. The bigger footprint in each relief must be that of the divinity, the smaller that of the worshipper (21/22).

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490. **Dion. Dedication to Praxidika and Hermes Tychon, late 5th/early 4th cent.** B.C. Upper right part of a marble base in the shape of a table; found re-used near a tower of the northern early Byzantine wall. Mentioned in *SEG* LX 636. Ed.pr. S.Pingiatoglou in *Namata – Pandermalis* 197-206 (ph.). This is the first attestation of the cult of Praxidika and Hermes Tychon in Dion. Πραξιδίκα and the Πραξιδίκαι were regarded as patrons of justice; Τύχων, associated with Hermes (*I.Magnesia* 203; ph.) and with Priapos, was a patron of luck. Praxidikai and Hermes are jointly invoked in curses from Athens (*IG* III.3 app. 109) and Eretria (Jordan, *SGD* no. 62). As chthonic deities, they were probably worshipped as patrons of fertility. The dedication possibly comes from the sanctuary of Demeter (ed.pr.).

[- - - -]ίων Πραξιδίκαι : καὶ
[Ἑρ]μᾶι : Τύχωνι vacat

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491. **Dion. Dedication to Sarapis, Isis, and Anoubis, 2nd cent.** B.C. *SEG* LV 679 bis; *RICIS* 113/0217. Repubished by P.Christodoulou, *art.cit.* (see our lemma no. 489) 16 no. 2 (ph.; French translation), who provides a detailed description of the relief plaque (material unspecified). C. reads in L. 1 Μέλλιχος (Μενίσκος, *RICIS*, hence *SEG*) and tentatively suggests that the dedicant was from Thessaly

[the absence of an ethnic makes this unlikely, Chaniotis]. C. proposes a date in the 2nd cent. B.C. (undated, *RICIS, SEG*). Included in 'Supplément à *RICIS*', in *Bibliotheca Isiaca* II, 279/280 (ph.).

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492. **Dion. Dedication to Sarapis, Isis, and Anoubis, 3rd/2nd cent.** B.C. *SEG* XLVIII 788; *RICIS* 113/0219. Republished by P.Christodoulou, *art.cit.* (see our lemma no. 489) 11-16 no. 1 (ph.; French translation) with detailed commentary. C. argues that the object in front of Isis' left shoulder, behind the scepter topped with a crown of Hathor, may be a bag filled with grain ('un sac de grains'; 13); in her right hand, she is holding two ears of wheat ('épis de blé'; 11). A hole was drilled into the brim of her hat to attach an object, either a second crown of Hathor or more probably a *basileion*. Isis is represented as a goddess of fertility. The phrase χαριστήριον | τῆς πλανητέ|ας (LL. 5-7) cannot refer to the journeys of Isis (M.B.Hatzopoulos; see *SEG* XLVIII 788), since the dedication is not addressed to Isis alone, but to Sarapis, Isis, and Anoubis. Instead, it states the reason for which the dedicants were grateful, possibly a successful commercial trip (πλανητεία; 'en marque de reconnaissance (pour les gains) du commerce par navire ambulant'; 15). C. adduces the expression ἀνδρῶν ναυκλήρων πλανητῶν in the epitaph *SEG* XL 1020 (nominative: ἄνδρες ναύκληροι πλανητῶν, where C. understands the adjective πλανητῶν to refer to νηῶν; νῆες πλανηταί could be understood as 'navires "ambulants" ou "irréguliers"'). For this relief C. proposes a date in the second half of the 3rd cent. B.C. or later, in the beginning of the 2nd cent. B.C. (16).

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493. **Dion. Dedication to Hermanoubis, late 2nd or 3rd cent.** A.D. *SEG* XXXIV 625; *An.Ép.* (1998) no. 1205; *RICIS* 113/0206. Republished by P.Christodoulou, *art.cit.* (see our lemma no. 489) 18-20 no. 6 (ph.; French translation). C. reads L. 2: Ἑρμανούβει ◊ (Ἑρμανουβείου, *SEG, An.Ép., RICIS*). Included in 'Supplément à *RICIS*', in *Bibliotheca Isiaca* II, 279 (ph.).

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494. **Dion. Grave epigram and epitaph of Iulia Eutychiane, a female doctor, late 2nd cent.** A.D. Marble altar with molding; found re-used in the Late Antique wall. Ed.pr. P.Papageorgiou in *Namata* -- *Pandermalis* 249-256 (ph.). The combined role of a midwife and a doctor is rarely attested (Samama, *Les médicins* no. 2) [cf. our lemma no. 1619]; also rarely attested are praises for female doctors (Samama, *Les médicins* nos. 188, 280, 324, 342). Ed.pr. discusses in detail the archaeological evidence for medical activity in Dion. Iulia Eutychiane may be the dedicant of a funerary altar (our lemma no. 495). Zosas may be the owner of the private house at Dion where the mosaic inscription τῷ εὐτυχῖ Ζωσᾷ was found (*SEG* XLIX 704), and εὐτυχῖ in that text might allude to his wife Eutychiane.

Ἧδε περικλήι-
στος ἔην ἰατ-
ρὸς Εὐτυχιανή,
ἀνδρῶν ἰη-
τήρ, μαῖα δὲ
θηλυτέρων.

Οὔλπιος
Ζωσᾶς Ἰου-
λίᾳ Εὐτυχι-
ανῇ, τῇ συνβίῳ,
καὶ αὐτῷ ζῶν

1-6. An elegiac couplet, but the name Eutychiane does not fit into the meter, ed.pr || 1. the lambda is smaller than the other letters; the last two letters are written outside the frame || 2. ligature of HN; the alpha is smaller than the other letters || 3. the iota is smaller than the other letters; the last two letters are written outside the frame || 5. ligature of TH || 6. ligature of TE; the nu is inscribed within the omega || 7. ligature of ΟΣ || 8. the upsilon is inscribed within the omikron || 9 and 10. the last letter in each line is written outside the frame || 10. ligatures of NH and TH || 11. text in this line is inscribed below the frame.

495. **Dion. Epitaph for Ioulios, 2nd cent. A.D.** Marble funerary altar; now in the Museum of Dion. Mentioned by ed.pr. P.Papageorgiou in *Namata -- Pandermalis* 255/256, who suggests that Iulia Eutychiane (LL. 3/4) may be the doctor, whose epitaph is in our lemma no. 494. The deceased man may have been her father or brother: Α[...]| Ἑρεννία, | Ἰουλία Εὐ|τυχιανὴ || Ἰουλίῳ

496. Vacat.

497. **Dion (area of: Katalonia). Epitaph of Sarmounno and Sermikaste with sculptor's signature, late 2nd/early 3rd cent. A.D.** Limestone pedimental stele; in the pediment a rosette flanked by two snakes; in the body of the stele representation of two standing women in the middle, on either side of an altar; two slaves (right and left) hold parasols over the women's heads; an inscription on the lower frame of the pediment continuing under the pediment; found at Katalonia Pierias, north of Dion. Ed.pr. P.Adam-Veleni, in *Namata -- Pandermalis* 173-177 (ph.), with detailed discussion of the iconography. The (Thracian?) female names Σαρμουννώ and Σερμικάστη are attested for the first time in Macedonia [cf. D.Dana, *Onomasticon Thracicum* (Athens 2014) 303 and 311, Chaniotis]; the fathers of the two women have Macedonian names (Φίλιππος and Ἀμύντας); this is evidence of mixed marriages. The sculptor Ariston can be identified with an artist who signed two other reliefs (*EAM* 18 and 101; ed.pr.) [on this sculptor see also *SEG* LIX 649 and E.Sverkos, in G.Karamitrou-Mentesidi (ed.), *Τὸ Ἀρχαιολογικὸ Ἔργο στὴν Ἄνω Μακεδονία* 2 (2013) 272-275, Sverkos]. Cf. M.B.Hatzopoulos, *BE* (2013) no. 260.

Σαρμουννὼ Φιλίππου ζῶουσα καὶ φρονοῦσα ἑ-
[αυτ]ῆ̣ς̣ καὶ μητρὸς Σερμικάστης Ἀμύντου μνη-
μης χάρ̣ι̣ν. Ἀρίστων ἐ-
4 ποίησε

498. **Dion (area of: Koukos). Greek-Latin epitaph of Fabricia Procula, ca. 50 A.D.** Marble stele crowned by an anthemion; under the anthemion an inscription; under the inscription, in the central section of the stele, a relief depicting a funerary naiskos-stele, supported by a pillar; in the naiskos-stele a representation of a seated woman (left) and a standing man; on the pillar that supports it, a

representation of a herm; found in Koukos Pierias in 2005; now in the Archaeological Depot in Makrygialos. Ed.pr. P.Adam-Veleni, in *Namata -- Pandermalis* 166-173 (ph.), with detailed discussion of the iconography. The Fabricii and Helvii were Romans from the Roman colony of Dion (ed.pr.). Cf. M.B.Hatzopoulos, *BE* (2013) no. 260.

Fabriciae · L(uci) · f(iliae) Proculae · L(uci) · Helv[i]
Secundi · uxori · L(ucius) · Fabricius
L(uci) · f(ilius) · Pal(atina) · Celer sorori ·
Φαβρικίᾳ · Λ(ουκίου) · θυγατρὶ Προκ[ού]λᾳ Λ(ουκίου) Ἑλ[β(ίου]
Σεκούνδου γυναικί, · Λ(ούκιος) · Φαβρίκιος
Κέλερ, · τὴν ἀδελφήν

4. Φαβρικία ... Προκ[ού]λα, ed.pr. [Φαβρικίᾳ ... Προκ[ού]λᾳ, Chaniotis].

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499. **Edessa. Epitaph of six members of a family, late 2nd/3rd cent.** A.D. Marble plaque with pediment and akroteria; found in the lower city of Edessa in 1995. Ed.pr. A.Chrysostomou, *Tekmeria* 11 (2012), 116-120 no. 1 (ph.), with comments on the names.

Λύκος καὶ Ἡράκλεα
Νεικόπολις τῆς θυ-
γατρὸς ❦ καὶ Εὐτρό-
πῳ τῷ υἱῷ ❦ καὶ
Μυρτάλης τῆς θυ-
γατρὸς ❦ καὶ Ἀτρα-
τείνου τοῦ πα-
τρὸς ❦ καὶ Μυρτά-
λης τῆς μητρὸς
καὶ Δωρήτου τοῦ
γαμβροῦ, μνήμης
χάριν· ❦ ἔθαναν
οἱ ἑξ ἡμέραις ·Ι· ❦
Νεικόπολι, χαῖρε·
χαῖρε καὶ σὺ τίς πο-
τ' εἶ, ὦ παροδεῖτα

2. Νεικόπολις instead of Νεικοπόλεως under the influence of the genitive of the nouns of the first declension, ed.pr. || 2-12. the six individuals died within 10 days, possibly because of an epidemic, ed.pr. || 6/7. the Latin Atratinus, ed.pr.

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500. **Edessa. Epitaph of Ioannes, a soldier, and his mother, 5th/6th cent.** A.D. Two joining fragments of a schist plaque broken on left; found in 1995 in the lower city of Edessa. Ed.pr. A.Chrysostomou, *Tekmeria* 11 (2012) 120 no. 2 (ph.).

Μημόριον
Ἰωάννου στρατιούτου
ἀτουαρίου τὸν Σεκονδανοῦ<ν>
καὶ τῆς μητρὸς αὐ(τοῦ)

2. στρατιούτου for στρατιώτου, ed.pr. || 3. τôν Σεκονδανοῦ for τῶν Σεκουνδανῶν; the soldier was an actuarius of the Secundani, responsible for the supply of the military unit; an ὀπτίων Ἰωάννης is mentioned in an unpublished inscription from Edessa, ed.pr.

501. **Ichnai. History, topography.** S.E.Psoma, A.S.Zannis, *Tekmeria* 10 (2011) 23-46, collect the primarily literary and numismatic evidence for Ichnai. Ἴχναι is mentioned in the Delphic list of theorodokoi (3rd cent. B.C.). The ethnic Ἰχναῖος (cf. *IG* II² 8944; *F.Delphes* III.3.207) was also used as a personal name (*SEG* XXIV 584). Ichnai can be located near Koufalia (*SEG* LI 822). The city became part of the Temenid kingdom in the first half of the 4th cent. B.C. It concluded a treaty with Dikaia (*SEG* LI 822) as ■ polis of the kingdom in ca. 360-350 B.C.

502. **Kalindoia. Honorific inscription for the gymnasiarchos Kreinias and list of ephebes, late 1st cent A.D.** Two joining fragments of a marble plaque broken at bottom left; an inscription within a frame; found in the Sebasteion complex. Mentioned in *SEG* LVII 580. Edd.pr. E.Sverkos, K.Sismanidis, *Tekmeria* 10 (2011) 185-211 (ph.), with detailed commentary. Most of the discussion is dedicated to the thorny issue of how the ἐφήβαρχος was selected (192-204). Earlier research had interpreted the ἐφήβαρχος as a magistrate of the gymnasion, the first of the ephebes, or a low-rank municipal office. In this text, the ἐφήβαρχος Antigonos (LL. 5/6) is mentioned first in the list of ephebes (L. 10); consequently he was an ephebe. But a thorough examination of the evidence from Macedonia shows that the picture was anything but homogeneous. In some cases the ἐφήβαρχος was one of the ephebes (Kalindoia: *SEG* XLII 580; Styberra: *IG* X.2.2.325 I, III; 326 I; 327), in other cases he was not (Kalindoia: *SEG* XLII 581/582; Styberra: *IG* X.2.2.323, 325 II; 326 II; *I.Beroia* 135/136; Edessa: *SEG* XXIV 531; Sisani in Orestis: *EAM* 187; probably also Thessalonike: *IG* X.2.1.133, 163, 168, 170, 199); in most of these cases, he was a young man, who had completed ephebic service; in a few cases he was a παῖς (Styberra: *IG* X.2.2.328; cf. *TAM* V.3.1441; *I.Iasos* 276). The office of the ἐφήβαρχος, which was sometimes connected with expenses for the gymnasion, was occasionally occupied more than once by the same individual (*I.Priene* 147; *MAMA* IV 154; edd.pr.).

Since the names in this list are very common in Kalindoia, it is not possible to establish relations between the listed individuals with any certainty. Most of the ephebes have Greek names, but one also encounters a few Thracian names (LL. 13/14, 17-19), a Roman praenomen used as a nickname (L. 15), and perhaps a Roman nomen gentile used as a personal name (L. 16: Λαίκιος, from Laecus?). Based on prosopographical data, edd.pr. propose the following sequence for the ephebic inscriptions of Kalindoia: 1) *SEG* XLII 580: Κρ(ε)ινίας Φιλώτου is listed as an ephebe (πρωτοστάτης) under the gymnasiarchos Νεικοχλῆς Φιλώτου. 2) The text in the present lemma: Κρεινίας Φιλώτου is now gymnasiarchos(L. 1). 3) *SEG* XLII 581: Νείκων Ἱέρωνος, ephebe in the present lemma (L. 11), now serves as ἐφήβαρχος under the gymnasiarchos T. Φλάουιος Ἀνδρόνειχος. 4) *SEG* XLII 582: Νείκων Ἱέρωνος now serves as πρωτοστάτης under the gymnasiarchos T. Φλάουιος Ἀπολλώνιος, who is the son of the gymnasiarchos in the present lemma.

Κρεινίαν Φιλώτου
τὸν γυμνασίαρχον
ἀλείψαντα καὶ λούσαν-
τα πανδημεί,
ἐφηβαρχοῦντος
Ἀντιγόνου, vvv πρωτοστατοῦν-
τος Φιλώτου τοῦ Φιλώτου, δι' ἐπι-
μελητοῦ Φιλώτου τοῦ Φιλώτου
οἱ ὑπογεγραμμένοι ἔφηβοι ❦
Ἀντίγονος Νεικομάχου
Νείκων Ἱέρωνος
Ἀντίγονος Λυσιμάχου
Ἱέρων Βένζου
Ἀντίγονος Τραλείσου
Ἀσκληπιόδωρος > ὁ καὶ Μᾶρκος
Ἡράκων Λαικίου Θεόφιλος Ἀντιγόνου
[Ἱέ?]ρων [Κ]ότυος Φίλητος Ἀντιγόνου
[- - - -] Κ̣ότυος Νεικόδημος Ἐπιμένου
[- - - - -] Φ̣ίρμος Βεῖθυς Μέστου
[- - - - - - - - - - - -]Σ̣
[- - - - - - - - - - - - - - -]Ι̣Ι̣Τ̣ΡΟΣ
[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - vacat - - - - - Ἡρ]ά̣κωντος
[- - - - - - - - - - - vacat - - - - - - - - - - -]Κ̣ΟΥ
[- -]

1, 5, 9. indented further left than other lines || 1-4. written with larger letters || 1-9. the letterforms of these lines differ from those of the rest of the text, which may have been inscribed by a different mason, edd.pr. || 1. Kreinias, son of Philotas, is also mentioned as πρωτοστατῶν in a list of ephebes (*SEG* XLII 580), edd.pr. || 3. ligature of AN || 6/7. the πρωτοστάτης is also attested in Styberra (*IG* X.2.2.323-328) and Odessos (*IGBulg* I² 47 bis), edd.pr. || 7/8. Philotas was responsible for the erection of the stele, edd.pr. || 11-21. reversed sigma || 15. > sign indicating homonymy, edd.pr. || 16-19, 21 and 23/24, in fine. these names, written in a second column, were added later, edd.pr.

503. **Kalindoia. Building inscription of the bouleuterion,** 27 B.C. *SEG* LVIII 578. S.Prignitz, *ZPE* 178 (2011) 210-214, republishes this text (German translation; ph.) and discusses its date. The building inscription of the bouleuterion is dated to the 120th year of an era, which has been identified as the Actian era (88 A.D.). P. observes that the Macedonian era was used in Kalindoia until the end of the 1st cent. B.C. (*SEG* XXXV 744); until the late 1st cent. A.D., inscriptions use both the Actian and the Macedonian era (*SEG* XLII 587; LIII 606). In view of the lack of Roman gentilicia in this text and the letterforms, P. favors an early date (120th year of the Macedonian era = 27 B.C.). If this date is correct, the imperial cult was introduced shortly after the attribution of the title Augustus to Octavian;

Ἀρριδαῖος, mentioned in this text as priest of Zeus, Roma, and Imperator Caesar Augustus, was the first priest of the imperial cult; and this building inscription refers to the construction of the bouleuterion/Sebasteion. P. reconstructs the stemma of Arrhidaios' family, adducing several inscriptions whose date should now be modified. Arrhidaios' father Σώπατρος I is mentioned in *SEG* LVIII 580. Arrhidaios' daughter Στραττώ (*SEG* XLV 770) was the mother of Ἀπολλώνιος Ἀπολλωνίου, priest of the imperial cult (*SEG* XXXV 744; 1 A.D.). Stratto's second son Μητρόδωρος was honored by his friend Κότυς II Σωπάτρου II (*SEG* XLII 589; early 1st cent. A.D.), who must be a grandson of Κότυς I, Arrhidaios' brother. Kotys I, together with his brother Arrhidaios and his son Sopatros II funded the construction of the bouleuterion. Sopatros II is honored with *SEG* LVIII 577 (early 1st cent. A.D.).

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504. **Kassandreia. Confirmation by King Kassandros of land grants to Perdikkas, ca. 305 B.C.** *Syll.*[3] 332; *SEG* XXXVIII 620; XLV 773; Hatzopoulos, *Macedonian Institutions* II no. 20. L.Criscuolo, *Chiron* 41 (2011) 461-485, republishes this inscription (Italian translation) and discusses the phrase ἐν πατρικοῖς. C. critically reviews earlier interpretations of this phrase and presents a thorough analysis of numerous inscriptions and papyri that use the same or similar expressions (εἰς πατρικά, εἰς τὸ πατρικόν). She concludes that when land was granted ἐν πατρικοῖς, it was at the full and permanent disposal of the recipient. With regard to the land of Perdikkas, the intervention of Kassandros became necessary, because of transactions that had occurred in relation to this property and had resulted in disputes. C. discusses the following inscriptions: 1) the donation of Lysimachos to Limnaios (*SEG* XXXVIII 619; XLI 571; Hatzopoulos, *Macedonian Institutions* II no. 22; text; Italian translation); 2) the leasing documents from Mylasa (cf. *SEG* LI 1524); 3) leases of land from Hyllarima (*SEG* LV 1113 C); 4) letter of Ikadion from Falaika (*SEG* XXXV 1476); 5) letters of Antiochos III from Skythopolis (*SEG* XXIX 1613); 6) letter of Philoxenos to Demetrios II from Pythion (*SEG* LX 604); 7) a decree of Samothrake that mentions κληροῦχοι in the Peraia (*IG* XII.8.156); 8) a deed of sale from Tyrissa (*SEG* XLVII 999; LVIII 661; our lemma no. 542). Cf. M.B.Hatzopoulos, *BE* (2012) no. 264. See also our lemma no. 1615(7).

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505. **Louloudies. Christian, Greek-Latin bilingual epigram of Euphrosynos, ca. 5th cent. A.D.** *SEG* XVII 908 (Greek text only); XLIX 728 (Greek and Latin text). In a study of carmina Latina epigraphica from the Greek-speaking provinces, P.Cugusi, M.T.Sblendorio Cugusi, *Epigraphica* 73 (2011) 168 and 192 no. 14, republish this epigram with commentary on the Latin text.

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506. **Mieza. List of sales.** Two joining fragments of a marble plaque. **Fr. a:** *SEG* XXIV 524; XLVI 765; LVIII 1904. **Frs. a+b:** Ed.pr. E.Stefani, *AE* (2003) [2005] 155-196; M.B.Hatzopoulos, *BE* (2006) no. 252; *SEG* LIII 613. M.B.Hatzopoulos *Tekmeria* 10 (2011) 46-69 (ph.), republishes the text (64-66) with app.cr. and exhaustive commentary. We note the following readings and restorations that differ from those in *SEG* LIII 613 (we retain the line numbering of *SEG* LIII 613):

Col. I A LL. 4/5: ταγῶ|ν ἀτῶν (ταγωνατῶν, ed.pr.).

Col. I A L. 7: Ἀντίφιλος Βα[λάκρου] (Ἀντίφιλος Βα[- -], ed.pr.).

Col. I A L. 7: Ἀμ[π?]ύκτου (Ἀμ[..]ύκτου, ed.pr.).
Col. I B L. 16: Εὐπόλεμος <Σ>τάρτιος· μ[ε]ντὰ δικαστῶν; cf. LL. 20/21 (Εὐπόλεμος Τάρτιος· {M} ἀντία δικαστῶν, ed.pr.).
Col. I C L. 21: γῆς [ψιλῆς] ἧς (γῆς ἧς, ed.pr.).
Col. I C LL. 24/25: ταγῶν ἀ|τῶν (ταγωνα|τῶν, ed.pr.).
Col. I C L. 33: ταγῶν ἀτῶν (ταγωνατῶν, ed.pr.).
Col. I D L. 28: Ἀντιλέοντος [τοῦ Φ]ιλάγρου (Ἀντιλέοντος [Φ]ιλάγρου, ed.pr.).
Col. II E L. 2, in fine: [τὴν τιμὴν ἔχει πᾶσαν] (no restoration, ed.pr.).
Col. II E L. 3: βεβαιω[τὴς - - | τὴν τιμὴν ἔχει πᾶσαν] (βεβαι[ωταὶ - -], ed.pr.).
Col. II E L. 4: ἱερέ[ως Νικάνδρου· μάρτυρες - -] (ἱερέ[ως - -], ed.pr.).
Col. II E L. 5: Εὐπόλ[εμος Στάρτιος] (Εὐπόλ[εμος - -] ed.pr.).
Col. II F L. 8 in fine-L. 10: [ἧς γείτων Ὀλύμ]|πιχος Σακ[όλα τὸ πλέθρων δραχμῶν - -- βεβαιωτὴς Λυ]|σανίας Σι[κίττου· τὴν τιμὴν ἔχει πᾶσαν] ([- - Ὀλύμ]|πιχος Σακ[όλα - - - Λυ]|σανίας Σι[κίττου - -], ed.pr.).
Col. II F L. 11: [ἱερέως Νικάνδρου· μάρτυρες Νίκανδρος] ([- - Νίκανδρος] ed.pr.).
Col. II F L. 13: Παράμονος [Κηφισ- - -] (Παράμον[ο]ς [- -], ed.pr.).
Col. II G LL. 17/18: [ἐπὶ ἐπιστάτου Ἑακύτα, ἱερέως Νι]|κάνδρου ([- - Νι]|κάνδρου, ed.pr.).
Col. II H L. 21: ἐν Γαιμε[ί]ωι γ[ῆς πλέθρα] (ἐν Γαιμε[ί]ωι π[λέθρα], ed.pr.).
Col. II H LL. 22-24: Φίλ[- τὸ πλέθρον δραχμῶν - -- βεβαιωτὴς Παρά]|μονος Κη[φ]ισ[- -- τὴν τιμὴν ἔχει πᾶσαν· ἐπὶ ἐπιστάτου Ἑ]|ακύτα, ἱερέω[ς Νικάνδρου· μάρτυρες - -] (Φίλ[ιππος - - Παρά]|μονος Κη[φ]ισ[- -- ἐπὶ ἐπιστάτου Ἑ]|ακύτα, ἱερέω[ς - -], ed.pr.).
Col. II I LL. 28/29: [Νεαπολί]|του ([- -]|του, ed.pr.).
Col. II I LL. 31/32: [ἐπὶ ἐπιστάτου - - -, ἱερέως Διο]|γένους ([- -]|γένους, ed.pr.).
Col. II I LL. 32/33: [Διονύ]|σιος Σωπάτρ[ου] ([- -]|σιος Σωπ[α]τ[ρο], ed.pr.).
Col. II J LL. 35/36: [- - τὰ ἐχόμενα τῶν Ὀλυμπί]|χου, Πολ[υ]κ[λέους] ([- -]|χου Πο[λυ]κ[- -], ed.pr.).
Col. II J L. 38: [ἐπὶ ἐπιστάτου - - -, ἱερέως Διογένους] (no restoration, ed.pr.).
Col. II J LL. 39/40: [Νί]|κανδ[ρος Σιβυρτίου] ([Νι]|κάνωρ [- -], ed.pr.).

After mentioning the existence in Macedonia of large estates in the Imperial period (e.g. *I.Leukopetra* 84 and 93; *SEG* LV 520) and the royal δωρεαί of extensive estates in the late Classical and Hellenistic period (*SEG* XXXVIII 619/620; XLVIII 783; 47-49), H. summarizing the information provided by this inscription for the purchase by Zosimos of pieces of land in three locations in three consecutive years at a price ranging from 64 to 70 drachmas per plethron (49-54). H. discusses the following subjects: 1) Μάρτυρες δικαστῶν and μάρτυρες μετὰ δικαστῶν: The δικασταί were civic magistrates. One (deed D) or two δικασταί (deeds B/C) witnessed the transactions, along with witnesses from among the citizens (τῶν ἄλλων); since the δικασταί are not mentioned in deed A, their presence was not obligatory in every transaction (54/55). 2) ΤΑΓΩΝΑΤΩΝ: This sequence of letters which follows upon the mention of the ἐπιστάτης and the ἱερεύς, introducing the names of two other men, should be understood as ταγῶν ἀτῶν (cf. our lemma no. 542), not as the genitive of the unattested ταγωνάτας. The pronoun ἀτῶν (αὐτῶν) either distinguished the tagoi from the two δικασταί (i.e., 'when magistrates proper were') or referred to the ἐπιστάτης and the ἱερεύς, who together with the other two men constituted a board of tagoi (56). 3) Ἐπιστάτης and the ἱερεύς: The purchase of land in three geographically close locations under three different epistatai and priests

shows that the ἐπιστάτης remained in office for a year. This is more compatible with the assumption that he was a civic magistrate than a royal official (56/57). 4) The nature of the document: The inscribed plaque was most likely fixed on the wall of a building on the property of Zopyros (57-60). 5) The territory of Mieza and its neighboring cities: The exact size of the land acquired by Zopyros in an effort to create a continuous estate is not known but it could have been as large as 100 hectares with a value of ca. 80,000 drachmas. One of the locations where Zopyros purchased land, Δροιέσται, was near Νέα Πόλις, probably near the modern village of Episkopi, north of Mieza. Νέα Πόλις is mentioned in an unpublished inscription from Kyrrhos (τὴν ἐκ Κύρρου ἄγουσαν ὁδὸν διὰ Γενδέρρου καὶ διὰ Γενδερραίας εἰς Νέαμ Πόλιν). Since the same individuals appear as witnesses or guarantors of the purchase of land both at Δροιέσται, near (the river?) Σισίας, and at Γαιμεῖον these locations must have been adjacent, located in the northern border of Mieza. Adducing onomastic and literary evidence on the settlement of Illyrians, Thracians, and Galatians on Macedonian territory and also the reference to λαοί in the unpublished inscription from Kyrrhos, H. argues that dependent populations existed in Hellenistic Macedonia; it is not known whether these populations cultivated royal land only or were also used as farmers by private landowners (60-64).

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507. **Neromyloi Almopias. Dedication of an altar (or epitaph?), 3rd/2nd cent.** B.C. Marble plaque broken at right; found north of Neromyloi Almopias, where an ancient settlement existed. Ed.pr. A.Chrysostomou, *Tekmeria* 11 (2012) 127-129 no. 4 (ph.). If the altar (L. 5) was funerary, the deceased individual was named (in the dative) in L. 1. But since the stone was not found in the area of the cemetery, it is more likely that this is a dedication.

Με[- 6-7 -]
Διονυσ̣[- 4-5 -]
Ἀντίγο[νος]
Μακύδνας
τὸν βωμόν

4. A metronymic; this name is related to the ethnic name of the Macedonians, ed.pr.

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507 bis. **Olynthos. Loan with surety, 350/349** B.C. D.M.Robinson, *TAPhA* 62 [1931] 42/43 no. 2; *SEG* LVIII 603. A.D.Smagas, A.G.Zannis, *art.cit.* (see our lemma no. 481) 84-87, republish this document, restoring at the beginning the word [δ]άνος ('loan'; [- - -]ΑΝΟΣ, Robinson; not included in the text printed in *SEG*). This term is now epigraphically attested (see our lemma no. 481). They comment on the legal form of this transaction (loan with surety), adducing two related documents (*SEG* XXXVIII 637 and 640).

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508. **Pella. Building inscription (?), 2nd cent.** B.C. Right fragment of a tabula ansata; found in the north part of the agora. Mentioned in *Τὸ ἀρχαιολογικὸ μουσεῖο τῆς Πέλλας* (Athens 2011) 69 (ph.).

M.B.Hatzopoulos, *BE* (2013) no. 273, reads the text from the ph. and observes that this is the earliest known list of magistrates from Pella.

[Πολιταρχ]ọύντων
[- - - - τοῦ Ἀν]τ̣ιγόνου
[- - - - - τ]οῦ Ἰσοδήμου
4 [- - - - - το]ῦ Κορράγου
[- - - - - το]ῦ Πύρρου
[- - - - - το]ῦ Μενεκλέους
[- - - - -]α τοῦ Ἀμύντου

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509. **Pella. Thasian amphora stamp, late 4th cent.** B.C. Thasian amphora with stamped handle; found in a well near the east stoa. Ed.pr. I.M.Akamatis in *Namata – Pandermalis* 311-324 (ph.). The maker of the stamp was apparently left-handed. 20 stamps of Megakleides have been found in Pella [*SEG* L 614, Sverkos]. His term in office is usually dated to ca. 294-288 B.C., but the typological features of the amphora suggest a slightly earlier date (late 4th cent. B.C.). A. discusses in detail the evidence for Thasian wine imports in Pella, which started in the early 4th cent. B.C. and gradually declined in the course of the 3rd cent. B.C.: [Θα]σίω[ν] | Μεγακ[λεί]|δης amphora

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510. **Philippi (territory of). Greek/Latin bilingual dedication to Heros Aulonites, Imperial period.** *CIL* III Suppl. 7378 and 14207(1); *ILS* 4067; *IGR* I 832. M.-G.G.Parisaki, *Tekmeria* 10 (2011) 91-101, suggests that this bilingual dedication, seen by S.Reinach in 1882 at Katzi-Davan (near Polystylo?) and now lost, is identical with another now lost inscription, found in 1937 at Indzes/Paradeisos Kavalas and published by G.Bakalakis, *Thrakika* 8 (1937) 20/21 no. 3. L. 2 of the bilingual dedication is exactly the same as the text of Bakalakis' inscription; the first line, with the Greek text, must have been destroyed when the stone was reworked to be used as building material in Indzes. This dedication as well as a Latin epitaph from Katzi-Davan (S.Reinach, *BCH* 8 [1884] 49 no. 8) should not be assigned to Abdera but either to Topeiros or, more probably, to the territory of Philippi. P. comments on the cult of Ἥρως Αὐλωνείτης in eastern Macedonia and Thrace.

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511. **Polykarpi Aridaias (Almopia). Epitaph of Nikolaos, Dionysios, and Claudia Doxa, 2nd cent.** A.D. Two fragments of a marble plaque, originally part of a base; found re-used in a grave in Polykarpi Aridaias. Ed.pr. A.Chrysostomou, *Tekmeria* 11 (2012) 123-127 (ph.).

Νεικόλαον Διονυσίου
τὸν καὶ Λούκιον, Διονύσιος
Σωσιβίου ὁ καὶ Μᾶρκος καὶ Κλαυ-
4 δία Δόξα οἱ γονεῖς ἥρωα ❦ καὶ
ἑαυτοὺς ζῶτας ❦ δι' ἐπιμελη-

τοῦ Κοΐντου τοῦ Νεικονόης Ἐ-
δεσσαίου τοῦ συνγενοῦς

1-3. Father and son had a Greek name and a Latin praenomen as a second name, ed.pr. || 5-7. although the parents were still alive, another relative was responsible for the erection of the grave, ed.pr. || 6. Νεικονόης is a metronymic, ed.pr.

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512. Rhaikelos (territory of). Dedication to Artemis, 185/186 A.D. Column; found by a farmer in 1926 near Peraia (21 km southeast of Thessalonike) and brought in 1961 to the Museum of Thessalonike. Ed.pr. P.Nigdelis, *Tekmeria* 10 (2011) 103 (ph.). There are only a few references to Ῥαίκηλος in the ancient sources ([Arist.], *Ath.Pol.* 15.2; Lykophron, *Alexandra* 1236-1238; Herodian, *Prosody* 3.1 p. 123; Steph.Byz., s.v. Ῥάκηλος); the location of the city has been disputed. The existence of a sanctuary of Ἄρτεμις Ῥηχειλία in Peraia shows that Ῥαίκηλος, a village in the Imperial period, was in that area; some antiquities have been found in Peraia and its vicinity (ed.pr.). Cf. M.B.Hatzopoulos, *BE* (2012) no. 273.

Ἀρτέμιδει Ῥηχειλίᾳ
ἐκ τῶν ἐκείνης σχίνων
ἐπὶ ἱερῆν
Ἐλιανῆς Μαντῶς
ἐπιμελητοῦ Γ(αΐου) Ὠλίου
τὸν ναόν, ἔτους ζισʹ
Σεβαστοῦ τοῦ καὶ γλτʹ
μηνὸς Ι[- - - ca. 11 - - -]

Ligatures of ΤΕ, ΧΕ (L. 1), ΩΝΕ, ΚΕ, ΗΣ, ΝΩ (L. 2), ΗΝ (L. 3), ΝΗΣ (L. 4), ΜΕ (L. 5), ΜΗΝ, ΟΣ (L. 8) || 2. the construction of Artemis' temple was funded with revenues from sacred land which probably produced *balbus scillae* that used in ancient medicine, ed.pr.; Hatzopoulos prefers to see in σχῖνοι (σχοῖνοι) a unit of measurement, used as a metonym for the landed property (vineyards?) of the goddess || 3. ἱερῆ for ἱέρεια (cf. *I.Ephesos* 508+add.; *I.Priene* 173); the confusion between genitive and accusative is common in the Imperial period (e.g. *I.Beroia* p. 510), ed.pr. || 4. Μαντω is a Thracian name, ed.pr. || 6/7. year 217 of the Actian and 333 of the Macedonian era, ed.pr.

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513. Stobi. Jews in Stobi. J.Wiseman, *Kačić, Zbornik u čast Emilija Marina* XLI-XLIII (2009-2011) 325-350, assembles the epigraphic evidence for Jews and the history of their synagogue in Stobi (Greek texts; translation; ph.). These inscriptions are now in S. Babamova, *Inscriptiones Stoborum* (*Studies in the Antiquities of Stobi* I; Stobi 2012) [abbreviated: *I.Stobi*; we supply the *I.Stobi* references, Chaniotis]: 1) 326-330 no. 1; see our lemma no. 514 bis; 2) 330-333 no. 2: *SEG* XXXIV 679 A; *I.Stobi* 21; 3) 333 no. 3: *SEG* XXXIV 679 B; *I.Stobi* 22; 4/5) 333/334 nos. 4/5: see our lemma no. 514; 6) 334/335 no. 6: *SEG* LIV 594(1); *IJO* I pp. 74/75; *I.Stobi* 26; 7) 335-337 no. 7: *SEG* LIV 594(2); *IJO* I pp. 72/73; *I.Stobi* 297; 8) 338-339 no. 8: *IJO* I pp. 60/61; *I.Stobi* 308; 9/10) 339-343 nos. 9/10: see our lemmata nos. 514 ter and 514 quater. On 325, reference to *CIJ* I 694 = *IJO* I pp. 62-71 (*I.Stobi* 19; no text).

514. Stobi. Dipinti on wall-fresco (Jewish dedications), 2nd/3rd cent. A.D. Fragments of a fresco with inscriptions in tabulae ansatae, painted in red letters; found in 1971 in Synagogue I. Ed.pr. J.Wiseman, *Kačić, Zbornik u čast Emilija Marina* XLI-XLIII (2009-2011) 333/334 nos. 4/5 (ph.; translation). Republished in *I.Stobi* 23 and 24 (ph.): 1) Πολ[ύχαρμος], | ὁ πα[τήρ], | εὐχή[ν] (six joining fragments); 2) [- -] | εὐχήν.

1. The donor is also mentioned in *I.Stobi* 19, 21/22, and in the dedication in our lemma no. 514 bis, W., *I.Stobi*.

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514 bis. Stobi. Jewish dedication, 2nd/3rd cent. A.D. 12 partly joining fragments of a marble plaque; found re-used as sectile in the floor of Synagogue II. Ed.pr. J.Wiseman, *Kačić, Zbornik u čast Emilija Marina* XLI-XLIII (2009-2011) 326-330 no. 1 (ph.). Republished in *I.Stobi* 20 (ph.). For the donor is see our lemma no. 514.

[Κ]λαύ[διος] Τιβ[έρι]ος Πο[λύχαρ]μος, ὁ [πατήρ, εὐχ]ήν

Fragments a-e, ed.pr. [the texts on the remaining seven fragments consist of one or two letters and cannot be joined to produce a text, Chaniotis].

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514 ter. Stobi. Jewish building inscription, 3rd cent. A.D. Circular marble paving slab; found re-used in the Central Basilica, originally from Synagogue I. Ed.pr. Ž.Vinčić, M.Buzalkovska-Aleksova, *Systasis* 2/3 (2003) [www.systasis.org]; cf. Ž.Vinčić, *Kulturno Nasledstvo* 28/29 (2002/2003) 257-260; D.Krikhaar, *Ongekende Schoonheid. Ikonen uit Macedonië* (Utrecht 2011) 23 no. 32; non vidimus. Republished by J.Wiseman, *Kačić, Zbornik u čast Emilija Marina* XLI-XLIII (2009-2011) 341-343 no. 10 (ph.). Republished in *I.Stobi* 25 (ph.). We present Wiseman's text (same as in *I.Stobi*).

Ἀλέξαν-
δρος φρον-
τειστὴς ἀ-
4 νεγέοσεν
τὸν περίπα-
τον τῆς ἁγίας
συναγωγῆς·
8 εὐλογία πᾶσιν

2/3. Φροντιστής: guardian or curator of the synagogue, W. || 5/6. περίπατος: a covered walkway, W.

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514 quater. Stobi. Jewish (?) graffiti, 4th/5th cent. A.D. Seven fragments of a wall stucco with graffiti; found in 1970 in the fill below the nave of the central basilica (same finding spot as *IJO* I pp. 60/61 = *I.Stobi* 308). Ed.pr. J.Wiseman, *Kačić, Zbornik* ■ *čast Emilija Marina* XLI-XLIII (2009-2011) 339-341 no. 9 (ph.). Republished in *I.Stobi* 309 (ph.).

a (consisting of two joining fragments): [.] Κύρτος | M. Κύρτος | [.] Κ̣ύ̣ρτος
b: Ψιλο[- -]
c: [- -]OT | [- -]ΛΟ̣[- -] | illegible characters

d: Jewish symbols
e: pictorial graffito (blossoms?)
f: [- -]αρια
g: three illegible letters

515. **Thessalonike. Corpus.** D.Papakonstantinou-Diamantourou, *Tekmeria* 10 (2011) 119/120, reports on work carried out in the years 2001-2010 toward the publication of a Supplementum to *IG* X.2.1. Cf. *SEG* LVIII 643. [P.-D.'s work, which consists of addenda to the inscriptions published in *IG* X.2.1, will be published posthumously as *IG* X².2.1. A separate *IG* X.2-volume, containing texts from Thessalonike, published between 1960 and 2015, will be published by P.Nigdelis, Chaniotis.]

516-541. **Thessalonike. Inscriptions.** Using information contained in C.Edson's notebooks, articles of P.N.Papageorgiou and C.Gougousis in local newspapers, and the archive of the 16th Ephorate of Antiquities, and also based on autopsy, P.Nigdelis, *Tekmeria* 10 (2011) 121-184, presents corrigenda and comments on *IG* X.2.1. N. observes (167-169, 178) that Papageorgiou consistently did not provide information on inscriptions that were found in the Jewish cemetery and in mosques of Thessaloniki (*IG* X.2.1.509/510, 624, and 892). [On the epigraphic research of P.N.Papageorgiou see now P.N.Nigdelis, *Πέτρου Ν. Παπαγεωργίου, Ἐπιγραφικὰ Μελετήματα. «Ἀρχαιότητα»* (Thessaloniki 2015), Chaniotis.]

For the following inscriptions *IG* does not include references to earlier publications:

200 (125-127 no. 3): Ed.pr. P.N.Papageorgiou, *Ἐκκλησιαστικὴ Ἀλήθεια* (31 May, 1902) 233/234.

220 (132 no. 5): Seen in 1909 near the eastern wall of Thessalonike by P.N.Papageorgiou, *Θερμαϊκαὶ Ἡμέραι* 12 (13 September, 1909) 146/147, who gives a summary of its content.

361/362 (145/146 no. 12): C.Gougousis, *Μακεδονικὸν Ἡμερολόγιον ὁ Γόρδιος Δεσμός* (Thessaloniki 1915) 186, who mentions the area of the eastern cemetery as their provenance.

425 (174/175 no. 37): Mentioned by P.N.Papageorgiou, *Ταχυδρόμος τῆς Κωνσταντινουπόλεως* (27 November, 1889).

454 (146/147 no. 13): P.N.Papageorgiou, *Εἰκονογραφημένη Ἑστία* (27 October, 1891); P.'s readings have no significant differences from those of Edson in *IG*.

455 (147 no. 14): P.N.Papageorgiou, *Εἰκονογραφημένη Ἑστία* (27 October, 1891) and *Λεξικὸς Ἔρανος* (Trieste 1889) 18/19.

471 (147/148 no. 15): P.N.Papageorgiou, *Φάρος τῆς Μακεδονίας* 1287 (12 November, 1888).

472/473 (148 nos. 16/17): Ed.pr. C.Gougousis, *op.cit.*

555 (159-161 no. 26): Ed.pr. C.Gougousis, *op.cit.* 181 no. 1.

573 (161 no. 27) Ed.pr. I.Tsikopoulos, *Ἑρμῆς* 360 (5 January, 1879); cf. id., *Ἑρμῆς* 364 (19 January, 1879). The sarcophagus is also mentioned in a report of the British consul E.B.Barker (H.Andonovski-Poliansky, *Zbornik Arch. Muzei Skopje* 3 [1961] 13/14).

596/597 (163 no. 30): C.Gougousis, *op.cit.* 234 nos. 5/6.

624 (167/168 no. 32): C.Gougousis, *op.cit.*; the sarcophagus was found in the Jewish cemetery.

819 (171 no. 35): Ed.pr. C.Makaronas, *Μακεδονικὸ Ἡμερολόγιο* (1961) 43-65.

886/887, 869/870 (174/175 no. 37): Ed.pr. P.N.Papageorgiou, *Ταχυδρόμος τῆς Κωνσταντινουπόλεως* (27 November, 1889), who erroneously mentions as their provenance the quarries outside the northwestern city-wall; these quarries were near the eastern wall (N.).

892 (177 no. 39): Ed.pr. P.N.Papageorgiou, *Ἀλήθεια* 305 (14 July, 1905).

952 (177 no. 40): C.Gougousis, *op.cit.* 234.

According to a declaration by an inhabitant of Thessaloniki (25 February, 1950), preserved in the archive of the Ephorate, *IG* X.2.1.73 and 811 were found re-used in the eastern city-wall (182/183).

According to a report of C.Makaronas on salvage excavations conducted in September-November 1953, *IG* X.2.1.735 was found near the church of Acheropoietos; *IG* X.2.1.551 was found μεταξὺ τῆς Καμάρας καὶ τοῦ Συντριβανίου, *IG* X.2.1.468 on Prince Nikolaos Street (183/184).

In our lemmata nos. 516-541 we present new readings, restorations, and information on the date or the provenance of 26 inscriptions. See also our lemma no. 562.

516: 123/124 no. 1 (ph.). **Dedication of a building to Antoninus Pius and his family, 139-161 A.D.** *IG* X.2.1.36; *SEG* XLV 819. One of two fragments of this stone (fr. b), which Edson had been unable to find in the citadel (Heptapyrgion) is built in the east interior side of the entrance of the central tower, where it was seen by J.-H.Mordtmann in 1891; fr. a is in the Museum of Thessaloniki (*SEG* LXV 891, with no reference to *IG* X.2.1.36).

517: 127-132 no. 4. **Posthumous honorary inscription for C.Antonius Urbanianus Philistos, ca. 240/241 A.D.** *IG* X.2.1.214. N. comments on LL. 14-15, which refer to C.Antonius Urbanianus, the father of Philistos. These lines were read by Edson as χωριχοῦ ἀπὸ χωρι|αρχιῶν. N. reads Χωριχοῦ and recognizes here the agnomen of C.Antonius Urbanianus (cf. the Latin Rusticus). P.N.Papageorgiou, *Ἀλήθεια* 489 (7 October, 1906) 1 and E.Pelekidis, *Ἀπὸ τὴν πολιτεία καὶ τὴν κοινωνία τῆς ἀρχαίας Θεσσαλονίκης* (Thessaloniki 1934) 74, had read χωρ|αρχιῶν, because the letters rho and iota (L. 14) are engraved outside the frame of the inscribed panel, and the wrong reading was adopted by *LSJ* as the only attestation of this word ('district under a governor'). Earlier research associated the expression ἀπὸ χωρι|αρχιῶν with land ownership. N. points out that ἀπὸ + office in genitive denotes that an individual had occupied an office (e.g. *IG* X.2.1.206: ἀπὸ φρουμενταρίων; *SEG* LIV 553: ἀπὸ ταβουλαρίων). Χωριάρχης may have been a local magistrate with police duties.

518: 132/133 no. 6. **List of names, 2nd cent. A.D.** *IG* X.2.1.239. N. reads L. 2 ([Ἐρέ]ννιος Θεόδοτο[ς]; ([Ἐρέ]ννιος Θεοδότη[ς], *IG*) and L. 6 ([Ἐρ]έννιος Ὅμουλλος; [Ἐρ]έννιος. ΜΟΥΛΛΟΣ, *IG*). For Ὅμουλλος/Homullus cf. *IG* II² 5187 and 9516; *I.Stobi* 33.

519: 133-141 no. 7 (ph.). **Ephebic catalogue, 2nd cent. A.D.** *IG* X.2.1.241. The publication of this inscription by P.N.Papageorgiou, in *Τεσσαρακονταετηρὶς τῆς καθηγεσίας Κ.Σ.Κόντου. Φιλολογικαὶ διατριβαὶ ὑπὸ μαθητῶν καὶ θαυμαστῶν αὐτοῦ προσφερόμεναι* (Athens 1909) 98 (ph.), was unknown to Edson, who knew of this stone only from the publication by P.Perdrizet, *BCH* 23 (1899) 343/344 no. 5c. Papageorgiou had seen the stone in 1888, eleven years

before Perdrizet, when it was preserved in a better condition. Based on autopsy and on Papageorgiou's ph., N. provides new readings. The stone is kept in the Archaeological Museum of Thessaloniki. We do not list the cases in which Papageorgiou saw letters that were restored by Edson (A col. II LL. 4, 6, 9, 11, 20, 34).

Side A col. I

L. 9: [- - ca. 12- -]I Τάκιος, *IG*, N. (.ΠΑΚΙΟΣ, Per.; [Π]άκιος, Pap.).

L. 30: [..] Ἐρ[έ]ννιος .ΛΑ..., N. ([M.] Ἐρέννιος Ἄλλι[ος], Pap.).

L. 33: Δ(ομίτιος) Ἀπουλέϊος Λ[ουκ]ανός, Pap., N. (...ΟΥΛẸΙCỌ..ẠḲỊOC, *IG*).

L. 35: [..]Τ Ṭᾴκιος Ạγιότ̣ης, *IG*, N. (...ΑΚΙΟΣ ΑΓΙΟΤΗΣ, Per.; ...[Π]άκιος Ἀγρότης, Pap.).

Side A col. II

L. 5: Λ(ούκιος) Ἀπουλέϊος Σαβεῖνος, Pap. (Λ. Ἀποụ[λήιο]ς Σ̣αβεῖνος, *IG*).

L. 7: Τ(ίτος) [Φλ]άουι(ος) Νεικήρατο[ς], Pap. (Τ..ΛΟΟ[.. Ν]εικήρατος, Perdr., *IG*).

L. 10: ..Ξ.· ΠΕΔΙ... Εὐσχήμων, N. (Σέξστος Πεδισινὸς Εὐσχήμων, Pap.; ///C///ΠΕΔΙ$^{\text{ΝΟΣ}}$///ΕΥΣΧΗΜΩΝ, Perdr.; ||Ξ..Π.Δ$^{\text{ΝΟΣ}}$ Ẹὐσχήμων, *IG*). Πεδισινός is unattested as ■ nomen (cf. Pedisius and Pedisienus; N.).

L. 23: [Οὐ]αλέριος, Pap., N. ([- -]ιος, *IG*).

L. 30: Γλαῦκος Ἀπολαύ[στου], N. (Γλαῦκος Ἀπόλαυ[στος], Pap.; Γλαῦκος Ἀπọλ<λ>ῳ[νί$^{\text{ου}}$] or Ἀπọλ<λ>ω[νί$^{\text{δου}}$], *IG*).

L. 33: Τ(ίτος) [Φλ]άουιος, Pap., N. (....ΛΛ, *IG*).

Side B

L. 1: [Ἄ]λφιος Ἀ[θήναι?]ος Νεικ[ήρ]α[τ]ος, Pap.; ΦΙΟΣ [- -]ΟΣ ΝΕΙΚ[- -] still visible on the stone, N. (ΚΙΟΣΔΟ...ΟΣΝΕΙΚ, Perd.). The nomen Alfius is attested in Amphipolis and Thessalinike.

L. 6: Λ̣ạιτίλιος, N. ([Λ]ιτίλιος, Pap.; /ΙΤΙΛΙΟΣ, Perd.; ../Ị̣ΤΛιος, *IG*). Laetilius is attested in Thessalonike (N.).

L. 8: Ἐρέννιος Ἰνγένους, N. (Μ(ᾶρκος) Ἑρρένιος Ἰν[γ]ένους, Pap.; ΕΡΕΝΝΙΟΣ///ΓΕΝΟΥΣ, Perd.: ... Ἐρέννιος Ἰ̣γγένους, *IG*).

520: 141-143 no. 8 (ph.). **Ephebic catalogue, 2nd cent.** A.D. *IG* X.2.1.243. In L. 7 N. reads Ῥουσ<τι>κήλιος (Λ. ỊΟΥCΠΚΗΛΙΟC, *IG*; Κούσπις Ἥλιος, W.Peek, *Maia* 25 (1973) 200). The gens Rusticelia is attested in Dion (N.).

521: 143 no. 9. (ph.). **List of the members of a Dionysiac cult association, ca. 150-200** A.D. *IG* X.2.1.244. N. reads L. 7 ἀρχιναοκόρος (ἀρχιναкόρος, *IG*).

522: 143-145 no. 10. **List of victors in a funerary contest, 2nd/3rd cent.** A.D. *IG* X.2.1.262. N. observes that the original provenance of this stone from Thessaloniki, where it was seen in 1805, and its association with contests in honor of Fulvus are not certain. The two men in the dating formula (L. 1) are not known as consuls; they may be IIviri quinquennales of a Roman colony (Dion, Pella, or Philippi).

523: 145 no. 11. **Epitaphs from Telli Kapi, Imperial period.** *IG* X.2.1.321-325. These five epitaphs were first published by P.N.Papageorgiou, *Φάρος τῆς Μακεδονίας* 1323 (1 April, 1889). Edson did not have access to this publication. N. reads *IG* X.2.1.322 LL. 2/3 Διαδου-μέ|νῳ (Διαδουμέ|νου, *IG*).

524: 150/151 no. 18. **Epitaph of Loukios, 2nd/3rd cent. A.D.** *IG* X.2.1.478. Edd.pr. V.Kallipolitou, D.Lazaridis, *Ἀρχαῖαι ἐπιγραφαὶ Θεσσαλονίκης* (Thessaloniki 1946) 28-31 no. 32, interpreted the numeral ΧΙΦ in L. 16 (the fine for the violation for the grave) as a combination of the abbreviation χί(λια) and the numeral φ'. N. finds this interpretation possible, although there are no exact parallels (cf. *IG* X.2.1.357: ΧΧ; 819: Χ(ίλια) υ').

525: 153-155 no. 19 (ph.). **Epitaph of Cusonia Alke, ca. 165 A.D.** *IG* X.2.1.484. N. provides the information that this funerary altar is not lost but kept in the Museum of Thessaloniki (cf. P.Adam-Veleni, *Μακεδονικοὶ Βωμοί* -- [see *SEG* LII 592] 177 no. 125). N. confirms the *IG* reading of the woman's name: Κουσωνία Ἄλκη

526: 155 no. 20. **Epitaph of Aurelius Agathokles, 3rd cent. A.D.** *IG* X.2.1.500; *SEG* XXXVIII 694. Published by P.N.Papageorgiou, *Ἀλήθεια* 304 (12 July, 1905), who read the fine for the violation of the grave: *βφ' (κφ', *IG*); confirmed by N. For this reading see also *SEG* XXXVIII 694.

527: 155/156 no. 21 (ph.). **Epitaph of Iulius Hermes, 234 A.D.** *IG* X.2.1.524. Published by P.N.Papageorgiou, *Ἀριστοτέλης* 2 (15 January, 1889) 17/18; *Εἰκονογραφημένη Ἑστία* (Athens, July-December 1891) 259; *Λεξικὸς Ἔρανος* (Trieste 1899) 17/18. The date is given according to the Actian era (234 A.D.; contra *IG*: Macedonian era, i.e. 118 A.D.). The sarcophagus was not destroyed in 1891 (*IG*) but it is preserved in the Archaeological Museum of Thessaloniki (inv.no. ΜΘ 20230). Republished by P.Nigdelis in T.Stefanidou-Tiveriou, *Die lokalen Sarkophage aus Thessaloniki* (Ruhpolding 2014) no. 65.

528: 156/157 no. 22. **Epitaph of C.Iulius Eutyches, early 3rd cent. A.D.** *IG* X.2.1.534. Published by P.N.Papageorgiou, *Φάρος τῆς Μακεδονίας* 1362 (6 September, 1889), who read the fine for the violation of the grave: */E, i.e. 5.000 denarii (*SE, i.e. δηναρίων μυριάδας πέντε, *IG*); confirmed by N. P.N.Papageorgiou, *Ἀλήθεια* 304 (12 July, 1905), also interprets the term ἐντομίς: a grave dug into the ground with its sides covered by revetment plaques; according to P. (1905) this was the form of the grave in which the inscription was found (cf. L.Robert, *Études épigraphiques et philologiques* [Paris 1938] 221; contra *LSJ*, s.v.: 'niche or cavity in a tomb').

529: 157 no. 23 (ph.). **Epitaph of Pistis, ca. 250-300 A.D.** *IG* X.2.1.536. N. reads L. 2 Πίστι (dative; Πίστῃ, *IG*). Republished by P.Nigdelis in *Die lokalen Sarkophage aus Thessaloniki* - - no. 21.

530: 157-159 no. 24 (ph.). **Epitaph of the daughters of Antonius Atticus and his family,** ca. 150-175 A.D. *IG* X.2.1.539. N. reads L. 1: Ἀντωνίᾳ · Ἀττικίλ[λα · Ἀντωνίᾳ Ἐλ]πίδι · καὶ · Ἀντωνίᾳ · Πίστι · ζῷ[σαις] (Ἀντωνίᾳ · Ἀττικί<ᾳ> [..ca. 4..]λ[...ca. 5..]ΟΛΙ · καὶ · Ἀντωνίᾳ · Πίστι · ζῷ[σῃ], *IG*; Ἀττικίδ[ι], G.Daux, *BCH* 97 [1973] 593; Ἀττικίλ[λα?], *LGPN* IV, s.v.). The text is republished by P.Nigdelis in *Die lokalen Sarkophage aus Thessaloniki* - - no. 3.

531: 159 no. 25 (ph.). **Epitaph of Dometius Claudius Serapolon, ca. 250** A.D. *IG* X.2.1.543. N. reads L. 5 in fine *προστείμου* * μύ(ρια) ,ε, i.e. 15,000 denarii (*μυ(ριάδας) ,ε, *IG*). Republished by P.Nigdelis in *Die lokalen Sarkophage aus Thessaloniki* - - no. 59.

532: 161/162 no. 28 (ph.). **Epitaph, late 2nd/early 3rd cent.** A.D. *IG* X.2.1.579. N. reads LL. 2/3 τῶν ἐν τῷ ἡρῴῳ ἔσω οὐσῶν (ἐν τῷ ἡρῴῳ οὐσῶν, *IG*). Republished by P.Nigdelis in *Die lokalen Sarkophage aus Thessaloniki* - - no. 64.

533: 162/163 no. 29. **Epitaph of Menon and his family, late 2nd/early 3rd cent.** A.D. *IG* X.2.1.591. The word λάκκος (L. 4) possibly refers to a current in a cemetery. Republished by P.Nigdelis in *Die lokalen Sarkophage aus Thessaloniki* - - no. 106.

534: 163-167 no. 31 (dr.). **Epitaph of Aelius Nikostratos, ca. 150-250** A.D. *IG* X.2.1.613 (ph.). Published by C.Gougousis, *op.cit.* 183 no. 5, who saw the sarcophagus re-used in a Turkish house. N. reads L. 5: (δηναρίων) μυ(ριάδας) ι´ ἁπλᾶς (cf. *IG* X.2.1.564 and 591; *SEG* XLIV 556; (δραχμὰς) μυ(ρίας) ι´ ἁπλᾶς, *IG*). He argues that the high fine is connected with inflation in the period in which the text was inscribed; the attribute ἁπλός designates pure denarii with high silver content (cf. *I.Leukopetra* 116; *SEG* XII 226). Republished by P.Nigdelis in *Die lokalen Sarkophage aus Thessaloniki* - - no. 100.

535: 168 no. 33 (ph.). **Funerary epigram for Geminia Megethis, ca. 200-250** A.D. *IG* X.2.1.628. Ed.pr. P.N.Papageorgiou, *Ἀλήθεια* 306-12 (16 July, 1906). In B L. 3, N. reads ἄνθος ἀκμάζ<ο>ν (ἀκμάζων, lapis, with ligature of ΩΝ; ἀκμάζω, *IG*). Republished by P.Nigdelis in *Die lokalen Sarkophage aus Thessaloniki* - - no. 68.

536: 171/172 no. 36 (ph.). **Epitaph of the charioteer Ouranios, ca. 300-350** A.D. *IG* X.2.1.842. In L. 1 N. reads ὁ {N} πολῆς μνήμης ἄξιος (ὃν πολῆς μνήμης ἄξιος, *IG*). This inscription mentions the circus faction of the Βένετοι and disproves the view of A.Cameron (*Circus Factions* [Oxford 1976] 193 and 314) that circus factions appear after the end of the 5th cent. A.D. N. reports that the letterforms are similar to those on a sarcophagus from Constantine's reign (*SEG* XLV 816); also the fine for the violation of the grave (one λίτρα of gold) suggests a date in the 4th cent. A.D. Republished by P.Nigdelis, in *Die lokalen Sarkophage aus Thessaloniki* - - no. 15, where he suggests a date for the sarcophagus in ca. 250 A.D. and for the inscription in ca. 300-350 A.D.

537: 175-177 no. 38 (ph.). **Epitaph, late 2nd/early 3rd cent.** A.D. *IG* X.2.1.838. In the clause concerning future use of the sarcophagus, N. suggests restoring: [ἐὰν δὲ ἀπὸ συ]γγενείας ἡμετέρας εἴθ' ἕτερός τις [- -] (cf. Dimitsas, *Ἡ Μακεδονία* 740: ἀπὸ συγγενείας; no restoration in *IG*). Republished by P.Nigdelis in *Die lokalen Sarkophage aus Thessaloniki* - - no. 190.

538: 178 no. 41. **Incertum, undated.** *IG* X.2.1.962. Ed.pr. P.N.Papageorgiou, *Ἀλήθεια* (16 September 1904) 1, presented the following text (no restoration in *IG*): πολειταρχοῦ[ντων] | Φιλ[ίππου - -]

539: 178/179 no. 42 (ph.). **Epitaph of T. Flavius [–], 2nd/3rd cent.** A.D. *IG* X.2.1.990. Republished by N., after autopsy of fr. a; fr. b could not be found in the Archaeological Museum of Thessaloniki.

a Τ. · Φλαο̣ὐ̣ιον [- -]
Α̣· Νοννειχ[- -]
[- - - - - - - - - - - -]
b - Ο̣| | [- - - - - - - -]
[- -]ι ταβου(λάριος)?

2. Α̣· ΝΟ̣Ν Νειχ[- -], *IG*; initio, Λ̣(ούχιος) or Α̣(ὖλος) Νοννειχ[όνιος] or Νοννείχ[ιος], N. || 5. ΤΑΒΟΥ, *IG*.

540: 179-182 no. 43 (dr.). **Epitaph of the wife of C.Claudius Alexandros, 2nd/3rd cent.** A.D. Ed.pr. S.Asteriadis, *Ἑστία* (July-December 1891) 230 no. 2; Dimitsas, *Ἡ Μακεδονία* 709; *IG* X.2.1.1011. A facsimile of this inscription (text in majuscules) is preserved in the notebooks of G.Oikonomou, the first Ephor of Macedonia, which are kept in the archive of the Archaeological Society at Athens. Oikonomou copied the inscription on April 5, 1913, at Alatochori. Based on this facsimile and the ed.pr., N. presents a new edition of this text.

Τ(ιβέριος) Κλαύδιος Ἀλέ[ξανδρος? τῇ]
γαμετῇ Εὐεργ[έτιδι - - - - - - - - - -]
εὐσεβίας ἕνεκε[ν - - - - - - - - - - - -]
τ̣ὴ̣ν ἁρπαχθῖσαν [- - - - - - - - - - - -]
Κ̣...ΤΕ καὶ ΔΑΛΥΙΣ[- - - - - - - - - -]

1. initio, Γ(άϊος), ed.pr., D., *IG*; ΤΚΛΑΥΔΙΟΣ ΑΛΕ, O. || 2. in fine, εὐεν[- -], *IG*; omitted by D.; ΕΥΕΡΓ.[, O. || 3. εὐσεβίης ἕνεκε[ν], ed.pr.; omitted by *IG*; ΕΥΣΕΒΙΑΣ ΕΝΕΚΕ, O. || 4/5. ed.pr., *IG*, N.; ΑΧ̣ΘΙΣΑΝ | ΝΥΣΙ, O.

541: 184 no. 45. **Epitaph of Publia Antia, ca. 250** A.D. *IG* X.2.1.572. N. reads the fine for the violation of the grave (L. 5): (δηναρίων) μυ(ριάδας) η' καὶ τῇ πόλει (δηναρίων) μυ(ριάδας) δ' ((δηνάρια) μύ(ρια) η' ... (δηνάρια) μύ(ρια) δ', *IG*).

542. **Tyrissa (territory of: Asvestarion). Deed of sale, early 2nd cent. B.C.** *SEG* XLVII 999; LVIII 661. M.B.Hatzopoulos, *art.cit.* (see our lemma no. 506) 56, reads in L. 19, in fine, ἐπὶ ταγῶν ἀτῶ[ν] (ἐπὶ ταγῶν, *SEG*).

543. **Unknown provenance. Graffito (abecedary), ca. 600-550 B.C.** Sherd of a kylix with a rim; now in the Casts Museum of the Aristotle University, Thessaloniki. Ed.pr. M.A.Tiverios, in G.R.Tsetskhladze (ed.), *The Black Sea, Greece, Anatolia and Europe in the First Millenium BC* (Leuven 2011) 317-329 (ph.), who notes that the alphabet is of the Thasian-Parian type, as shown by the form of the beta, and discusses other abecedaries from Northern Greece.

ΑΒΓΔΕ vacat

THRACE

544. **Thrace. Language and society in Roman Thrace.** N.Sharankov, in *Early Roman Thrace* 135-155, describes the linguistic situation in Thrace in the Imperial period. In the pre-Roman period the Thracian population used the Greek alphabet and the Greek language (136: ph. of two graffiti on vases from Philippopolis with the Thracian names Σεύθο[υ] and Τήρου; 4th and 3rd cent. B.C.). In the Imperial period the Thracian population continued to use Thracian names; the Thracian language was probably used as an oral language, whereas Greek was used for writing. S. adduces the Thracian word γεντης found in a cult regulation from Pautalia (*IGBulg* IV 2083). Mistakes in the texts indicate semi-literacy (see *SEG* LV 768 and our lemma no. 563). Greek remained the official language even in cities whose elites consisted mostly of Latin speakers, such as Nikopolis ad Istrum. Greek was also used for documents originating in the Roman administration and for private inscriptions set up by settlers from the west (*IGBulg* III.2.1590; *IGBulg* III.2.1609; ph.; *SEG* LI 917; ph.). Greek settlers from Asia Minor were significant in promoting Hellenization (e.g. *IGBulg* V 5464; *SEG* XXXIX 663; LVII 610). Graffiti and inscriptions indicate a high level of literacy (cf. *SEG* LIII 669; ph.); inscriptions attest the presence of γραμματικοί (*IGBulg* III.1.1021; ph.; *I.Byzantion* 120), ῥήτορες (*IGBulg* V 5468), and poets (*IGBulg* III.2.1578: τερπνῶν τε μείμων, οὓς ἔγραψεν ἀστείως; *SEG* LVII 635; see our lemma no. 564; ph.), as well as the teaching of ῥητορική (*I.Perinthos* 213). Speakers of Latin were never numerous; Latin texts are restricted to a few official inscriptions concerning roads, forts, and boundaries, inscriptions in the Latin colonies of Deultum and Apri, and epitaphs of veterans and soldiers. Influence of Latin on Greek can be observed in loanwords: military terms, terms related to the calendar, administrative terms (πάτρων, κολωνεία, δουκηνάριος), measures (οὐγκία, μόδιος), and a few terms designating architectural elements (γράδος, κάγκελλος) and epitaphs (μημόριον). [For γράδος in Thrace see also A.Avram, in M.-G.Parissaki (ed.), *Thrakika Zetemata* II (Athens 2013) 274-287; id., in V.Nistor & D.Zaharia (ed.), *In honorem Zoe Petre* (Bucharest 2012), 195-199: this term has been introduced by colonists coming from Bithyna; cf. id., *BE* (2014) no. 292, Avram.]

545. Thrace. **Onomastics.** D.Dana, in M.Dondin-Payre (ed.), *Les noms de personnes dans l'Empire romain* (Bordeaux 2011) 37-87, examines the impact of Latin names on indigenous onomastic practices in Thrace. After an introduction to the Thracian names [on which see now D.Dana, *Onomasticon Thracicum. Répertoire des noms indigènes de Thrace, Macédoine orientale, Mésies, Dacie et Bithynie* (Athens 2014) and the cumulative *Supplementum* published electronically at http://www.anhima.fr/IMG/pdf/onomthracsuppl-3.pdf) in July 2015 (version 2.2); see also our lemma no. 1625, Chaniotis], D. discusses the various factors that influenced onomastic practices in Thrace (granting of Roman citizenship, the presence of the Roman army, the Constitutio Antoniniana), the different features of names used by people who possessed or lacked Roman citizenship, the gentilicia attested in Thrace, the onomastic practices of soldiers, and the evolution of names in the Imperial period (transliterated names, Latinized names, names deriving from ethnics, names with Thracian, Macedonian, or Dacian associations, supernomina and agnomina, names influenced by historical personalities, the impact of mixed marriages). Names discussed in some detail include: Μουκιανός/Mucianus, Μέστριος/Μεστρία, Μεστριανός, Τορκουᾶτος, Δεκιανός, Decibalus, Δικέβαλος.

546. Thrace. **Onomasticon Thracicum.** D.Dana, *ACSS* 17.1 (2011) 25-45 presents the *Onomasticon Thracicum* project, which aims to create a repertory of ca. 1400 epigraphically attested Thracian names. Cf. A.Avram, *BE* (2012) no. 282. [Now published as D.Dana, *Onomasticon Thracicum* (see our lemma no. 545); to be summarised in *SEG* LXIV, Kantor.] See also our lemma no. 1625.

547. Thrace. **Relations of Greek colonies with the Getae.** A.Avram, in G.R.Tsetskhladze (ed.), *The Black Sea* - - (our lemma no. 543) 64-75, reviews the literary and epigraphic evidence for the relationships between Greek cities and the Getae on the western and northern shores of the Black Sea, also adducing examples concerning the relations between the Greeks and other Thracian peoples. He pays particular attention to gift exchange mechanisms as attested by the phialai from Rogozen (*SEG* XXXVII 618; XL 580; XLIII 487; XLV 875). He also discusses in detail the nature of the 'protection' provided by the Getic king to the cities (cf. three decrees from Histria: *I.Histria* 8, 15; *SEG* LII 724) and the use of treaties to regulate relations (*IGBulg* I² 307 = V 5086; V 5557 ter; *I.Histria* 8).

548. Thrace. **Religion: The Thracian Rider.** Based on an analysis of the iconography of the Thracian Rider, D.Boteva, in *Early Roman Thrace* 85-105, argues that the Thracian Rider should be interpreted as a messenger, as a mediator between mortals and immortals. The votive reliefs show the hero communicating with a snake god through an altar. In B.'s interpretation, the arched upper side that is carried on almost all of the Thracian Rider relief plaques alludes to the shape of tumuli (99). This identification supports a connection between the votive plaques of the Thracian Rider and funerary cult (cf. *IGBulg* III.1.1422). B. also urges that a distinction be made between dedicatory reliefs with the Thracian Rider and funerary reliefs with the hero equitans; the latter are found in Greek colonies of the Black Sea. The finds from a sanctuary near Sivnica show that the cult of the

Thracian Rider continued well into the 4th cent. A.D. B. presents photos of *IGBulg* V 5292 (84) and *IGBulg* I² 474 = *I.Byzantion* 28 (98).

Greek and Thracian traditions in the cults of the cities on the western coast of the Black Sea (Tyras, Histria, Tomis, Kallatis, Bizone, Dionysopolis, Odessos, Mesambria, and Apollonia Pontike) are discussed by D.Chiekova, in *Philologos Dionysios* 517-531. 1) The Thracian Rider, designated as ἥρως, θεὸς ἥρως, and κύριος, was both identified with Greek gods (Apollo, Zeus, etc.) and worshipped with Thracian epithets. 2) Θεὸς Μέγας Ὀδησιτῶν in Odessos, a chthonic god identified with Δερζάλας/Δαρζάλας (cf. *IGBulg* II 770: Δερζις), was a local god that became Odessos' main divinity in the Hellenistic period. 3) The hero Μέλσας in Mesambria (cf. *IGBulg* I² 345) was of local origin, adopted by the Greek colonists. 4) The worship of Apollo as a solar deity and a god of music is a combines Greek and local elements (cf. dedications to Ἀπόλλων Καρσηνός and Πακτυηνός: *IGBulg* I² 378 and 374). 5) Dionysos, popular in Megara and Miletos, was connected with a fire ritual of local origin (cf. *SEG* XXXV 1327: ἔμπυρα, 'sacred objects carried around the fire'; *I.Tomis* 120: πυρίβρομος, 'roaring with fire'). 6) Greek and Thracian elements can be recognized in the cult of Kybele. The iconography of a Thracian goddess, represented together with the Thracian rider, adopted the iconographical type of Kybele.

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549. **Apollonia Pontike. Sling bullet, 4th cent. B.C.** *SEG* XVII 337(i). A.Avram, in I.Piso et al. (edd.), *Scripta Classica. Radu Ardevan sexagenario dedicata* (Cluj-Napoca 2011) 198 no. 3, republishes the inscription on this bullet with detailed commentary. He reads [Κ]ἀνθαρος (Πώνθαρος, *SEG*, followed in *LGPN* IV). Πώνθαρος is a ghost-name.

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550. Vacat.

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551. **Apollonia Pontike. Graffito on vase, undated.** Skyphos with graffito below the lip; found in the necropolis at Kalfata/Budjaka in 2007. Mentioned by K.Panayotova in R.Docter et al. (edd.), *Apollonia Pontica 2007* (Ghent 2008) 18. Cf. A.Avram, *BE* (2009) no. 353: Εὐφράνορ

¹Je doute que l'avant-dernière lettre soit O, et non Ω, A.

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552. **Apollonia Pontike. Stamped tiles, 4th-3rd cent. B.C.** A.Baralis et al., *DHA* 37 (2011/12) 224, report the discovery of stamped Corinthian tiles (late Classical/early Hellenistic): 1) ΛΑ (13 tiles); 2) ΗΜ (9 tiles); 3) ΧΥΛ|ΔΙΣ Α (2 tiles); 4) [- - -]ιστια[- -]; 5) Α (2 tiles); 6) ligature of ΜΑ (2 tils).

[4. Part of a personal name (Ἰστια[ίου])?, Chaniotis.]

553. **Apollonia Pontike. Amphora stamps, ca. 380-360 B.C.** 21 stamped amphoras found in a tumulus on Kolokita promontory, 4 km south of Sozopol by M.Tzaneva in 1981-1983; the amphoras were found in two clusters; in one cluster, along the west perimeter of the tumulus, ca. 30 amphoras from Thasos, Herakleia Pontike, and Chios were placed upside-down, and form a semicircle; a second semicircle was constructed along the east perimeter, with ca. 40 amphoras from Herakleia whose bottoms were sunk below ground level; further clusters of amphoras were found in the embankment of the tumulus. Ed.pr. M.Damyanov, in *PATABS* II (see our lemma no. 561) 87-100 (ph.). Nos. 1-13 are from Thasos (1-5: Garlan's group B; 6-13: Garlan's group C), nos. 14-21 from Herakleia Pontike. Cf. Y.Garlan, *BullAmph.* (2012) no. 249: **1)** Δαμάσ(της) | Θασίων | Εὐρυάν(αξ); **2)** Λεωγ(ένης?) | Θασί(ων) | Εὐρυ(άναξ); **3/4)** Χαρω. | Θασί(ων) | Θρασ(ωνίδης); **5)** Χαρω. | Θασί(ων) | Νοσσ(ίκας); **6-11)** Θρασω(νίδης) | Θασί(ων) Εὐρυά|ναξ bunch of grapes; **12/13)** Ἡροφῶ(ν) | Θασ|ί(ων) Ἀμφι. krater; **14)** Συλία | Διονύσιος; **15)** Ὀνασο. | Διο.; **16)** Δι. | Λάκω|νος; **17)** Κα[λ]|λία club; **18)** [- -]υ[- -]ων | [- -]ς Σώσιος; **19)** [Πυρ]ωνίδα[ς] | [ἐπὶ? Σ]ώσιος; **20)** Σιλανὸς | [Δεινόμαχ?]ος; **21)** Ἀρισ[- -] | Στυ[- -].

3-5. The main stamp is accompanied by a second stamp with a bearded head, ed.pr. || 5. a new pair, ed.pr. || 15. Διο(νύσιος)?, ed.pr. || 16. Δι(ονύσιος)?, ed.pr. || 18. [Ε]ὐ[κλεί]ων|[ο]ς Σώσιος?, ed.pr. || 21. Στύ[φων]?, ed.pr.

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554. **Constantinople. Inscription on a copper-alloy weight, 562 or 565 A.D.** Circular copper-alloy weight in the shape of a flattened sphere; bust of Zimarchos holding a scepter and mappa; inscriptions around the bust (A) and under the bust (B); from the collection C.Schmidt, Munich. Ed.pr. C.Schmidt, in *Wege nach Byzanz* (cf. our lemma no. 1599) 306 no. III.6.6 (majuscule text; color ph.).

A: † Ἐπὶ Ζιμάρχου τοῦ ἐνδόξ(ου) ἐπάρχου Ῥόμ(ης) κ(αὶ) ἀπὸ (ὑπάρχων)
B: Νο(μίσματα) γʹ

Weight: 13.3 g || A. Abbreviation sign: S || Zimarchos was city prefect (ἔπαρχος) of Constantinople (Ῥώμης, sc. Νέας) in 562 and again for some months in 565 A.D., ed.pr. [cf. Malalas, *Chron.* 18.78/79; *PLRE* III 1416; for another weight of Zimarchos see *SEG* LI 2009 (Syria); ἀπὸ (ὑπάρχων): Byzantine court title ('consul honorarius'), Stavrianopoulou] || B. small omikron under a large nu; three nomismata (= solidi) of 4.55 g, which roughly corresponds to 13.3 g.

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555. **Dragoevo (modern place-name). Sling bullet of Tyrbakos, ca. 332 B.C.** *SEG* LII 698. A.Avram, *Scripta -- Ardevan* 198, restores the name of the officer named on this sling bullet as [Τ]υρβάκου ([Π]υρβάκου, *SEG*; cf. our lemma no. 565). The bullet dates to Zopyrion's campaigns against the Getae.

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556. **Kozi Gramadi (modern place-name). Sling bullets, ca. 347-342/341 B.C.** A group of 48 sling bullets (including 17 inscribed), found during the excavation of the Odrysian rulers' residence in 2005 and 2010. Edd.pr. I.Christov, M.Manov, *Archaeologia Bulgarica* 15.1 (2011) 21-33 (ph.), who note that similar bullets are reported at Olynthos by D.M.Robinson, in *Excavations at Olynthus* X

(Baltimore 1941) 422 no. 2177 and 427/428 no. 2202. The bullets date from the campaigns of Philip II in Thrace. Cf. M.Sève, *BE* (2012) no. 75; A.Avram et alii, *RA* 55.2 (2013) 262 and 277: 1) Ἀνα|ξάν(δρο) (11 examples); 2) Κλεο|βούλο (6 examples).

1/2. Ἀνα|ξάνδρου and Κλεο|βούλου , edd.pr.; corrected by Avram et alli [on the bullets of Kozi Gramadi see also I.Christov, M.Manov in I.Christov (ed.), *Kozi Gramadi. Studies of an Odrysian Ruler's Residence and Sanctuaries in Sredna Gora Mt. 8th-1st Cent. BC*, I (Sofia 2011) 119-132; E.Nankov, *Bulgarian e-Journal of Archaeology* 5 (2015) 1-13, Avram].

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557. **Maroneia. Edict of Hadian concerning public transport, 132 A.D.** *SEG* LV 744; *I.Thrac.Aeg.* E185. Republished by C.P.Jones, *Chiron* 41 (2011) 313-325 (ph.; English translation), who comments on Hadrian's intervention in the *vehiculatio* and his measures for the protection of the local population from abuses by officials (cf. *SEG* LIX 1365). Maroneia and Abdera suffered from visitors, officials and private persons, who crossed to Samothrake in order to be initiated into the mysteries of the Great Gods and failed to pay the crews that brought them there. Also other visitors might have used jrank and status in order to requisition draft-animals or vehicles, without returning them (for such abuses cf. *SEG* XXVI 1392; XXXVII 1186; *IGLS* V 1998). J. comments on a dispute between Thasos and Philippi concerning requisitioning (*Recherches -- Thasos* I no. 186; 322/323) and on an inscription from Amphipolis (*SEG* XXIV 581) that seems to be related to the same problem (L. 18: Φιλί[ππ- -?]; 323/324). Returning from Judea in 132 A.D., Hadrian passed through Abdera and Maroneia, and probably visited Samothrake, where an inscription honoring him dates to 131/132 A.D. (*IG* XII.8.243). Two inscriptions of Abdera (*I.Thrac.Aeg.* E78/79) and an inscription from Maroneia (*I.Thrac.Aeg.* E210) possibly date to the time of his visit. It was probably because of the emperor's measures for the protection of Abdera from abuses that the Abderitans added Hadrian's name to their own (Ἀδριανεῖς Ἀβδηρεῖται). If an inscription from Herakleia Lynkestis (*IG* X.2.2.52) refers to Hadrian, it probably dates to 125 A.D.

We list the different restorations proposed by J.:

L. 6: [ἀνθύπατος?, λέγει· vac. ἐπιδημῶν?] ([λέγει· vac. ἄρτι ἐπιδημήσας?], *I.Thrac.Aeg.*). Hadrian used the designation proconsul until his return to Rome in 133 A.D. (W.Eck et alii, *ZPE* 174 [2010] 189-200).

L. 9: [παρανό]μως? χρωμένων· [διὰ] διατάγματος [οὖν | με δεῖ σα]φῶς δηλῶσαι ([ἀδιακρί]τως χρωμένων καὶ διατάγματι [βούλομαι σα]φῶς δηλῶσαι, *I.Thrac.Aeg.*). [Παρανό]μως was suggested by C.Habicht (apud J.).

LL. 13-15: [μ]ηδ[ὲν] ἐνοχλοῦντες τὴν πόλιν ο[ὐ|δὲ - ca. 6 -]Σ ἕνεκα ἀλλὰ ἑαυτῶν καὶ τῆς τῶν [- ca. 8 -].ΙΑΣ παραγίνεσθαι ([ξε]νῶσι ἐνοικοῦντες τὴν πόλιν ο[ὔ|πω ξενία?]ς ἕνεκα ἀλλὰ ἑαυτῶν καὶ τῆς τῶν | [συνγενῶν?] οὐσίας παραγίνεσθαι, *I.Thrac.Aeg.*).

LL. 16-18: κατὰ [μίσ|θωσιν? λαμ]βάνειν τὰ ὀχήματα ΚΑΙ.[..⁴..|..⁴..]Α.ΤΑΣ Ἑλληνίδας πόλεις (κατὰ [και|ρὸν λαμ]βάνειν τὰ ὀχήματα καὶ στ[αθμεύειν| παρὲξ] αὐτὰς Ἑλληνίδας πόλεις, *I.Thrac.Aeg.*; κατὰ [μισ|θόν], D.Feissel, *An.Ép.* (2005) no. 1348).

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558. **Mesambria. Honorary decree for Sadalas and treaty between Mesambria and Sadalas, ca. 300-275 B.C.** *IGBulg* I² 307; *SEG* XVI 423; XXIV 912; XXX 701; XLV 830 and 869; LIII 662. M.Mainardi,

Acme 64 (2011) 3-26, gives an overview of the history of Mesambria and discusses its role as a meeting place of Greeks and Thracians (3-14). On 14-24, M. summarizes the content of this inscription (Greek text; 15) and discusses its possible historical context. She rejects an association of the dynast Σαδάλας with either the Odrysian dynasty or the tribe of the Astoi and presumes that Sadalas was a local dynast ruling a small kingdom around 281-277 B.C. She interprets his annual crowning as 'una celata forma di tributo' (22). Mesambria had long established economic and political relations with Sadala's ancestors.

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559. **Mesambria. Inscribed weights, 4th/3rd cent. B.C.** Four weights (one bronze, three lead) of approx. 1/6 of an Attic mina, all with the same inscription, running counter-clockwise, and an emblem of wheel with four spokes; found in excavations during the last decade; now in the Archaeological Museum in Nessebar (numismatic depot). Ed.pr. S.Dimova, *Archaeologia Bulgarica* 15.2 (2011) 53-58 (ph.; dr.), who adduces a similar weight from Apollonia Pontike (T.Gerasimov, *Izvestija na Narodnija Muzej Burgas* 1 [1950] 35/36): ΜΕΤΑ

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560. **Odessos. History and culture in the Hellenistic and Imperial periods.** A.Minchev, in *Early Roman Thrace* 15-39, gives an overview of the persistence of Greek traditions and the introduction of Roman cultural elements in Odessos from the 3rd cent. B.C. to the 3rd cent. A.D. **Hellenistic period:** The principal deity was Ἀπόλλων Δελφίνιος; in the late Hellenistic period the cults of the Nymphs and of Ἥρως Καραβασμος, the local version of the Thracian Rider, were introduced (19/20). M. summarizes the political and other institutions of the city, known from inscriptions (βουλή, δῆμος, ἐπιμήνιος, ἄρχων, οἰκονόμος, ἀγορανόμος; ἱεροποιός, ἔφηβοι, νέοι, the Ἑρμαῖα contest; 20/21). **Imperial period:** When a large segment of the population consisted of Hellenized Thracians, Odessos received Roman settlers and traders from Asia Minor; a new tribe (Ῥωμαίων) was added (*IGBulg* I² 47 bis; ph. on 33). Thracian deities were very popular also among the Greek population. The political institutions were partly reformed (new offices: πρῶτος ἄρχων, σύνδικος; cf. *IGBulg* I² 63 bis; ph.; 24-27). In the Imperial period, the most important religious features are the introduction of the imperial cult; the introduction of the cults of Dea Roma, Mithras, and of Roman deities (Sol Invictus, Mars, Silvanus, and Concordia); and the popularity of Δαρζαλας, who together with Ποσειδῶν and Ἀπόλλων was served by one priest (*IGBulg* I² 67). Another divine triad consisted of Θεὸς Μέγας Δερζελας καὶ Ἀθηνᾶ καὶ Ἡρακλῆς (*IGBulg* I² 47 bis). The cult of Ἥρως Καραβασμος remained very popular (*IGBulg* I² 78/79, 284-290; on 29, ph. of *IGBulg* I² 78 ter). The Thracian Rider was connected with the cults of Darzalas and Apollo (27-30). M. also gives an overview of contests, festivals, and gladiatorial events in Roman Odessos (32-35; photos of *IGBulg* I² 47 bis and 70 bis).

On 19, mention of an unpublished inscription that records the dedication of marble benches in the temple of Apollo Delphinios (5th/4th cent. B.C.). On 27, mention of an unpublished inscription that refers to the appointment of an ἀρχιερεύς of the imperial cult for life and to the cult of Θεὰ Ῥώμη [now published by N.Sharankov, *Acta Musei Varnaensis* 8.2 (2011) 303-309, no. 1 (to be presented in *SEG* LXII); cf. A.Avram, *BE* (2014) no. 325 (1), Avram]. For some criticism, see A.Avram, *BE* (2012) no. 300.

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561. Odessos (area of: Lazuren bryag). Christian graffiti on vases, 5th/6th cent. A.D. Graffiti on the neck of amphoras; found in a Late Antique shipwreck during the underwater excavations of G.Toncheva in 1962-1964; now in the Museum of Archaeology in Varna. Ed.pr. A.Minchev, in C.Tzochev et alli (edd.), *PATABS II. Production and Trade of Amphorae in the Black Sea* (Sofia 2011) 143-159 (ph.; dr.), provides a report on the finds, which also include stamped amphorae and bricks, and presents the following graffiti: 1) ΔΙ | ΙΕΡ ΜΓ (148/149); 2) ΝΒ (149); 3) Π(έ)τρο(ς) (149/150); 4) ἀγάπ(η) (149/150); 5) Θ(εοτόκ)ε (149/150); 6) Θε(ο)τ(όκ)ε (150); 7) ΘΕΩ (150); 8) Θ(εοτόκ)ε βοήθει | τώτου [sic?] | τῷ | ἔρ||γῳ (150-152; inscribed within an incised cross).

1. ΜΓ: '44 – the capacity of the amphora or the price of its contents', ed.pr. || 2. price of two nomismata (?), ed.pr. || 3. or Π(έ)τρο(υ), ed.pr. || 6. tau inscribed as a cross, ed.pr. || 7. monogram, ed.pr. || 8. L. 1 on the horizontal bar of the cross, L. 2 on the lower vertical bar; LL. 3-5 on the upper vertical bar in retrograde, N.Sharankov apud ed.pr.

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562. Perinthos. Dedication to Apollo Torontenos, Imperial period. *IG* X.2.1.52; *I.Perinthos* 51. P.Nigdelis, *art.cit.* (see our lemmata nos. 516-541) 124/125 no. 2, supports Perinthos as the provenance of this inscription (contra C.Edson: Thessalonike). N. reports that the stone is now kept in the Museum of Thessalonike (inv.no. ΜΘ 2405 = ΜΘ 6162) and presents the following text.

[- - - - - - - - -β]ούλου ὑπὲρ
[τοῦ υἱοῦ? Ἀπό]λλωνι Τοροẏ-
[τηνῷ κατ' εὐχ]ήν

1. [- -]ΟΥΛΟΓΝΕ, *I.Perinthos* (with no access to the stone or a ph. and based on T.Homolle [ed.], *Mélanges d'archéologie et d'épigraphie par A.Dumont* [Paris 1892] 397 no. 74 z) || 2/3. Τορο[ντηνῷ | εὐχ]ήν, *I.Perinthos* || 3. [κατ' εὐχ]ήν, W.Peek, *Maia* 25 (1973) 199.

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563. Philippopolis (area of: Jagodovo). Dedication to Hermes and Hekate, 3rd cent. A.D. Relief plaque with a representation of Hermes with kerykeion and a three-faced Hekate; an inscription on the frame above (LL. 1/2) and below the relief (L. 3); found at Jagodovo. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 544) 137/138 (ph.). Commenting on the limited literacy of the Thracian scribe, S. points out that he substituted several letters with letters of similar shape (see app.cr.).

ρον
θεοῖς ἐ<π>ηκόοις δ{Ι}ῶρον
<Μ>ουκαπο<ρι>ς Βί<θ>υος

1. И for N, lapis || 2. ΕΗΗΚΟΟΙCΔΙΩ, lapis || 3. ΛΛΟΥΚΑΠΟΠCΒΙΕΙΥΟC, lapis.

564. **Philippopolis. Funerary epigram for Maximos of Apameia, ca. 170 A.D.** *SEG* LVII 635. C.P.Jones, *ZPE* 176 (2011) 96-98, reprints the Greek text (translation). Noting to the bad quality of the verses, J. argues that Μάξιμος ὁ Ἀπαμείας πολίτης should not be identified with the poet Μάξιμος Ἀπαμεύς, honored in Kyzikos (*IGR* IV 163; Merkelbach-Stauber, *SGO* II 08/01/08); he was more likely a trader. The city of both men most probably is Apameia Myrleia, in the gulf of Kios. Relations between Bithynian Apameia and Thrace are attested (*I.Perinthos* 55). J. also points out that in the epigram the reader is addressed by the deceased man and not by the statue of Apollo Kendreisos, near which Maximos was buried (LL. 4/5: πὰρ δέ οἱ Ἀπόλλωνος | ἐγὼ κεῖμαι Κενδρεισοῖο).

565. **Pistiros. Sling bullet of Tyrbakos, ca. 332 B.C.** Sling bullet; found during excavations in the emporion. Ed.pr. M.Domaradski, *Emporion Pistiros I. Trako-grăcki tărgovski otonešenija* (Sofia 1994) 66 ill. 5; non vidimus. A.Avram, *Scripta -- Ardevan* 198/199 no. 4, republishes the text with detailed commentary: Τυρβάκο

For the personal name Τύρβακος (of Iranian origin) on sling-bullets, cf. *SEG* XLVIII 1021.2 (Olbia, from Zopyrion's siege of the city in 332/331 B.C.); LII 698 (Dragoevo) [our lemma no. 555]; the soldier followed Zopyrion in his campaigns against the Getae (Curt. 10.1.43-45; Diod. 17.62.5-63.1 for the conflict in Thrace), A.

566. **Unknown provenance. Inscribed silver vase, 3rd/2nd cent. B.C.** Silver goblet with a pointillé inscription on the lip; of unknown provenance. Ed.pr. I.Marazov, *Thrace and the Ancient World. Vassil Bojkov Collection* (Sofia 2011) 225 no. 171 (ph.); non vidimus. See A.Avram, *BE* (2012) 286, who dates the inscription to the 3rd/2nd cent. B.C.; ed.pr.; 2nd/1st cent. B.C.) and adduces *SEG* LV 776(1/2) as parallels: Καλλιμάχ(ο)υ ὁλκὰ ΜΠCCC+

Μ[- -], ed.pr.; ΜΠCCC+, A.

567. **Unknown provenance. Sling bullet, late 4th cent. B.C.** *SEG* XVII 337(ii). A.Avram, *Scripta -- Ardevan* 196-198 no. 2, republishes the text with detailed commentary and corrects the date (late 4th and not 3rd/2nd cent. B.C.). Acknowledging that Ἀγάθων is a common name, A. tentatively identifies the officer named on this bullet with Ἀγάθων who is mentioned on various occasions during Alexander's campaign (Arrian, *Anabasis* 1.14.3; 3.12.4, etc.). In that case, the sling bullet would date to the time of military operations of Philip II or Alexander in Thrace (339 or 335 B.C.).

MOESIA

568. **Moesia Inferior. Culture and mobility.** See our lemma no. 591.

569. **Moesia Inferior. Religion: relations with Panhellenic sanctuaries.** M.Dana, *ACSS* 17.1 (2011) 47-70, discusses the relations of Greek cities on the western and northern shores of the Black Sea (from Apollonia Pontike to Bosporos) with the main Greek sanctuaries and oracles. In the case of West Pontic cities, the theoriai to sanctuaries normally consisted of one person; by contrast, an Olbian embassy to Klaros consisted of three persons (*SEG* XXX 1334) [see now J.-L.Ferrary, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros, d'après la documentation dans le Fonds Louis Robert* I (Paris 2014) 361/362 no. 108, Avram]. The most important religious centers were Delphi and, in the Roman period, Klaros. The oracle of Klaros was not consulted by the cities of the Bosporan Kingdom but an unpublished inscription of 145/146 A.D. attest the visit of a delegation from Chersonesos in Tauris [now published by J.-L.Ferrary, *op.cit.* 337 no. 87, Avram]. Cities of the southern shore of the Black Sea are also well represented at Klaros. The same subject is discussed by M.Dana, *Culture et mobilité* - - (our lemma no. 591) 87-102. Cf. A.Avram, *BE* (2012) no. 297.

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570. **Barboşi-Galaţi. Decree?, Hellenistic.** *SEG* LVIII 735. In the presentation of this text we omitted per errorem the bibliographical references. Ed.pr. S.Sanie, *Istros* 14 (2007) 155-175 (ph.). Discussed by A.Avram, *BE* (2009) no. 358.

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571. **Cioroiu Nou. Inscribed amphora, 300-250 B.C.?** Stamped amphora handle. Ed.pr. D.Bondoc in C.Cosma (ed.), *Studies in Archaeology and History. An Anniversary Volume to Professor Nicolae Gudea on His 70th Birthday* (Cluj-Napoca 2011) 145-150 (ph.; dr.); non vidimus. See *An.Ép.* (2011) [2014] no. 1097: Διονυσογέ|νους

Similar stamps have been found in Histria, Durostorum, Apulum, Diana and Viminacium; these amphoras seem to come from Chios, A.Opaiţ apud ed.pr.

572/573. **Durostorum. Two magical inscriptions, 2nd/3rd cent. A.D.** A ring and an amulet found at the Roman settlement of Ostrov, on the bank of the Danube, near Durostorum. Ed.pr. D.Elefterescu, in *Cultură şi Civilizaţie la Dunărea de Jos. Orient şi Occident* (Călăraşi 2011) 153/154 (ph.; dr.), associates these objects with Gnostic ideas. Cf. *An.Ép.* (2011) [2014] nos. 1135/1136.

572: 153-154 no. 1. **Inscribed ring.** Rectangular lead ring; on its facet an inscription; on the sides perhaps two stars; found on: Ἰαω

573: 154 no. 2. **Amulet.** Lead circular pendant with inscriptions on obverse (A) and reverse (B); the inscriptions display a mixture of Greek and Latin letters. Ed.pr. adduces parallels from Ratiaria and Viminacium respectively: A) Ἰαω | TPC; B) ABRA|CAZ

574. **Halmyris. Corpus.** M.Zahariade, C.-G.Alexandrescu, *Greek and Latin Inscriptions from Halmyris: Inscriptions on Stone, Signa, and Instrumenta Found Between 1981 and 2010* (Oxford 2011), present a corpus of epigraphic finds from Halmyris (ph.; dr.). There are 35 inscriptions on stone (all in Latin, nos. 1-34), one Greek graffito on brick (no. 37 = *SEG* LIII 713), 11 brick-stamps, including three in Greek (nos. 38, 41, and 44; our lemmata nos. 577-579), 56 Greek amphora and tile stamps (nos. 48-55, 57-104; see our lemma no. 580) and 45 graffiti and dipinti on vases and tiles (nos. 56, 105-148; cf. our lemmata nos. 575 and 576 for the more substantial texts). Detailed indices and concordances [no references to *SEG*, Kantor]. Cf. A.Avram, *BE* (2012) no. 303; N.Badoud, *Bull.amph.* (2012) no. 279.

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575. **Halmyris. Graffito on a vase (gift of Aigyptios to his mother), 3rd cent. B.C.** Black-glazed kantharos; found during the excavations of the Getic necropolis no. II in 1956; current location unknown. Inscribed on the side. Ed.pr. E.Bujor, *Materiale şi Cercetări Archeologice* 3 (1957) 375 (in Romanian); id., *Dacia* n.s. 2 (1958) 134 (in Russian; ph. of the object); M.Zahariade, C.-G.Alexandrescu, *op.cit.* (our lemma no. 574) 66 no. 56: Αἰγύπτιος μητρί

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576. **Halmyris. Graffito on a tile, ca. 200 B.C.** *SEG* XXXVIII 746; LIII 714. M.Zahariade, C.-G.Alexandrescu, *op.cit.* (our lemma no. 574) 78/79 no. 106 (dr.), republish their earlier text and discuss its evidence for Greek economic activity in the area of Halmyris in the Hellenistic period.

577-579. **Halmyris. Stamps on bricks, 2nd-6th cent. A.D.** Three stamped bricks; found in Halmyris between 1994 and 2008. (Re)published by M.Zahariade, C.-G.Alexandrescu, *op.cit.* (our lemma no. 574) 61-63 nos. 38, 41, and 44 (ph.).

577: 61 no. 38. **Stamp on brick (signature?), 2nd-4th cent. A.D.** Found in 1999. Ed.pr. M.Zahariade, *Thraco-Dacica* n.s. 1 (2009) 121 no. 18 [non vidimus]: Ἀρακλ(ῆς) or Ἀράκλ(α)

578: 62 no. 41. **Stamp on brick (signature?), 2nd-4th cent. A.D.** Found in 1994. Ed.pr. M.Zahariade, *art.cit.* 122 no. 22: ΘΠ

579: 63 no. 44. **Stamp on brick (Christian invocation), 6th cent. A.D.** Found in 2008: Ἰ(η)σ(οῦς) Χ(ριστός)

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580. **Halmyris. Amphora stamps, 3rd/2nd cent. B.C.** Stamped amphora handles; found in Halmyris during excavations (1981-2010); some were previously published but never included in *SEG*. (Re)published by edd.pr. M.Zahariade, C.-G.Alexandrescu, *op.cit.* (our lemma no. 574) 64-78 nos. 48-55, 57-104 (ph.; dr.). The stamps are on amphoras from Rhodes (52 pieces; nos. 48, 52/53, 57-104), Chersonesos in Tauris (1, no. 50), Herakleia Pontike (1, no. 49), and Thasos (2, nos. 54/55). Cf.

N.Badoud, *Bull.amph.* (2012) no. 279, who criticizes the lack of order in the presentation and multiple misprints and errors; he notes in particular that edd.pr. erroneously interpret all Rhodian month-names as patronymics or names of potters. We list the personal names that appear in the stamps, tacitly correcting the obvious errors. **Chersonesos in Tauris:** Νάνων. **Herakleia Pontike:** Ἡραχ. **Rhodes:** Ἀγαθοκλῆς, Ἀγέμαχος, Αἰνήτωρ, Ἀντίγονος, Ἀριστείδης, Ἀρίστιον, Ἀριστοκράτης, Ἀριστονβροτίδας, Δαμόθεμις, Δαμοκράτης, Δωρόθεος, Ἑρμαῖος, Θέστωρ, Θευφάνης, Ἰασικράτης, Ἱερώνυμος, Κλειτόμαχος, Κλεώνυμος, Κρατίδας, Μαρσύας, Μουσαῖος (a new potter's name according to Badoud), Παυσανίας, Σύμμαχος, Σωκράτης, Σώστρατος, Τιμασαγόρας, Φίλαινος. **Thasos:** Ἀριστοκλῆς, Σοτα [Σωτά(δης)?, Kantor], Σώτηρος, Τηλέμαχος.

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581. **Histria. Dedication, 6th cent.** B.C. A.Avram et alii, *Il Mar Nero* 8 (2010/11) [2013] 39-101, give an overview of archaeological research in the 'sacred area' of Histria from 1990 to 2009 (cf. *SEG* LV 789 and 804-809). On 62, they mention a limestone fragment (dr.) with a boustrophedon inscription that records the dedication of Ἡφαι[στόδωρος].

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582. **Kallatis. Stamps on tiles, 4th cent.** B.C. Stamps on clay tiles from Herakleia Pontike, Sinope, and unknown provenance. Ed.pr. L.Buzoianu, in *PATABS II* - - (our lemma no. 561) 129-141 (ph.). 30 stamps are from Sinope (135-137 nos. 1-30), 10 from Herakleia Pontike (137 nos. 31-40), and 2 of unknown provenance (137 nos. 41/42). Cf. Y.Garlan, *Bull.amph.* (2012) no. 277, who observes that the archaeological context of the stamps of the Sinopean magistrate Νικομήδης supports a date in ca. 350 B.C. We list the personal names that appear in the stamps. **Herakleia Pontike:** Magistrates: Ἡρακλείδας, Κεραυνός, Σκύθας. Potters: Ἄκορνος, Ἀριστοκράτης, Εὐπάμων, Σιλανός, Σωσίβιος. **Sinope:** Magistrates: Αἰσχίνης 4, Ἀπολλόδωρος, Ἀριστόβουλος, Ἀρίστων, Δῖος 1, Διόφαντος, Ὀμφάλικος, Πολύκτωρ, Πυθοκλῆς, Φιλόνικος. Potters: Ἄλων, Ἀρχεπτόλεμος, Ἀσπάσις, Γέρων, Δῶρος, Μένων, Νευμήνιος, Νουμήνιος, Ποσειδώνιος, Χαβρίας. **Unknown provenance:** Συρο.

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583. **Nikopolis ad Istrum. Dedication to Zeus, 2nd/3rd cent.** A.D. *IGBulg* V 5252. A.Ovadiah, *Gerion* 29.2 (2011) 35-39, discusses the iconography of this altar which is decorated with a thunderbolt of unusual shape. O. recognizes a combination of a thunderbolt and an ant. According to mythology, Zeus deceived Eurymedousa in the disguise of an ant and had intercourse with her; for this reason, her son was called Myrmidon (from μύρμηξ).

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584. **Tomis. Funerary epigram for Euelpistos of Byzantion, an actor, ca. 150-200** A.D. Limestone sarcophagus; an inscription on one of its long sides, written in a tabula ansata (LL. 1-15) and under it (LL. 16-19); the ansae are decorated with volutes; found in 1981 during rescue excavations in the Roman necropolis. Edd.pr. A.Avram, C.P.Jones, *ZPE* 178 (2011) 126-134 (ph.; translation), who provide parallels for the poetic expressions used in this epigram, analyze its metrical structure, and discuss the foundation legends of Tomis. The first verses make mythological allusions to Byzas, a

descendant of Inachos, king of Argos, the father of Io (*FGrHist* 390 F1), and to Tomos, the eponymous founder of Tomis (edd.pr.) [but see app.cr., Chaniotis]. The actor Euelpistos, who had won dramatic contests in many cities (LL. 4-6), was a skilled singer of tragic verses (L. 8); although it is possible that he gave solo recitals of lyric passages, it is more likely that he was member of a troupe performing the complete play. The new text provides information for dramatic performances in the Imperial period. Euelpistos' grave was near ▪ vineyard (LL. 13/14); Greek epitaphs mention tombs in gardens and groves; for another man from Byzantion buried in Tomis see *I.Tomis* 257.

Republished by G.Staab, *ZPE* 179 (2011) 97-102 (ph.; German translation), who revises the reading of LL. 1/2.

T.Russell, *ZPE* 180 (2012) 133-138 (text, translation), adduces this epigram in a discussion of two toponyms that reflect myths and legends in the area of Byzantion: Βοῦς (Polyb. 4.43.3-10) on the Asiatic side of the Bosporos reflects the passage of Io (cf. the reference to the land of Inachos in L. 2); Δελφίν on the European side of the Bosporos is connected with a legend about the killing of a dolphin narrated by Dionysios (*Anaplous Bosporou* 38) and alluded to in *I.Byzantion* 10; these legends are reflected in Byzantion's early coinage. We present the text according to the division of lines on the stone, indicating the division of verses with vertical lines.

Εἰναχίας γαίῃς προλιπὼν περιώνυμον
ἄστυ ° | εἰόνιον τόδ' ἔβην ἱερὸν πέδον, ἄστυ
Τόμοιο, ° | οὐ βραδὺς εἰς ἀρετὰν οὐδ' εἰς <σ>τε-
φάνους ἀμύητος· ° | v ἀλλ' ἐδάην μὲν ἐ-
γὼ κροτάφοις ἐπ' ἐμοῖσι φορῆσαι ❦ | στέμ-
μαθ', ἅ μοι πόρε Μοῦσα θεὰ κατὰ γαῖαν ἅ-
πασαν, ° v | εὖ μὲν ἀπαγγέλλων τραγικὸν στί-
χον, εὖ δὲ ἀείδων· ° | ἀλλ' ἐπὶ οὖν με πόλις
ξεινηδόχος ἔνθα κατέσχε, ❦ | δῶκεν δὲ
φιλίην ἄλοχον, δῶκεν δὲ τέκνοιο γονήν μοι, |
καὶ βίον ἐξετέλεσσα, ὅσον θέτο νήματα Μοιρῶν· |
τύμβον ἔχω δὲ θανὼν ἐρατῷ ἰδίῳ ἐνὶ χώρῳ |
ἀνθεμόεντ' ἄνα χῶρον, ὅπου καλὰ κλήμα-
τα Βάχ`χ´ου· ° | ἤλυθα δ' εἰς Ἀΐδην προλιπὼν
ἐμὰ δώματα τέκνῳ, ° vvv |
ὡς μή τὶς με θανόντα κακῶς ῥέξειε πολείτης· |
λοιπὸν ἀναγκαῖόν σε μαθεῖν, παροδεῖτα κράτιστε, |
οὔνομά μοι τί πότ' ἐστι, πόλις δέ με γείνατο ποία· |
Εὐέλπιστον Σώσου με Βυζάντιον v εἶπο<ν> ἅπαν v τες

16 hexametrical verses; when the end of a verse does not coincide with the end of a line on the stone, the mason indicates the separation of verses using small circles (LL. 2-4, 7/8, and 14/15) and hederae (LL. 5 and 9), edd.pr. || 1. γαίας, edd.pr.; γαίῃς, S.; προλιπόντι ἐπώνυμον, edd.pr.; προλιπὼν περιώνυμον, S. || 2. Εἰόνιον, i.e. Ἰόνιον, edd.pr.; εἰόνιον, i.e. ᾐόνιον, S.; τόδε? σῆμ', edd.pr.; τόδ' ἔβην, S. || 1/2. ('(for me), when I abandoned the city named for the Inachian land, that of Io, this tomb, holy ground, (was) Tomus' city'), edd.pr.; 'nachdem ich einst die berühmte Stadt des Inachischen Landes

verlassen hatte, kam ich in diese am Meer liegende heilige Ebene, hier, die Stadt des Tomos', S. || 3. ἀρετάν is the only Doric form in the poem, edd.pr.; in fine, ΕΙΣΤΕ, lapis || 5. ligature of ΤΕ || 8. ἐπί = ἐπεί, edd.pr. || 10. ligature of ΗΝ (in φιλίην) and ΝΗΝΜ || 15/16. edd.pr. place a fullstop after τέκνῳ, S. after πολείτης.|| 19. ΕΙΠΟ¯, lapis.

585/586. **Unknown provenance. Inscriptions in the Bucharest Museum of Antiquities.** Ed.pr. F.Matei-Popescu, *SCIVA* 62.3-4 (2011) 265-273 (in Romanian, summary in English; ph.). Cf. A.Avram, *BE* (2013) no. 297.

585: 265-267. **List of names, 3rd cent.** B.C. Marble slab, broken at the top, right and bottom.

[. . .]ΩΝ[- - - - - - -]
Ἀθηνάδης [- - - - -]
Ἀντικράτη[ς - - - -]
Διοσκουρίδ[ης - - -]
Δημήτριο[ς - - - - -]
Στράτ[ων? - - - - -]

586: 267-269. **List of names, ca. 130-150** A.D. Two joining fragments of a marble plaque, broken at the top, right and bottom. Cf. C.C.Petolescu, *An.Ép.* (2011) no. 1144.

Φ[λ]ά(βιος) · Αἴλις Α[- - - - -]
Φλά(βιος) · Μακεδ[ὼν - - - - -]
Φίλων Ἀρτε[μᾶ? - - - - - - - - -]
Καλλέας Δ[ορυφόρου? - - - - -]
Ἀπρεῖλις Μ[- - - - - - - - - - -]

3. Φίλων Ἀρτε[μᾶ] is attested in 138 A.D. in *I.Histria* 193 col. II l. 73, ed.pr. || 4. cf. *I.Histria* 196 ll. 13/14, ed.pr.

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587. **Unknown provenance. Inscribed altar, 3rd cent.** A.D. *CIL* III 8059; I.I.Russu, *Inscripţiile greceşti din Dacia* (Bucharest 1965) 53 no. 4a; *CIGD* 131. Now in the Bucharest Museum of Antiquities. Republished by F.Matei-Popescu, *SCIVA* 62.3-4 (2011) 269-271 no. 3 (in Romanian; ph.), who contends that is impossible to determine whether it was dedicated by one individual or three (ll. 2-4). Cf. A.Avram, *BE* (2013) no. 297; C.C.Petolescu, *SCIVA* 63.3-4 (2012) 356 no. 1551; *An.Ép.* (2011) no. 1145.

Ἄρα·
Γάϊος{ος}
Φλα<β>εῖν(ος)
Ἰούλιος
ΟΥΕΚΤΙ

1. A transliteration of Latin *ara*, M.-P. || 3. ΦΛΑΕΙΝ, lapis, *CIL*, Russu, *CIGD*; Φλα<β>εῖν(ος), M.-P.; for the name Flavinus in this region cf. *I.Apulum* 89 = *An.Ép.* (1991) no. 1342; *I.Apulum* 605 = *CIL* III 1202, M.-P. || 5. ΠΥΕΙΚΤΙ, Russu, *CIGD*; ΟΥΕΚΤΙ, M.-P.

588. **Unknown provenance (Tomis?). Dedication to ancestral gods, early 3rd cent.** A.D. Marble pillar, whose upper part was reworked in the form of a base or altar with moulding; the original grooves of the pillar are preserved on the back; the base probably supported a statue; of unknown provenance; now in the National Museum of Antiquities in Bucharest. Ed.pr. F.Matei-Popescu in *Scripta -- Ardevan* 307-310 (ph.). Republished in *An.Ép.* (2011) [2014] no. 1146.

Ἀγαθῇ Τύχῃ·
Θεοῖς
πα[τρ]ίοις
4 Σ[ηδά]τιος
Ἀπολλώνιος

4-5. Identified by ed.pr. with the homonymous ἔπαρχος ἱππέων εἴλης Γαιτούλων τῶν ἐν Ἀραβίᾳ, who made a dedication to Ἥρως Μανιβαζος in Tomis (*SEG* XXIV 1064; *I.Tomis* 127); Tomis is probably the provenance of this dedication; ed.pr. assumes that Sedatius Apollonios originated in one of the eastern provinces [dedicating to ancestral gods and to a local hero strongly suggests that he was from Tomis or its vicinity. Chaniotis] || 5. ligature of ΩΝ

NORTH SHORE OF THE BLACK SEA

589. **North Shore of the Black Sea. Alani in inscriptions.** S.M.Perevalov, *Izvestija Vladikavkazskogo nauchnogo tsentra* 11.1 (2011) 2-10 (in Russian), provides a list of 24 Greek inscriptions from the North Shore of the Black Sea and Kolchis/Iberia, dating between the 2nd cent. B.C. and the 13th cent. A.D., which mention the Alani; brief discussion of each text. An earlier collection of sources (A.Alemany, *Sources on the Alans: A Critical Compilation* [Leiden 2000]) mentioned only 6 Greek inscriptions.

590. **North Shore of the Black Sea. Antiquarians: Paul du Brux.** I.V.Tunkina, N.L.Sukhachev (edd.), *Paul du Brux: Sobranie sochinenij*, 2 vols. (St. Petersburg 2010), republish (in French, followed by Russian translation) the complete works of P.du Brux (1770-1835), the earliest antiquarian and archaeologist who studied Greek colonies of the North Shore of the Black Sea. Tunkina and Sukhachev supply detailed notes and essays on the current state of archaeological research on the same sites and monuments treated in du Brux's works (in Russian); vol. 2 contains plates. Cf. also I.V.Tunkina, in *Pontika 2008* 355-369. We list references to inscriptions: 1) Thasian amphora stamp found in the Kul-Oba mound; published by I.B.Brashinskij, *Sbornik Gosudarstvennogo Ermitazha* 40 (1975) 36-38 (I 169, 180/181). 2) Inscribed silver kylix from Kul-Oba (the earliest reference to this object); *SEG* LVI 913 (I 169, 180/181; dr. in II 106 ill. 231;). 3) References to *CIRB* 21, 23, 24, 35, 37, 41 (the earliest dr. of this inscription), 65, 113, 1014, 1036, and 1045 (I 242/243, 291/292). 4) List of the objects acquired by the Kerch Museum in 1829; Paul du Brux provides the provenance of *CIRB* 17, 37, 41, 63, 74, 823, 867, 1036, as well as of three further inscriptions, now lost (339 note 72).

591. **North Shore of the Black Sea. Culture and mobility.** M.Dana, *Culture et mobilité dans le Pont-Euxin: Approche régionale de la vie culturelle des cités grecques* (Bordeaux 2011), provides a detailed account of cultural activities, identities, and connectivity across the Black Sea region, largely based on epigraphic sources. D. treats the following subjects: education (23-53), festivals (55-85), 'cultic and agonistic mobility' (87-144), the role of cultural activities in local self-representation(s) (145-172), the activities of intellectuals and specialists and their place in polis life (173-261), connections with main Greek cultural centers (263-338), and the general question of the emergence of a unified 'Pontic' identity (339-393), which was first raised by Ju.G.Vinogradov, *Pontische Studien* (Mainz 1997) 1-74. Exhaustive epigraphic documentation, full texts and translations of many inscriptions. 13 maps of the Black Sea region and illustrating its contacts with mainland Greece and Asia Minor, largely based on epigraphic data. The maps treat inter alia the attestation of gymnasia (map 2), physicians (map 6), philosophers (map 12), the participation of Pontic performers in festivals elsewhere in the Greek world (maps 8/9), the diffusion of theaters (map 3) and the cult of the Samothracian Gods (map 4), the Black Sea cities that consulted the oracle at Klaros (map 5, based on J.-L.Ferrary's then unpublished materials) [see now J.-L.Ferrary, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros* (Paris 2014), Kantor], and the Pontic international festivals of the Imperial period (map 7). For reviews see A.Avram, *BE* (2012) no. 295; K.Vlassopoulos, *BMCR* 2012.04.04; A.V.Belousov, *Aristeas* 6 (2012) 210 no. 5; G.Labarre, *DHA* 38 (2012) 232-237; N.Gourova, *JHS* 133 (2013) 201/202.

592. **North Shore of the Black Sea. Epigraphy: survey of inscriptions published in 2011.** A.V.Belousov, 'Epigraphica Pontica', *Aristeas: Philologia Classica et Historia Antiqua* VI (2012) 206-225 (in Russian), provides the first instalment of annual surveys of Greek and Latin inscriptions from the North Shore of the Black Sea, covering the publications of 2011, along the lines of *BE* and C.Petolescu's 'Cronica epigrafică a Romaniei' in *SCIVA*. For later years, see *Aristeas* 8 (2013) 153-170 (for 2012); 10 (2014) 317-341 (for 2013). We provide references to the *Aristeas* epigraphical surveys in individual lemmata. Cf. A.Avram, *BE* (2014) no. 336.

593. **North Shore of the Black Sea. Graffiti on vases in Skythian tombs.** S.S.Bessonova, *Bosporskie issledovanija* 10 (2005) 5-21, assembles graffiti on vases found in Skythian tombs. Non vidimus. See A.Avram, *BE* (2009) no. 391, who provides references to the original publications of the graffiti whose text consists of more than a few letters: 1) *IGDOP* 65. 18) *SGDI* 5579 = *LSAG*[2] p. 373 no. 63. 20) A.A.Beleckij, E.V.Jakovenko, *VDI* (1969.3) 155 [for a more recent publication see *SEG* LVIII 744, Chaniotis]. For a text that has never been included in a corpus or in *SEG* see our lemma no. 597.

594. **North Shore of the Black Sea. Relations of Greek colonies with the Getae.** See our lemma no. 547.

595. **North Shore of the Black Sea. Religion: cult of Achilles.** See our lemma no. 1063.

596. **North Shore of the Black Sea. Religion: relations with Panhellenic sanctuaries.** Cf. our lemma no. 569.

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597. **Aktašski mogilnik. Graffito on a vase, undated.** Graffito on a kantharos; found in kurgan no. 24 at Aktašski mogilnik. Edd.pr. S.S.Bessonova, E.P.Butjagin, N.A.Gavriljuk, *Aktahsski mogilnik skifskogo vremeni v Vostocnom Krymu* (Kiev 1988) 42 (ph.). Non vidimus. Republished by S.S.Bessonova, *art.cit.* (see our lemma no. 593) no. 21. Non vidimus. For the text, see A.Avram, *BE* (2009) no. 391 [the vase was used for libations to Hekate; cf. *SEG* LIX 647 with further references, Chaniotis]: Ἑχάτης

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598. **Berezan. Private letter of Achillodoros, ca. 550-500 B.C.** *IGDOP* 23; *SEG* XXVI 845; LVII 693*. In a study of the legal and economic aspects of private letters from the North Shore of the Black Sea, B.Bravo, *Palamedes* 6 (2011) 37-91, presents a critical edition of this letter (ph.; Italian translation) and extensive commentary (39-66). A notable difference between B.'s text and *IGDOP* is in B L. 12, where B. reads καὶ τὸς ἀδελφε⟦Υ⟧ός, ἔ ἐσ{σ}ιν (τὸς ἀδε<λ>φεός, <o>ἵ ἐσσιν, *IGDOP*). In L. 13 B. reads νεωρός ('custode di una nave mercantile'; νεōρός, *IGDOP*). B. argues that the letter was sent to (and not written in) Berezan. After detailed discussion of the letter's content, B. reconstructs the context as follows: Achillodoros, a citizen of Olbia (cf. the theophoric name deriving from Achilles) with houses in Borysthenis/Berezan (L. 12: πόλις) and in an emporion 'in the land of the Arbinatia' (L. 12: ἐν Ἀρβινάτῃσιν), undertook a trade trip on behalf of Anaxagores, a wealthy resident of Borysthenis. While Achillodoros was abroad, Motasyes, possibly a Skythian trader, claimed to have been wronged by Anaxagores, who had seized his houses and slaves; these property items may have been given to Anaxagores as surety. In reprisal, Motasyes proceeded to seize Achillodoros, regarding him as Anaxagores' slave. This status was disputed by Achillodoros, who, as a free man, could not be seized by Motasyes as his adversary's property. See also our lemmata nos. 615 and 636.

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599. **Bosporan Kingdom. Administration, 5th cent. A.D.** N.I.Khrapunov, *Drevnosti Bospora* 15 (2011) 353-370 (in Russian; summary in English) discusses in detail the evidence (almost entirely epigraphic) for the officials operating in the Bosporan Kingdom in the last period of its attested existence, and provides detailed discussion of the position of the king Tiberius Iulius Duptunus and of the offices mentioned in *CIRB* 67. Unlike at Chersonesos, there is no mention of Roman emperors or governors; the traditional dating by the Bosporan era and regnal years remained in use. The offices of ἔπαρχος (*CIRB* 67 = *SEG* XLVIII 993 L. 5) and κόμης (*CIRB* 67 L. 6; 1099 = *SEG* XLVIII 994 L. 6; *SEG* XLVIII 995 L. 4) were adopted from the late Roman administrative practice.

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600. **Bosporan Kingdom. Epitaphs: anthropomorphic tombstones and their chronology.** N.V.Moleva, in *Iz istorii antichnogo obschestva* 13 (Nizhny Novgorod 2010) 148-163 (in Russian; summary in English; ph.) and ead., in *Bosporskij fenomen* - - (see our lemma no. 603) 103-108 (in Russian), surveys the 11 known anthropomorphic tombstones with Greek inscriptions from the Bosporan kingdom (*CIRB* 410, 496, 625, 702, 720/721, 910, 1071-1073, and our lemma no. 657). In most cases these anthropomorphic tombstones were re-used several times. Most such monuments

in the Bosporan Kingdom belong to the 3rd/2nd cent. B.C.; in later periods their production was abandoned in favor of stelai. In only a few cases (*CIRB* 1071-1073 and our lemma no. 657) the inscription was contemporaneous with the monument. In all other cases the inscriptions were made considerably later. Cf. A.V.Belousov, *Aristeas* 6 (2012) 220 no. 27; *An. Ép.* (2011) [2014] no. 1151.

601. Vacat.

602. **Bosporan Kingdom. Language: bilingualism.** N.N.Kazanskij, in *Bosporskij fenomen* - - (our lemma no. 603) 665-673, explores epigraphic attestations of interpreters in the Bosporan Kingdom (*CIRB* 698, 1053; *CIL* VI 5207). This topic is the starting point for a discussion of the socio-linguistic situation. He also discusses the onomasticon of Bosporan inscriptions as a possible proxy for ethno-linguistic origins of the population. Ca. 25% of attested persons at Pantikapaion and close to 40% at Tanais had Iranian names (S.A.Zhebelev, *Izvestija Gosudarstvennoj Akademii Istorii Material'noj Kul'tury* 104 [1934] 45). Material on Graeco-Indian bilingualism is particularly instructive as a comparandum. Cf. A.V.Belousov, *Aristeas* 6 (2012) 207 no. 1.

603. **Bosporan Kingdom. Language of Greek inscriptions.** In preparation for a survey of the language of Bosporan inscriptions in *IOSPE* II², S.R.Tokhtasiev, in *Bosporskij fenomen: Naselenie, jazyki, kontakty* (St. Petersburg 2011) 673-682 (in Russian), offers an appreciation of A.I.Dovatour's essay in *CIRB* and of the earlier work of Latyschew, Kocewalow and Tolstoy, and a short survey of stages in the development of Greek language in the Bosporan Kingdom. 1) In the first period (down to ca. 325 B.C.), inscriptions were written in the standard Ionian dialect; there are no peculiarities in the inscriptions from Phanagoreia (a colony of Teos), despite the literary evidence indicating that the dialect of Teos was different from that of Miletos (Herodotos 1.142) [cf. K.Stüber, *Zur dialektalen Einheit des Ostionischen* (Innsbruck 1996), for the absence of epigraphic evidence for this claim, Kantor]. Peculiarities of spoken language are reflected in a graffito from Pantikapaion (our lemma no. 655), which shows the ε > ι transition. Another local feature is the genitive in -ατος of names ending in -ας (only -αδος is attested in Ionia). There are no traces of Aeolic dialect at Hermonassa, a colony of Mytilene. 2) The second period (ca. 325-300 B.C.) is characterized by the influence of Attic dialect; -ου starts being used for long vowels instead of ο; the Attic genitive in -ου for -ους is used in names with S-stems, e.g. Παιρισάδου < Παιρισάδους. 3) The third period (3rd-1st cent. B.C.), is dominated by Hellenistic koine. Except for the relatively early spread of names in -ους, there are no features in stone inscriptions that distinguish them from koine inscriptions elsewhere. The language of the graffiti from Nymphaion shows differences between the koine and everyday language. T. provides a summary of his earlier publications on the subject [see *SEG* LVI 894; LIX 835]. The end of the third period is characterized by the first appearance of itacism. 4) The fourth period (ca. 1-270 A.D.), sees the transformation of Ancient Greek into Medieval. Transliteration of Sarmatian names shows ω used for ŏ, e.g. *CIRB* 1280 L. 16: Χωδοναχος; 1287 L. 31: Βωροβαραχος. There are, however, no examples of β used for Sarmatian *v*, and there are only two examples of transliteration of Latin names (*CIRB* 47 L. 7: [Φλα]βιανοῦ; 743: Σεβέρο[υ]). Other characteristic features are the further spread of names ending in -ις < -ιος [cf. *SEG* LVII 690 for more detailed discussion in an earlier publication by T.] and of a new declension type of perispomena ending in -ας, -ανος [see

further our lemma no. 657, Kantor]. In the inscriptions of Tanais of the 2nd/3rd cent. A.D. we encounter genitives in -οι from names in -ους, that have not been satisfactorily explained. Errors in syntax, including lack of agreement in gender and number and incorrect use of cases, become considerably more common everywhere in the Bosporan Kingdom, but particularly at Tanais and Gorgippia. This increase in errors at these sites is perhaps to be explained by the growth of the non-Greek population and bilingualism; but it is noteworthy that in this period the level of literacy is substantially higher in Olbia. The fifth period (ca. 270-ca. 400 A.D.) is characterized by a noticeable decline in epigraphic culture following the Gothic invasion. Names ending in -εις and -ους, and non-equisyllabic declensions of perispomena (-ᾶς, -ᾶτος; -ᾶς, -ᾶνος etc.) disappear. Christian and non-Greek names largely replace traditional Greek names. Cf. A.Avram, *BE* (2012) no. 317; A.V.Belousov, *Aristeas* 6 (2012) 208/209 no. 2.

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604. **Bosporan Kingdom. Onomastics.** S.R.Tokhtasiev, in *Indoevropejskoe jazykoznanie i klassicheskaja filologija* XV (St. Petersburg 2011) 513-544 (in Russian; summary in English), surveys the evidence for 56 personal names in -ας/-ανος, -ους/-ουνος, -(ε)ις/-(ε)ινος, -ης/-ηνος, -υς/-υνος, -ω/-ωνι, mainly attested in Bosporan inscriptions of the Imperial period. With the exception of two examples from Lykia (*TAM* II.3.896; Akalissos: Παρθενοῦνι; *TAM* II.3.1042; Olympos: Παυσοῦνι), all examples of names with these genitive forms outside Bosporos come from Thessaly, Macedonia (including Paionia), and Aegean Thrace. The earliest example in the Bosporan Kingdom is the dipinto Στατίου Παλλανος (our lemma no. 657; ca. 129-89 B.C.). This declension paradigm in the Bosporan Kingdom may have been brought by the Thracian mercenaries of the Spartokids. Another possible route (paralleled in Lykia) may have been through the influence of a similar declension paradigm in vulgar Latin for some Greek names, e.g. *Tyche, -enis*; *Manto, -onis*; *Hermes, -eni(s)*; *Eros, -onis* etc.; cf. C.Wagener, F.Neue, *Formenlehre der lateinischen Sprache* I (Leipzig 1900) 523-526. It might have been adopted in Latin from the dialect forms common in Macedonia and spread further in the Greek world via the medium of Latin. Cf. A.V.Belousov, *Aristeas* 6 (2012) 209 no. 3.

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605. **Bosporan Kingdom. Proxenia.** S.Ju.Saprykin, N.F.Fedoseev, *Aristeas: Philologia Classica et Historia Antiqua* IV (2011) 89-114 (in Russian; summary in English), survey all epigraphic evidence for Bosporan proxenies (*CIRB* 1-5; Add. 4; *SEG* XXXIV 774 = LIII 801; XXXV 864/865; XXXVIII 762; LIII 796-799 bis; our lemmata nos. 645-648 and 659). Proxenies were granted to citizens of Kalchedon, Chios, and of cities on the south shore of the Black Sea (Kromne, Herakleia Pontike, Amisos) and the west shore (Apollonia Pontike, Histria). Most surviving proxenies date to the reign of Pairisades I. During his reign, the grant of πολιτεία starts to be added to the grant of προξενία. This extension of proxenic privileges is probably connected with the economic difficulties in the aftermath of the war with the Scythians in 328 B.C. (cf. Dem., *Or.* 34.36 for ἀτέλεια granted to those who exported grain to Athens in 327 B.C.). Proxenies were granted by the ruler rather than the council and the people. This practice illustrates the role of the Spartokids as polis tyrants. The epitaphs of merchants who died in the Kuban river area (*CIRB* 142, 1233) support the conclusion that the privileges of the proxenoi may not have extended to that area, where the Spartokids ruled as kings of local tribes [this inference is not supported by the cited evidence, Kantor]. For

new readings by Saprykin and and Fedoseev and for an ineditum, see our lemmata nos. 645-648 and 659. Cf. A.V.Belousov, *Aristeas* 6 (2012) 221-224 no. 30; A.Avram, *BE* (2012) no. 318.

In *Bosporskij fenomen* - - (our lemma no. 603) 63-68, Saprykin and Fedoseev discuss Bosporan rela-tions with West Pontic cities on the basis of proxeny decrees. Cf. A.V.Belousov, *Aristeas* 6 (2012) 224 no. 31.

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606. **Bosporan Kingdom. Religion: Cult of Artemis Ephesie.** Y.Kuzmina, in N.Povalahev, V.Kuznetsov (edd.), *Phanagoreia, Kimmerischer Bosporos, Pontos Euxeinos* (Göttingen 2011) 181-189 (ph.; dr.), surveys the evidence for the cult of Artemis Ephesie in the Bosporan Kingdom: *CIRB* 6a, 11, 28, 1040, 1114; I.I.Tolstoj, *Grecheskie graffiti Severnogo Prichernomorja* (Moscow-Leningrad 1953) nos. 173 and 176; *SEG* XXXVI 721 [= XLVII 1192.1; XLIX 1047; LVI 911]. She reprints the texts and provides high-quality illustrations.

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607. **Chersonesos in Tauris. Decree concerning lawcourts, 1st/early 2nd cent.** A.D. *SEG* LV 838. G.Kantor, in P.Martzavou and N.Papazarkadas (eds.), *Epigraphical Approaches to the Post-Classical Polis: Fourth Century BC to Second Century AD* (Oxford 2012) 69-86, reprints the texts with new suggestions (English translation) and discusses its historical context. He suggests the following restorations:

L. 7, in fine: [- - εὐθ]ύν[εσ]θαι ([- -].ΥΝ..ΘΑΙ, *SEG*).

L. 23: [- - βασιλευούσα]ς Παρθέ[νου, ἔτεος - -] (ΣΠΑΡ, *SEG*).

L. 24: [σφρ]αγ[ισάμενοι?]; lists of οἱ σφραγισάμενοι are typical of Chersonesitan decrees in the 2nd cent. A.D., first attested in *SEG* XLVIII 999 LL. 33-43 (106/7-114/5 A.D.). Another possible restoration is the name Φλ. Ἀγέπολις, well attested in such lists around that period.

K. considers the date proposed by ed.pr. (mid-fist cent. A.D.) as too early. The sign X for denarius (L. 13) is first attested in Greek inscriptions in the reign of Trajan (cf. D.Knoepfler, in id. [ed.], *Comptes et inventaires dans la cité grecque* [Neuchâtel 1988\ 285/286). The earliest attestation of this sign in Chersonesos, apart from this inscription, is in the Severan period (*IOSPE* I² 443/444; δηνάρια is written unabbreviated in *IOSPE* I² 440-442 and 446). Dating with reference to βασιλευούσας Παρθένου (see L. 23) in the decrees of Chersonesos is first attested toward the end of the Flavian period (cf. V.Latyschev, *ΠΟΝΤΙΚΑ: Izbornik nauchnykh i kriticheskikh statej po istorii, arkheologii, geografii i epigrafike Skifii, Kavkaza i grecheskikh kolonij na poberezhjakh Chernogo Morya* [St. Petersburg 1909] 322-327; F.V.Shelov-Kovedyayev, *VDI* 160 [1982.2] 80). The decree makes no reference to the subjugation of Chersonesos to the Bosporan Kingdom or to any recent liberation from such, as would have been expected in the immediate aftermath of the Roman war with Mithridates VIII. Therefore, it should be dated to the years before Hadrian's decision to place the city under the control of Kotys II (*FGrH* 257 F 17). Numismatic and literary evidence attest economic difficulties and possible conflict with Sauromates I of Bosporos during the reign of Trajan. The absence of the usual introductory formulas of Chersonesitan decrees (νομοφύλακες καὶ ὁ ἐπὶ τᾶς διοικήσεος εἶπαν; later, προέδροι Χερσονασιτᾶν τᾶν ποτὶ τᾶι Ταυρικᾶι εἶπαν; cf. I.A.Makarov, *VDI* 259 [2006.4] 85-87) may be further indication of a constitutional crisis at that time, explaining the transitional nature of the arrangements. The decree only deals with pecuniary lawsuits, and excludes capital jurisdiction. The continued use of allotted juries for lawsuits involving relatively small sums suggests the relative vitality of democratic institutions in Chersonesos in the early

Imperial period. The adoption of the Roman procedure of *reiectio iudicum* (LL. 17-19) may have been influenced by jury procedure in the provinces of Asia and Pontus-Bithynia, rather than in Rome itself (cf. Pliny, *Letters* 10.58.1; Dio Chrys., *Oratio* 40.10; Philostratos, *Vitae Sophistarum* 1.22.524; *I.Didyma* 272 L. 19; *ILS* 6286 LL. 7/8; 7789 LL. 6-8; *IGR* IV 618 L. 14). For a similar adoption of a Roman procedural form outside the provincial area K. adduces *TAM* II 508 LL. 26/27.

I.N.Arnaoutoglou, *Ἐπετηρὶς τοῦ Κέντρου Ἐρεύνης τῆς ἱστορίας τοῦ Ἑλληνικοῦ δικαίου* 43 (2011) 43-61 (using Kantor's article before publication), reprints Kantor's text (Greek translation), summarizes its content, and comments on significant legal aspects of the decree. Due to the decline of population, Chersonesos introduced the rule that the number of judges depended on the monetary value of the matter for which the lawsuit took place. This rule appears to be a refinement of regulations known from other cities in the Classical and Hellenistic period (*IG* IX^2.1.717 B LL. 18; [Arist.], *Ath.Pol.* 52.4 and 53; *SEG* XXVI 72 LL. 16-26; cf. *F.Delphes* III.1.486 = *Staatsverträge* III 558 LL. 3/4; *IG* IX^2.1.706 = *Staatsverträge* III 472 A LL. 21/22). Since claims of population decline were occasionally used as a rhetorical device, A. does not exclude the possibility that in Chersonesos ὀλιγανδρία was used as an excuse for the reduction in the number of judges; ὀλιγανδρία may not refer to a general decline of population but only to a decline of the number of men who fulfilled the wealth requirements for service in office. The exclusion of judges is sporadically attested in the Hellenistic period (Nakone: *IGDS* 206; Temnos and Klazomenai: *SEG* XXIX 1130 bis LL. 37-44), but the decree from Chersonesos gives to the adversaries the right to reject up to five judges, thus adopting the Roman principle of *reiectio iudicium* and adjusting it to the institutional setting of Chersonesos. It is not known whether the potential judges were selected from the entire citizen body. The rejection of judges probably took place – jointly by both litigants – before the allotment. Similar terminology is attested in 3rd-century B.C. Egypt (*P.Gurob* 2 LL. 1-11), in the Greek version of the law *de provinciis praetoris* (Crawford, *Roman Statutes* no. 12 V LL. 14-22), and in the Augustan edict from Kyrene (*SEG* IX 8 I LL. 22-31).

Cf. A.Avram, *BE* (2013) no. 312, who accepts the re-dating of the document and the connection of the procedural innovations to the Roman provincial procedure. See also U.Laffi, *In greco per i Greci: Ricerche sul lessico greco del processo civile e criminale romano nelle attestazioni di fonti documentarie romane* (Pavia 2013) 89 note 154, for brief comments on influences from Roman terminology.

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608. **Chersonesos in Tauris. Epitaphs: polychrome grave stelai from the Citadel necropolis, ca. 325-250 B.C.** R.Posamentir, *The Polychrome Grave Stelai from the Early Hellenistic Necropolis*, with an introduction by J.C.Carter and chapters by P.Perlman, J.Twiley (Austin, Tex. 2011), provides a full archaeological publication of stelai from the Tower of Zeno area (75 re-used in the building of the Tower of Zeno and Curtain Wall 20; 56 found outside), mostly originating from the nearby Citadel necropolis. The stelai are of art historical interest as rare examples of grave stelai for which it is possible to restore the color scheme from surviving traces [see *SEG* LVI 867 for a preliminary publication on their restoration, Kantor]. Detailed discussion of sculptural features of the stelai and of comparative art historical material. Results of pigment analysis (455-461; J.Twiley). A catalogue of the stelai (13-128; ph.), with full illustrations of the monuments, and a catalogue of associated sculptural elements (249-342; ph.).

P.Perlman contributes a separate catalogue of 49 inscriptions (429-454; ph.), all previously published, with photographs of the inscribed part of the monument and brief commentary; no

new readings. Most of the monuments found outside the Tower of Zeno (nos. C1-47, C50-53, C55-56 of the stelai catalogue) are excluded as not clearly connected to the Citadel necropolis, but the catalogue includes four epitaphs on architectural blocks from the Tower of Zeno (452-454 nos. Arch. 1-4) that are not in the stelai catalogue. Numbering is the same between the two catalogues. Some bibliographic references recorded in one catalogue are missing from the other (the stelai catalogue has no references to *NEPKh* II, while the epigraphic catalogue has no references to plates in S.N.Bibikov, *Antichnaja skul'ptura Khersonesa* [Kiev 1976]). An introductory essay to the catalogue of inscriptions (389-428; P.Perlman) provides a full discussion of social and onomastic aspects, an index of names (including some stelai excluded from the epigraphic catalogue), tables of distribution for less frequently attested Greek names, and family stemmata for the families of Σαννίων (nos. 1-5), Ἀπολλᾶς (nos. 21/22, 71?), Δελφός (nos. 7/8), Δαμάτριος (nos. 35-38), Ἀμήμαντος and Στράτων (nos. 50/51, 64+64a), Σώτιμος (nos. 54, 58), and Ἑρμόδωρος (nos. 65/66). Of 77 individuals whose gender is known, 60% are men and 40% women; this is in line with the 65/35% proportion in 4th-cent. B.C. Attica. 'The naming practices attested in the epitaphs are largely unexceptional' (385). Perlman provides a corpus of 89 names, of which 20 may be non-Greek, including two names deriving from place-names in Asia Minor, Κίνωλις (no. 45) and Τίβειος (no. 6). Four married women have their patronymic omitted; this was probably a convention rather than a means of hiding non-Greek origins (contra: E.I.Solomonik, *NEPKh* II, p. 137), since the personal name of one of them, Κοττίχα (no. 36), is itself non-Greek. Greek names form part of the Black Sea 'onomastic koine' (map at 395).

We provide a concordance with *IOSPE* I²; Solomonik, *NEPKh* I/II; and *SEG*. For the epigraphic inedita in the stelai catalogue, see our lemmata nos. 609-611. Cf. A.Avram, *BE* (2013) no. 311 ('contribution archéologique et épigraphique exemplaire'); L.M.Gigante, *BMCR* 2011.06.41; R.M. Calkins, *AJA* 116.1 (2012) http://www.ajaonline.org/online-review-book/1049; D.Braund, *CR* 62 (2012) 639-641.

IOSPE I²	Posamentir/Perlman
467	119 no. C47
481	122 no. C50
488	124 no. C52
492	107 no. C32
520	128 no. C56
521	123 no. C51
710	72 + 447 no. 64a
711	121 + 450 no. C49
712	120 + 450 no. C48

NEPKh I	
29	125 no. C53
30	126 + 451 no. C54
32	89 no. C8

NEPKh II	Posamentir/Perlman
135	59 + 442 no. 51
136	58 + 441 no. 50
137	70 + 446 no. 62
138	55 + 441 no. 46
139	52 + 439 no. 43
140	49 + 438 no. 40
141	51 + 439 no. 42
142	50 + 438 no. 41
143	54 + 440 no. 45
144	21 + 433 no. 8
145	20 + 432 no. 7
146	14 + 429 no. 1
147	15 + 430 no. 2
148	16 + 430 no. 3
149	17 + 431 no. 4
150	18 + 431 no. 5
151	79 + 449 no. 71 [*NEPKh* II 51 by misprint]
152	19 + 432 no. 6
153	32 + 433 no. 21

NEPKh II	Posamentir-Perlman	*NEPKh* II	Posamentir-Perlman
154	33 + 434 no. 22	175	453 Arch. no. 3
155	44 + 435 no. 35	176	454 Arch. no. 4
156	45 + 435/436 no. 36	177	63 + 444 no. 55
157	46 + 436 no. 37	178	88 no. C7
158	47 + 437 no. 38	180	91 no. C10
159	73 + 447 no. 65		
160	75 + 448 no. 67	***SEG* XXVIII**	
161	38 + 434 no. 27	634	64 + 444 no. 56
162	48 + 437/438 no. 39		
163	53 + 440 no. 44	***SEG* XXXVI**	
164	62 + 443/444 no. 54	696	60 + 442 no. 52
165	67 + 445/446 no. 59	697	61 + 443 no. 53
166	68 + 446 no. 60		
167	39 + 434/435 no. 28	***SEG* XLIII**	
168	78 + 448 no. 70	767.1	19 + 432 no. 6
169	65 + 445 no. 57 [*SEG* XXVIII 634 by misprint]	767.3	16 + 430 no. 3
		767.4	14 + 429 no. 1
170	76 + 448 no. 68	767.5	76 + 448 no. 68
171	66 + 445 no. 58	767.6	73 + 447 no. 65
172	447 no. 64+64a	767.7	54 + 440 no. 45
173	452 Arch. no. 1	768	61 + 443 no. 53
174	452/453 Arch. no. 2		

609. **Chersonesos in Tauris. Epitaph of Antipatros, Hellenistic period.** Non-pedimental limestone stele, broken at the bottom; left side of the inscribed field damaged. Now in the Chersonesos Museum. Mentioned in *SEG* LVI 879. Ed.pr. R.Posamentir, *op.cit.* (see our lemma no. 608) 85 no. C3 (ph.) publishes the monument; no text (translation). [We read the text from the ph., Kantor.]

[Ἀ]ντίπατρ[ο]ς
[Τ]ιμίωνος

2. [Φο]ρμίωνος (from a lower-quality photograph), *SEG*.

610. **Chersonesos in Tauris. Epitaph of Apollonios, Hellenistic period.** Upper part of a pedimental limestone stele; upper left corner missing. Now in the Chersonesos Museum. R.Posamentir, *op.cit.* (see our lemma no. 608) 127 no. C55 (ph.), provides a description of the text. P.Perlman, *ibid.* 427, includes the names in the index nominum. No text. [We read the text from the ph., Kantor.]

Ἀπολλώνιος
Ἀγάθωνος
χαῖρε

611. **Chersonesos in Tauris. Epitaph of the wife of Brous (or Bithys?), Hellenistic period.** Upper part of a limestone stele, cut off below the inscription; upper left corner damaged; surface severely weathered; careless lettering; now in the Chersonesos Museum. R.Posamentir, *op.cit.* (see our lemma no. 608) 115 no. C41 (ph.), provides a description of the text; no text. P.Perlman, *ibid.* 427, includes the name of the husband in the index nominum. [We print the text from the ph., Kantor.]

vacat
Βρ̣ο̣υος γυνὴ
χαῖρε

1. Gen. of Βροῦς (?), a new name, Perlman; [more probably Β̣ί̣θυος; cf. *IOSPE* I² 523 L. 2?; the theta seems visible on the ph., Kantor].

612. **Chersonesos in Tauris. Graffito on a collyrium stamp, 1st/2nd cent. A.D.** Collyrium stamp of green slate, inscribed in the middle of the polished obverse (A) and in a different less careful hand on the obverse (B); found in the northern part of the city in 1997 during the excavations by S.G.Ryzhov. Ed.pr. N.A.Pavlichenko, *Materialy po arkheologii, istorii i etnografii Tavrii* XVII (2011) 80-85 (in Russian; summary in English; dr.). Cf. A.V.Belousov, *Aristeas* 6 (2012) 218 no. 21.

A: Γλυκερίο(υ)

B: Ε | ΠΡ | ΕΠ

A. Or Γλυκέριο(ς); the name not previously attested on the northern shore of the Black Sea, ed.pr.

613. **Crimean Scythia. Graffiti on red-glazed pottery, 1st/2nd cent. A.D.** 22 red-glazed vases and plates with graffiti (including 5 non-alphabetic); found in late Scythian graves in Crimea; nos. 1/2, 4-9, are from Ust'-Al'ma, nos. 10/11 from Bryanskoje, nos. 12-17 from Bitak. Ed.pr. A.E.Puzdrovskij, in *Bosporskij fenomen* - - (our lemma no. 603) 373-382 (in Russian; dr.). Cf. A.Avram, *BE* (2012) no. 322; A.V.Belousov, *Aristeas* 6 (2012) 218 no. 23: **1)** Π Α | Θ (373 no. 2; cup; late 1st/early 2nd cent. A.D.); **2)** Ἀρτε(- - -) (375 no. 3; plate; ca. 70-90 A.D.); **3)** Ἀπ(- - -) (375 no. 4; fragment of a cup; ca. 50-100 A.D.); **4)** ΜΕΝ (375 no. 5; miniature cup; ca. 100 A.D.); **5)** ΚΟ (375/376 no. 6; plate; ca. 50 A.D.); **6)** ΙΔ (376 no. 9; plate; ca. 75-100 A.D.); **7)** ΚΥ (376 no. 10; miniature cup; ca. 50-125 A.D.); **8)** ΣΙ (376 no. 11; cup; ca. 50-150 A.D.); **9)** θεά (378 no. 12; plate; ca. 100-150 A.D.); **10)** Ῥού|φου + Sarmatian sign (378 no. 13; plate; late 1st/early 2nd cent. A.D.); **11)** ΗΡ ΠΥΜ (378 no. 14; plate; late 1st/early 2nd cent. A.D.); **12)** Ρ Χ (378/379 no. 17; plate; late 2nd/early 3rd cent. A.D.); **13)** Πασι(- - -) | Ἥρα (379 no. 18; cup; late 1st/early 2nd cent. A.D.); **14)** ΙΛΑΝ (379 no. 19; plate; late 1st/early 2nd cent. A.D.); **15)** Δοι|ζαν (379 no. 20; cup; late 1st/early 2nd cent. A.D.); **16)** ΑΤ ΑΗ (379 no. 21; miniature cup; ca. 75-100 A.D.); **17)** ΗΡ (379 no. 22; fr. of a cup; ca. 75-100 A.D.).

2. A dedication to Artemis or a theophoric name, ed.pr. || 8. lunate sigma, ed.pr.|| 10. for a similar Sarmatian sign, see S.A.Jatsenko, *Znaki-tamgi iranojazychnykh narodov drevnosti i rannego srednevekovja* (Moscow 2001) pl. 25.i.b, ed.pr. || 11. ΗΡ in ligature, ed.pr. || 13. Πασι: the abbreviated name of the dedicant, ed.pr. || 15. probably a non-Greek personal

name, ed.pr. || 16. AT in ligature; cf. E.I.Solomonik, *Graffiti antichnogo Khersonesa (na chernolakovykh sosudakh)* (Kiev 1978) nos. 362-376, interpreted as dedications to Artemis, ed.pr. || 17. HP in ligature; dedication to Herakles, ed.pr.

614. **Hermonassa. Private letter on a lead tablet, 5th cent.** B.C. Lead tablet, rolled in the shape of a tube; text in two columns, with the name of the addressee on the back; chance find on the sea coast in 2011; now in a private collection. [For other letters from the north shore of the Black Sea, cf. *SEG* LVII 689*; LVIII 775; LIX 814; LX 853, and our lemmata nos. 598, 614/615, 619, and 636-638; see now also P.Ceccarelli, *Ancient Greek Letter Writing: A Cultural History (600 BC-150 BC)* (Oxford 2013) 335-346 nos. 1-22, Kantor.] Mentioned by S.V.Kashaev, N.A.Pavlichenko, in *Bosporskij fenomen* - - (our lemma no. 603) 343-345 (in Russian; ph.). Several independent editions appeared in 2012 and 2013: N.A.Pavlichenko, S.V.Kashaev, *Drevnosti Bospora* 16 (2012) 288-298 (in Russian; summary in English; ph.; dr.); S.Ju.Saprykin, A.V.Belousov, *Drevnosti Bospora* 16 (2012) 348-359 (in Russian; summary in English; ph.; dr.); N.A.Pavlichenko, S.V.Kashaev, *Hyperboreus: Studia Classica* 18.2 (2012) 225-242 (edd.pr. of the text on the back; ph.; dr.; English translation); A.Belousov, S.Saprykin, *ZPE* 185 (2013) 153-160 (ph.; English translation). The use of the Ionic dialect supports the testimony of Eusthathios, *Schol. ad Dion. Perieg.* 549, that Phanagoreia and Hermonassa were founded by Ionians; Arrian, *FGrH* 156 F 71 ascribes the foundation of Hermonassa to Semandros of Mytilene [cf. J.L.Lightfoot, *Dionysios Periegetes: Description of the Known World* (Oxford 2014) 387, for further references to both traditions, Kantor].

Cf. A.V.Belousov, *Aristeas* 6 (2012) 219 no. 25; id., *Aristeas* 8 (2013) 166-169 no. 21; P.Ceccarelli, *op.cit.* 344 no. 18; A.Avram, *BE* (2014) no. 358. We print the text of Belousov (2013).

In tergo: Κλέδικος
Ἀριστοκ<ρ>άτε

I: Ὠριστόκρατες : ἐπιστέλλε τοι
Κλέδικος : πυνθάνομα γὰρ
Μάνδρο χάριν : τὰ ἐνθαυτῦ
4 ἐόντα : δί' αἰτ<ί>αν : κακῶν
ἐλθὼν : παρὰ Σωκράτεα
ἐς τὰ οἰκ[- - - - - - - - - - -]
II: συνλέξαντες : τὰ λελιθμένα
ἐς μίαν στέγην : καταφρ<αγ>ίσατε

In tergo. 2. ΑΡΙΣΤΟΚΑΤΕ, tablet || I.1. Ὠριστόκρατες: alpha inserted later above the line, Belousov (2013); Ὠριστόκρ<α>τες, P.-K. in *Drevnosti Bospora* (2012); S.-B. (2012) || 2. πυνθάνομα<ι>, P.-K. in *Hyperboreus* (2012); monophtogization αι > α, S.-B. (2012) || 2-4. 'I have found out for Mandros' sake the circumstances here – the way of life of the evil (people?), B.-S. (2013); 'I know that Mandrocharis, as *diaitetes*, is arbitrating for those evils that are taking place right here', P.-K. in *Hyperboreus* (2012); 'for I learn that Mandrocharis administers what is there badly', Ceccarelli; 'I have learnt thanks to Mandros that circumstances here are due to evil (people)', Belousov (2013) || 3. Μάνδρο χάριν, S.-B. (2012); Avram; Μανδρόχαριν, a new name, P.-K. in *Drevnosti Bospora* (2012), accepted by Ceccarelli; for the name Μάνδρος and its cognates, see P.Thonemann, *Chiron* 36 (2006) 11-43, P.-K. in *Hyperboreus* (2012); Belousov (2013); Avram; [the nominative is more likely to be Μανδρῆς in this case, cf. Thonemann, *art.cit.* 18; F.Durrbach, ad *I.Délos* 316 l. 4, Kantor] || 3/4. perhaps 'I learn in the matter of Mandros (*LSJ* s.v. χάρις VI 1 b) that things there (i.e. the situation there) are a place (*LSJ* s.v. δίαιτα 2) of evil people', C.P.Jones, ap. Avram || 3 in fine. ἐνθ' αὐτῦ, P.-K. || 4. διαιτᾶν: it is

possible that there was a court of *diaitetai* for private lawsuits at Hermonassa, P.-K.; δίαιταν, S.-B.; δι' αἰτ<ί>αν, Avram, ap. Belousov (2013); Avram (*BE*); E.Lhôte 'a proposé de voir dans les mots δίαιταν κακῶν une apposition avec le sens "arbritrage de gredins"', Avram || 4 in fine. κακῶν, tablet; κακῶ<ς>, Ceccarelli || 6. e.g. ἐς τὰ οἰκ[ία λαβέ - - - καὶ], Pavlichenko; οἰχάμητ' ἀπολωλότα, Saprykin (rejected by Belousov); ἐς τ<ὸ> οἴκ<η>μ<α>· τ' ἀπολωλότα, Avram || II.1. τὰ λελιθ<ω>μένα, S.-B.; τὰ λελιθμένα (= λελειμμένα), P.-K., accepted by Belousov (2013) || 2. ΚΑΤΑΣΦΡΚΙΣΑΤΕ, tablet.

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615. Kerkinitis. Letter of Apatourios, ca. 400 B.C. *SEG* XXXVII 665; XLVIII 1004; LIV 682; LVII 689. In a study of the legal aspects of private letters B.Bravo, *art.cit.* (see our lemma no. 598) 86-91 (ph.), republishes this letter (app.cr.; Italian translation) with detailed commentary; see also our lemmata nos. 598 and 636. The letter contains instructions concerning fish trade with an emporion in the interior of the Crimea (L. 8: ἐς τὸ<ς> Σκύθας). We present B.'s text and in the app.cr. we record the differences from the ed.pr. presented in *SEG* XXXVII 665 (E.I.Solomonik). A.Avram, *BE* (2012) no. 306, observes that B.'s edition presupposes that the scribe made many mistakes.

Ἀπατόριος Νεομηνίωι·
τὸς ταρίχος ἐς οἶκον
συνκόμισον καὶ σφ<ρ>ηγίσα<ι>
καὶ 'σάγῃ μηδὲς ἄτερ
ἐμέο καὶ τῶν βοῶν
ἀνακῶς ἔχε καὶ ὅτ̣ι̣ς
<σ>τέλ<λ>ῃ γίνωσκε
ἐς τὸ<ς> Σκύθας

1-8. 'Apatourios a Neomenios. Raccogli e porta dentro in casa i pesci seccati, e metti il sigillo, e che nessuno entri senza di me, e abbi cura dei buoi, e cerca di capire chi si appresti a partire verso gli Sciti', B. || 3. σφήκ' ἴσα, ed.pr. || 4. σ' ἄγῃ, ed.pr.; 'σάγῃ (= ἐσάγῃ), L.Dubois, *BE* (1989) no. 478 || 5. γῶν βοῶν, ed.pr.; τ̣ῶν βοῶν, Pleket (*SEG* XXXVII 665, app.cr.) || 6. ο..., ed.pr.; ὅτ̣ι̣ς, Dubois || 7. τελῆ, ed.pr.

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616. Kosika (Lower Volga). Inscribed silver bowl, 1st cent. A.D. *SEG* XLIV 660. S.M.Perevalov, in *Otrazhenie tsivilizatsionnykh protsessov v arkheologicheskikh kul'turakh Severnogo Kavkaza* (Vladikavkaz 2008) 286/287 (in Russian; dr.), republishes the inscription and argues that the king Ἀρθεούαζος was a local Sarmatian or Alanian ruler, rather than a king of Armenia or Media Atropatene. [On diplomatic gifts of inscribed silver plate in that region, see *SEG* LVII 714; for an English version of the 2007 article by Treister mentioned there, cf. now *ACSS* 19 (2013) 33-83, Kantor.]

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617. Kytaion. Graffiti (dedications to Apollo?). E.A.Molev, *Drevnosti Bospora* 7 (2004) 302-308 (dr.), publishes graffiti which he associates with the cult of Apollo Ietros. He interprets them as abbreviations of the god's name and epithet: Ἀ(πόλλ.) Ἰ(ητρ.), Ἀπολλ., Ἀ(πόλλωνι) Ἰ(ητρῶι) ἐκ Ἰσί[ωνος] or Ἰσι[γόνης] etc. Non vidimus. See A.Avram, *BE* (2009) no. 378, who expresses doubts on the reading of the last graffito.

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618. **Mys Bezymiannyj (modern place-name). Amphora stamps, 3rd cent.** B.C. Amphora stamps found during the excavations by the East Crimean Archaeological Expedition in 2008; one is from Kos (unreadable), four are from Sinope. Edd.pr. A.V.Kovalchuk, A.A.Maslennikov, *Drevnosti Bospora* 15 (2011) 216-227 (in Russian; summary in English), who provide dates according to Y.Garlan, *Les timbres céramiques sinopéens sur amphores et sur tuiles trouvés à Sinope* (Paris 2004). Sinope: 1) [ἀστυνομοῦντος | Δελφινί]ου | [τοῦ Καλλ]ίου | [Καλλισ]θένης ear of corn (223 no. 1; ca. 230-210 B.C.); 2) [ἀστυνόμου] | Π[ρωταγόρου τοῦ] | Κυν[ίσκου] Nike (223/224 no. 2; ca. 240-220 B.C.); 3) [ἀστυνό]μου | [Βόρ]υος τοῦ | [Ζεύ]ξιος Artemis with two torches (224 no. 3; ca. 250-230 B.C.); 4) [ἀστυνόμου | Διονυσίου τοῦ] | Διονυσίου τοῦ | Κλειταγόρου | Ἀπ[ολλώνιος] tripod (224/225 no. 4; ca. 230-210 B.C.).

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619. **Nikonion. Private letter on an ostrakon, late 4th/early 3rd cent.** B.C. *SEG* LIX 834. To the bibliography on this ostrakon we add B.Awianowicz, J.Rakoczy, in *Pontika 2008* 1-5 (the righthand part of the ostrakon). The discovery of a second fragment of the ostrakon (see *SEG* LIX 834 for a full text of the two joining fragments) make the restorations proposed in this article obsolete.

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620. **Novomarjevskoe-1 (modern place-name). Epitaph of Aphianos, Imperial period.** Marble slab, broken at the top and on the bottom right corner; chance find of 2007; now in the Stavropol Heritage Foundation ('Nasledie'). Local reports mention the existence of two more inscribed stones in 1984/5, now lost. Edd.pr. A.I.Ivantchik, S.N.Savenko, *Bosporskij fenomen* - - (our lemma no. 603) 500-505 (in Russian; ph.), who propose that the stone is a *pierre errante* from the country house of lieutenant-general G.A.Emmanuel in the 1820s in the vicinity, rather than a sole remaining trace of a Greek settlement ca. 500 km east of the Black Sea coast. Edd.pr. note that the presence of Greek settlers in this area has benn postulated by A.B.Belinskij, in *Mezhdunarodnoe sotrudnichestvo arkheologov na velikikh torgovykh i kul'turnykh putiakh drevnosti i srednevekovja* (Kislovodsk 1994) 32, on the basis of the architecture of chamber tombs in the area. [For excavations of an iron age settlement at Novomarjevskoe-I, cf. A.V.Lychagin et al., in *Arkheologicheskie otkrytija 2007 goda* (Moscow 2010) 294, Kantor.] Cf. A.V.Belousov, *Aristeas* 6 (2012) 218/219 no. 24.

[Ἀ]φ̣ι̣α̣ν̣ὸς [. . .]ΝΣΕ[- - -]
ἀγωνοθέτης ἐνθάδε κεῖ[ται]
ζήσας ἔτη{ι} · κβ´ vac χαῖρε
παροδεῖτα vacat

1. A derivative of the Roman cognonen Appianus; for this spelling, compare e.g. *MAMA* I 283; *TAM* V.1.511 and 822, edd.pr. [or Ἀπφιανός, Chaniotis] || 2. the office of ἀγωνοθέτης was previously attested in the Bosporan Kingdom only in the 4th cent. B.C. (*CIRB* 1039: Gorgippia; 349-310 B.C.; *SEG* LII 741: Nymphaion; 389-349 B.C.); the young age at which Aphianos exercised the office is characteristic of the Imperial period, edd.pr.

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621. **Novootradnoe (modern place-name). Incertum, early 1st cent.** A.D. Fragment of a marble plaque, broken on all sides. Ed.pr. I.T.Kruglikova, *Drevnosti Bospora* 1 (1998) 147 (in Russian; dr.). Republished by S.Ju.Saprykin, *Drevnosti Bospora* 15 (2011) 266 no. 2 (in Russian; dr.), who notes that

below the surviving text there are upper ends of hastae of two more letters; we print S.'s text. Cf. A.Avram, *BE* (2012) no. 319; A.V.Belousov, *Aristeas* 6 (2012) 221 no. 29: vac. BA[- - -] | . . [- - -]

Perhaps a dating formula βα[σιλεύοντος βασιλέως - - -], S.

622. Nymphaion. Epigraphic research. V.Ju.Zuev, O.Ju.Sokolova, in *Bosporskij fenomen* - - (see our lemma no. 603) 26-46 (in Russian), provide an exhaustive bibliography of archaeological, numismatic, and epigraphic publications related to Nymphaion for the years 1991-2011.

623. Nymphaion. Epitaph of Hephaistion, late 4th/early 3rd cent. B.C. Stele. Ed.pr. V.N.Zin'ko, S.R.Tokhtas'ev, *Bosporskie issledovanija* 7 (2004) 112-124, with comments on the name Κοτοτίων, i.e. Κοτυτίων, that derives from Κοτυτώ. Non vidimus. See A.Avram, *BE* (2009) no. 379; we print the text given in *BE*: Ἡφαιστίω<ν> | Κοτοτίωνος, | χαῖρε

624. Nymphaion. Epitaph of Makarios, ca. 50-125 A.D. Ca. 20 joining fragments of the lefthand part of a limestone pedimental stele; relief representation of a horseman riding left and brandishing a whip; inscription below the relief; found during excavations of 1981; now in the State Hermitage (St. Petersburg). Ed.pr. N.A.Pavlichenko, *Hyperboreus* 16/17 (2010/11) 405-410 (in Russian; summary in English; ph.). Cf. A.Avram, *BE* (2012) no. 323; A.V.Belousov, *Aristeas* 6 (2012) 220/221 no. 28.

Μακάρι[ος υἱὸς]
Ἀπο[λ]λων[ίου χαῖρε]

1. Or Μακάρι[ε υἱέ], ed.pr.

625. Nymphaion. Graffiti on the wall of a shrine of Aphrodite, ca. 275-250 B.C. *SEG* LVI 894; LIX 836. S.R.Tokhtasyev, *Drevnosti Bospora* 10 (2006) 416-428, mentions several new graffiti and revises the readings of several published graffiti, using material from the archive of Ju.G.Vinogradov. [We covered a selection of the material from this 2006 article in *SEG* LVI 894, and we complete the list here, Chaniotis.]

1) Θέρσιππος πυγίζεται (416).
2) Ἀδᾶς οἰφ(όλης) (416).
3) *SEG* XXXIX 704(4); XLV 997(12): ἐμνήστησαν παρὰ τῇ Ἀφροδείτῃ | {Ḥ[P]O} Ἡράξεν[ο]ς καὶ Μητροφάνης | σὺ{Y}ν σείτῳ σωθέντες | διὰ Ἀφροδείτην ἐπ' ἀγαθῷ (417).
4) *SEG* XLV 997(10): κακοβίων μετὰ Νυμφαίου ΕΓΔ ([....]βίων μετὰ Νυμφαίου ἔγ(δοσις) δ', *SEG* in app.cr. (418).
5) *SEG* XLV 997(7); L 696: χαῖρε Ἀπολλώνιε Διόχου (χαῖρε Ἀπολλώνιε διόλου, *SEG* in app.cr. (424).
6) Ἀπόλ[λ]ωνος or Ἀπολ[λ]ών<ι>ος ἐδάνισε [- -] (418).
7) πυγίζονται πάντες | Νυμφαῖται (418).
8) Βουζουνον | Διονυσίου Διονύσιος πυγίζεται | [ὑ]πὸ Μυρίσκου τοῦ κιναίτου (418).

9) ἐῦς ὕδωρ εὔυδρον | εὖ [π]ιἓν ὕδωρ (418).
10) ΑΒΓΔΕΖ (418).
11) *SEG* LIX 836(1/2) (421 note 13).
12) Θεόφιλος Σπαρδοκ(- -) ΙΧ | Βοσταχίων [...].ΕΩΦ ΙΧ[- -] (422 note 14) [partially reported in *SEG* LIX 836(6): Σπαρδοκί(ων) or Σπαρδοκί(ωνος), Chaniotis].
13) Ἀπολλώνις Θ[- -] (424).
14) Εὐφρόνι χαῖ(ρε) (424).
15) We correct a typo in *SEG* LVI 894: πυγίζονταν (πυγίζενταν, *SEG*).
16) The following ineditum mentioned by Tokhtasyev in his 2009 article summarized in *SEG* LIX 835/836 was not included in *SEG*: ἐπυ{πυ}γιζ[...]ς ὁ πυγιστεὶς ἀγαθῇ ἀγαθῆς [- - πυγί]ζειν πάντας ἐπύγισε (295).

On these graffiti see also A.Avram, *BE* (2009) nos. 380/381.

13. Ἀπολλῶνις, T. [Ἀπολλώνις or Ἀπολλωνίς?, Chaniotis].

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626. **Nymphaion. Graffiti on red-glazed pottery, 1st-3rd cent.** A.D. A group of 32 red-glazed vases and plates with graffiti (of which 16 are non-epigraphic), found during the excavations by the State Hermitage in 1939-1991; now in the State Hermitage (St. Petersburg). Ed.pr. A.S.Namojlik, in *Bosporskij fenomen* - - (our lemma no. 603) 14-21 (in Russian), who notes that of ca. 800 graffiti found at Nymphaion, only these 32 are on red-glazed pottery and contends that absence of substantial texts in this group – present in the Classical and Hellenistic period graffiti from Nymphaion – may reflect declining levels of literacy. Cf. A.Avram, *BE* (2012) no. 324; A.V.Belousov, *Aristeas* 6 (2012) 219/220 no. 26. We present the only text in this group that contains more than one or two letters: [- - -]ΩΝΙΔ[- - -]

[Ἀπολλ]ωνίδ[ης] or a dedicatory inscription [Ἀπόλλ]ωνι Δ[- - -], ed.pr.; 'à ma connaisance, on ne trouve plus de pareilles dédicaces sur des sigillées aussi tardives', Avram.

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627. **Olbia. Chronology and prosopography, 4th-1st cent.** B.C. N.I.Nikolaev, *Chornomor'skij litopis* 4 (2011) 132-138 (in Ukrainian), continues his researches on the Olbian catalogue of eponyms *IOSPE* I² 201 [see *SEG* LVIII 763; LX 826; Kantor], adducing the Milesian catalogues of eponyms *Milet* I.3.122/123. Cf. A.V.Belousov, *Aristeas* 6 (2012) 215 no. 13; A.Avram, *BE* (2012) no. 311 [who *per errorem* gives the title of the journal as *Vipusk*].

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628. **Olbia. Archaeology and epigraphy**. S.D.Kryjitski, N.A.Leïpounskaïa, *Olbia: Fouilles, histoire, culture. Un État antique sur le littoral septentrional de la Mer Noire* (Nancy 2011), present a new synthesis of the city's archaeology and urban development. There are excellent photographs of *I.Olbia* 35 (138 fig. 112.2); 48 (138 fig. 112.3); 72 (155 fig. 142); 76 (138 fig. 113.1); *SEG* XXX 977 (= *IGDOP* 99) (120 fig. 99); XL 633 (137 fig. 112.1); XLII 714 (= *IGDOP* 8) (138 fig. 113.2); a selection of graffiti (137 fig. 111); a selection of amphora stamps of Herakleia Pontike, Knidos, Sinope, and Rhodes (130/131 figs. 105.1/105.2).

629. Olbia. Onomastics and the ethnic origins of the population, Imperial period. V.V.Krapivina, in *Bosporskij fenomen* - - (our lemma no. 603) 485-492 (in Russian) and ead., *Carpatica* 40 (Uzhgorod 2011) 91-119 (in Russian; summary in Ukrainian and English), notes that of 261 attested names of Olbiopolitai in the Imperial period, 89 are Greek, 5 Roman, 60 Iranian, 3 Thracian, 64 mixed Graeco-Iranian, 17 mixed Greek, Roman, and Iranian, 3 mixed Roman-Iranian, and 20 of unknown origin [cf. the survey of Olbian onomastics mentioned in *SEG* LX 827, Chaniotis]. Archaeological evidence does not suggest any considerable presence of Sarmatians in the city in this period or any noticeable migration into the city prior to the Gothic invasions of the 3rd cent. A.D. It is more likely that the frequency of Iranian names reflects the earlier and slower integration of the Scythians. Cf. A.V.Belousov, *Aristeas* 6 (2012) 214 no. 9.

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630. Olbia. Proxeny decree for a Kalchedonian, ca. 350-300 B.C. *SEG* LIII 785. A.S.Rusjaeva, *art.cit.* (see our lemma no. 633) 118 no. 2, 401 (in Russian; ph.), republishes the text (diplomatic transcription only) [with some errors and no line breaks; we read from the ph. LL. 4/5 ἀτέλειαν vac. | [πάν]των (ph.), Kantor; ἀτέλειαν [πά|ν]των, *SEG*.]

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631. Olbia. Honorary decree for Protogenes, ca. 200 B.C. *IOSPE* I² 32; *Syll.*³ 495; *SEG* XLIX 1041. C.Müller, in *Economies of Hellenistic Societies* 324-344, discusses this text in some detail as evidence for a financial crisis (ἀπορία τῶν χρημάτων) and investigates Protogenes' expenditures: gifts as a private citizen-benefactor and a magistrate (a total of 2,200 staters), loans to the city (a total of ca. 5,195-6,695 staters), and loans to citizens (a total of 6,000 staters; on 328, a tabular survey). The city suffered from πόλεμος, σιτοδεία and ἀπορία χρημάτων. M. emphasizes the importance of the latter as a major factor contributing to the crisis; another important factor was the payment of tribute to the 'kinglets' (σκηπτοῦχοι) of hostile ἔθνη in the city's territory. All in all M. discerns a 'disruption of cash flow', exacerbated by the inability of the τελῶναι to pay the taxes to the city. C. translates δοὺς χρυσίον πᾶν χαλκὸν ἐκομίσατο ἐκ τετρακοσίων (A LL. 70-71; B LL. 43-44) as follows: 'though he had paid in gold, he recovered the total sum in bronze at the rate of 1:400'.

This decree is discussed by A.Chaniotis in several studies of Hellenistic rhetoric and the importance of emotions and emotional language in Hellenistic decrees: 'Moving Stones: The Study of Emotions in Greek Inscriptions', in A.Chaniotis (ed.), *Unveiling Emotions: Sources and Methods for the Study of Emotions in the Greek World* (Stuttgart 2012) 114-120; '*Paradoxon, Enargeia,* Empathy: Hellenistic Decrees and Hellenistic Oratory', in C.Kremmydas, K.Tempest (edd.), *Hellenistic Oratory: Continuity and Change* (Oxford 2013) 209-212; 'Emotional Language in Hellenistic Decrees and Hellenistic Histories', in M.Mari, J.Thornton (edd.), *Parole in movimento. Linguaggio politico e lessico storiografico nel mondo ellenistico* (Pisa 2013) 340/341.

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632. Olbia. Proxeny decree for Stephanos from Smyrna, ca. 150-100 B.C. *I.Olbia* 27; *SEG* XXXI 712 (fr. a only); LVII 723. A.I.Ivantchik, *Numizmatika i epigrafika* XVIII (2011) 15-28 (in Russian; summary in English; translation; ph.), presents a fuller version of his original publication (see *SEG* LVII 723). Cf. A.V.Belousov, *Aristeas* 6 (2012) 211-213 no. 7.

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633. **Olbia. Dedication to Apollo Ietros, ca. 475-450 B.C.** *IGDOP* 58; *SEG* XLII 712; L 701. A.S.Rusjaeva, *art.cit.* (see our lemma no. 643) 117 no. 1, 401 (in Russian; ph.), republishes the text and discusses other dedications from the western temenos.

634. **Olbia. Dedication to Ma, ca. 150-100 B.C.** *I.Olbia* 74; *SEG* LIV 695. A.I.Ivantchik, *art.cit.* (our lemma no. 632) 29-37 (ph.), presents a slightly expanded version of his earlier article (see *SEG* LIV 695).

635. **Olbia. Dedication to Achilles Pontarches, Imperial period.** *IOSPE* I² 140. A.V.Belousov, in *Indoevropejskoe jazykoznanie i klassicheskaja filologija* XV (St. Petersburg 2011) 50-56 (in Russian; summary in English) and id., *VDI* 285 (2013.2) 158-164 (in Russian; summary in English; updated and expanded version of the previous article), discusses the meaning of the formula ὑπὲρ ... διαμονῆς (LL. 5 and 8). He surveys in detail the evidence for this formula elsewhere (ca. 200 inscriptions), and suggests that it is normally used in relation to Rome and Roman institutions, as a translation of the Latin formula *pro aeternitate*. The Olbia dedication is a rare example of the use of the word διαμονή outside a Roman context; another example of such adaptation of the Roman idea of *aeternitas* in a local context from the north shore of the Black Sea is a dedication ὑπὲρ | βασιλέως | Τειράνου νείκης καὶ αἰωνί[ου] | διαμονῆς from Pantikapaion (*CIRB* 36 LL. 6-8; 275-279 A.D.).

636. **Olbia. Letter of Apatourios, late 6th cent. B.C.** *SEG* LIV 694; LVII 689. B.Bravo, *art.cit.* (see our lemma no. 598) 67-85, republishes this text (app.cr.; Italian translation). His text of B LL. 4-9 differs significantly from the text presented in *SEG* LIV 694 (see below), and his interpretation is based on the assumption that the text is written in telegraphic style, with words omitted (see B.'s translation in the app.cr.). B. reconstructs the situation as follows: Apatourios, a citizen of Olbia, had undertaken a trade journey. He was unable to repay a debt to Herakleides, citizen of another city. When he arrived either at Herakleides' city or at an emporion where Herakleides resided, his creditor seized his goods (cf. L. 8: συλη[θέν]). Apatourios reacted by (falsely) claiming that these goods belonged to Leanax. Menon, possibly a proxenos of Olbia in the city where the seizure took place, confirmed Apatourios' claim. With this letter Apatourios asks Leanax to write a letter to Herakleides and his wife Thathaie claiming that the goods belong to Leanax and requesting their return. See also our lemmata nos. 598 and 615. We present B.'s text of LL. 4-9.

... ἔφατο : σὲ ἐπ[ι]θε̃ναι ἑωυτ̣ῶι καὶ τ[ὰ] ἄ(λ)λα ὅσα σὺ αὐτῶι ἐπέ-
θηκας καὶ «π[ῶ]ς – ἔφατο – {σ'} ἐμοί; σὰ τὰ χρήματα <ὅσα> ἐνῆν» : <ε>ἰ ἂν ἐπιθε-
ίης διφθέρια π[αρ'] Ἡρακλείδην καὶ Θαθαίην ⁝ τὰ χρήματα σ-
ε̣ωυτο̃, πό[σος τῖμ]ος, ἐκε̃νοι γάρ φασιν : ὅ τι σὸν ἔχοσιν ἀποδῶ-
[σεν] το̣ὶ vacat συλη[θὲν ὅσ]ον ἑπτὰ καὶ εἴκοσιν στατῆρες vacat
[ἆρ' οὐ θε]λήσες; ...

4-9. 'e Menon ha detto che tu gli hai scritte, e (ha riferito) tutto ciò che gli hai scritto, e inoltre: Come - ha detto - (potrebbe esse appartenere) ■ me (= a lui, Apatourios)? Tue (= appartenenti ■ te, Leanax) sono le merci <che> erano dentro (dentro le nave). (Desidero chiederti) se saresti disposto a mandare una lettera su fogli di papiro a Herakleides

e a Thathaie (per dichiarare): le merci sono di te stesso - quanto è grande [il prezzo]. Essi infatti dicono che ciò che di tuo detengono, te lo restituiranno. Sequestrato a titolo di compensazione: circa ventisette stateri. [Non] vorrai forse (far questo)?', B.; ἔφατό : σε ἐπ[ι]θε̃ναι ἑωυ̣τ̣ῶ̣ι : καὶ τ[ἄ](λ)λα ὅσα σὺ αὐτῶι ἐπέ||θηκας καὶ π[ρὸ]ς ἔφατο̣ {σ'} ἐμοὶ σὰ τὰ χρήματα ἐνῆν : ἰὰν ἐπιθε|ίης διφθέρια π[ρὸς] Ἡρακλεΐδην καὶ Θαθαίην ⁝ τὰ χρήματα σ|έο̣ Υ̣Σ̣ ὁπό[σō, ἀποδ]ρ̣σε̃· κε̃νοι γάρ φασιν : ὅ τι σὸν ἔχοσιν ἀποδώ|[σεν] τὸ : συλη[θὲν ὅλ]ον ἑπτὰ καὶ εἴκοσιν στατῆρες· vacat | [τί? θε]λήσες;, *SEG* LIV 694.

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637. **Olbia. Letter (?) on a lead tablet, 5th/4th cent.** B.C. Two joining fragments of a lead tablet; fr. a is broken on top and right; fr. b is broken on all sides; the two fragments join in L. 5; an inscription within a rectangular frame; Found in 2010 during excavations of the private house T-3 in which the curse tablet *SEG* XLIV 669 (= *IGDOP* 106) had been found; the new tablet was found in a deposit layer that probably predates the construction of the house in ca. 320 B.C. Ed.pr. V.I.Nazarchuk, in *Bosporskij fenomen* - - (our lemma no. 603) 471-474 (in Russian; ph.; dr.), who provides a diplomatic transcription [mostly unintelligible, Kantor] and a note on the circumstances of the discovery. According to N., palaeographic features are support a date in the early Classical period. Cf. A.V.Belousov, *Aristeas* 6 (2012) 214 no. 10; A.Avram, *BE* (2012) no. 310, who stresses the need for a new autopsy; P.Ceccarelli, *op.cit.* (our lemma no. 614) 343 no. 14. [For letters from the North Shore of the Black Sea, see our lemma no. 614, Kantor.]

a [...]ΝΡΔ[------]Α̣ΡΗΜ̣[---------] b
ΥΙ vac. ΠΘΟΥΙ[---]ΚΑΙΤΟ[---------]
ΑΙΤΗΣΜΗΤΡΟ[..]ΗΙ vac. ΗΝΡΗΝ[---]
4 ΕΚΤΑΣΙΔΕΜΗ[.]ΑΥΤ vac. ΠΟΗΜ̣[---]
εσσι τὸν οἶκον ξὺν[---------------]
ΤΑ vacat

A: LL. 1-6, left side; B: LL. 1-5, right side || [3. [κ]αὶ τῆς μητρὸ[ς?], Sverkos || 4. ἐκ τᾶς?, Kantor] || 5. ΕΣΣΙΤΟΝΟΙΚΟΝΞΥΝ[---], ed.pr.; εσσι τὸν οἶκον ξὺν[---], Avram.

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638. **Olbia. Letter on a lead tablet, 4th/3rd cent.** B.C. Fragment of a lead tablet. Found during the excavations by Ju.I.Kozub in 1962; not able to be located in the Institute of Archaeology of the National Academy of Sciences of Ukraine in the 1990s; now in a private collection. Mentioned by Ju.G.Vinogradov, *VDI* 118 (1971.4) 79. Ed.pr. N.I.Nikolaev, *art.cit.* (see our lemma no. 627) 136. Cf. A.V.Belousov, *Aristeas* 6 (2012) 215 no. 13, who remarks that the transition ει > ι is typical of Olbia; A.Avram, *BE* (2012) no. 311. [For other letters from the north shore of the Black Sea, see our lemma no. 614, Kantor.]

Βάτις Διφίλου χαίριν [---]

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639. **Olbia. Defixio, ca. 350-300** B.C. *SEG* L 702 (III). Republished by O.Coloru, *ZPE* 176 (2011) 135-138 (ph.; dr.), on the basis of a ph. provided by an antiquities dealer in the USA, who is in possession of the tablet. C. confirms the readings and date proposed in the ed.pr. (S.R.Tochtas'ev:

SEG L 702 III), except for a few differences: III L. 2: Ἀναξιμένης (Ἀν(α)ξιμένης, ed.pr.); III L. 4: Δημοχῶν (Δημοχῶν, ed.pr.). C. recognizes *charakteres* on the tablet's surface.

640. **Olbia. Graffiti on a black-glazed kylix, ca. 550-500 B.C. and later.** *SEG* XXX 958. A.S.Rusjaeva, I.O.Kostiuk, *Arkheolohija* (*Kiev*) (2010.2) 51-55 (in Ukrainian; summary in Russian and English; ph.; dr.), republish one of the graffiti from Olbia. They read Μοίρωνο (Μοιρῶν ὅ, *SEG*) [or Μοιρώ, *SEG*]; ὀδυρτ(ός) (ΤΔΚ (?) and - -ου, *SEG*) was added later by a different hand. For the rare male name Μοίρων cf. *LGPN* IV, s.v. [and *LGPN* I, Kantor].

641. **Olbia. Graffito on a black-glazed kylix, ca. 420-375 B.C.** *SEG* XXX 905. A.S.Rusjaeva, I.O.Kostiuk, *art.cit.* (see our lemma no. 640) 55-61 (in Ukrainian; summary in Russian and English; ph.; dr.) republish this text (Ἀφ[ρ]οδίτης ἡ κύλις), discuss its date using art-historical and palaeographical criteria, and argue that it is a dedication to Aphrodite and not the property of a prostitute called Aphrodite (contra V.P. Yailenko in *SEG* XXX 905).

642. **Olbia (area of: Limany-I). Graffito, 4th cent. B.C.** Fragment of the wall of a Chersonesitan amphora, broken on all sides. Chance find in 2003, now in the Nikolaev Local History Museum. Ed.pr. I.A.Snytko, *Voprosy epigrafiki* V (Moscow 2011) 180-191 (in Russian; summary in English; ph.; dr.), who interprets it as an annual account of a person dedicating a tithe to the sanctuary of Apollo Delphinios at Olbia [the interpretation does not account for other fractions in other lines, Kantor] or sums of taxes from the settlers' plots. In LL. 1/2, 5/6 there is a diagonal superscript stroke before the letters at the end of the line. Cf. A.V.Belousov, *Aristeas* 6 (2012) 216 no. 16.

[- - - - -] ἐνάτη ʹMM [- - -]
[- - - - -] δεκάτη ʹMM [- - -]
[- - - - -] ἐνδεκάτη MM [- - -]
4 [- - - - -] δωδεκάτη MH [- - -]
[- - - - -] τρε(ῖ)ς καὶ δεκάτη ʹN[- - -]
[- - - πέ]ντε καὶ δε(κά)τη ʹ[- - -]

1. MM: acrophonic numerals (40 + 40) or a sum of two minas, ed.pr. || 4. a sum of 1 mina 100 drachms (?), ed.pr. || 5. a sum of 50 drachms (?), ed.pr.

643. **Olbia. Graffiti from the Western Temenos (dedications and owner's inscriptions), 6th-4th cent. B.C.** A.S.Rusjaeva, in A.I.Ajbabin et al. (edd.), *Drevnejshij temenos Ol'vii Pontijskoj* (Simferopol 2006) 118-136, 402-417 (in Russian; ph.; dr.), republishes the graffiti from the Western Temenos, published earlier by herself and Ju.G.Vinogradov, as well as by L.Dubois, and adds several new texts [no references to *SEG* and *IGDOP*]. She also announces the full publication of ca. 400 graffiti from the Western Temenos in A.S.Rusjaeva, *Graffiti Ol'vii Pontijskoj* (Simferopol 2010) [this publication has not been accessible to us; we hope to present it in a future volume of *SEG*, Kantor.] We provide a concordance with *SEG* and *IGDOP* for the published graffiti.

IGDOP	Rusjaeva
56	120 no. 5
57	119 no. 1
81	124/125 no. 9
83	121 no. 9
95	123 (unnumbered)
SEG XXX	
972	127 no. 2
973	127 no. 1
974	128 no. 1
975	129 no. 1
976	127/128 no. 9

SEG XXXIV	Rusjaeva
771	127/128 no. 9
SEG XLIV	
668	124 no. 1
SEG XLVIII	
1019	125 no. 5
1020	128 no. 2
SEG LI	
979	127/128 no. 9
SEG LIII	
788	119-123 nos. 1-23

Of the inedita we present the more substantial new texts: 1) Μητρί (124 no. 2; fr. of an Attic black-figure lekanos; late 6th cent. B.C.); 2) [Μητ]ρί (124 no. 3; fr. of an Attic black-figure cup; 5th cent. B.C.); 3) [- - -]ης Μητ[ρί] (124 no. 4; fr. of a black-figure kylix; ca. 500-450 B.C.); 4) Μητρός (125 no. 12; fr. of an Attic black-figure kylix; ca. 500-450 B.C.); 5) [Μ]ητρός (125 no. 13; fr. of an Attic black-figure kylix; ca. 500-450 B.C.); 6) Μ[ητ]ρός (125 no. 14; fr. of an Attic black-figure kylix; ca. 500-450 B.C.); 7) Μη[τρός] (125 no. 15; fr. of an Attic black-figure kylix; ca. 500-450 B.C.); 8) [Μητ]ρός (125 nos. 16 and 19; two similar frs. from two Attic black-figure kylikes; ca. 500-450 B.C.); 9) Δι(οσ)κόρων (126 no. 1; fr. of an Attic black-figure kylix; ca. 525-500 B.C.); 10) Διοσ[κόρων] (126 no. 2; fr. of an Attic black-figure kylix with apotropaic eyes and figure of Dionysos; ca. 520 B.C.); 11) [Δι]οσκόρ[ων] (126 no. 6; fr. of an Attic black-figure kylix; ca. 500-450 B.C.); 12) [Διοσ]κόρων (126 no. 7; fr. of an Attic black-figure cup; ca. 500-450 B.C.); 13) [Διο]σκόρω{ν} (127 no. 14; fr. of a black-figure kylix; ca. 525-500 B.C.); 14) [- - - ἀνέθεκ]εν Ἀθηνα[ίηι] (129 no. 2; three joining frs. of a black-figure kylix with the scene of Athena's birth; ca. 550 B.C.); 15) ἱερὴ Ἀθη[ναίηι] | πρὸ [- - -] (129 no. 3; fr. of a black-glazed cup; ca. 525-500 B.C.); 16) ἱερὴ ΑΙΔ (129 no. 4; fr. of an Attic black-glazed cup; 5th cent. B.C.); 17) θεὸ ἐμι (129/130 no. 5; fr. of a gray-clay vase; 5th cent. B.C.); 18) [Κρ]ηπάλο εἰμεν (on the exterior{?} wall) Κρηπάλο (on the foot) (130 no. 6; (black-glazed cup; ca. 450-400 B.C.); 19) Τιμασιθ[έου] (130 no. 1; fr. of a large vessel; ca. 550-500 B.C.); 20) Ἀψιντίο (130 no. 2; fr. of a black-glazed cup; 5th cent. B.C.); 21) Πίστο (130 no. 5; fr. of a black-glazed vessel; 5th cent. B.C.); 22) Φρυνίχο (130 no. 6; fr. of a light-clay louterion; ca. 550-500 B.C.); 23) ΑΓΟΓΩ (130 no. 8; fr. of a black-glazed kantharos; 4th cent. B.C.).

16. Probably a dedication to Hades, previously known at Olbia only as Πλούτων, ed.pr. || 19. Τιμασίθ[ου], ed.pr. [Τιμασιθ[έου], Kantor] || 20. wormwood (ἀψίντιον) is a very common plant at Olbia, ed.pr. || 21. πιστό, ed.pr. [Πίστο, genitive of a personal name, Chaniotis] || 23. ἀγογω, a ritual exclamation?, ed.pr.

644. Olbia. Amphora stamps, Hellenistic period. N.A.Lejpunskaja, in D.K.Tezgör, N.Inaishvili, *PATABS I: Production and Trade of Amphorae in the Black Sea* (Paris 2009) 63-68, summarizes the finds of amphora stamps in Olbian excavations [see *SEG* LX 839]. The majority of stamps from Chersonesos in Tauris and Sinope, as well as the majority of stamps from the northern Aegean

(Thasos, Samothrace, Akanthos, Mende), date to the 3rd cent. B.C. Stamps from Rhodes, Kos, and Knidos dominate at Olbia throughout the Hellenistic period. Amphorae from mainland Greece are exceedingly rare. There are some Punic and South Italian amphorae (non-epigraphic stamps).

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645. **Pantikapaion. Proxeny decree, 389-349 B.C.** *SEG* LIII 798. S.Ju.Saprykin, N.F.Fedoseev, *art.cit.* (our lemma no. 605) 96/97 no. 10 (in Russian; ph.), republish the text. Cf. A.Avram, *BE* (2012) no. 318; A.V.Belousov, *Aristeas* 6 (2012) 223 no. 30.

[Λεύκων (ὁ)] Σ̣α̣τ̣ύρ(ο)
[καὶ παῖδε]ς Ἀπολ-
[λωνίωι (?)] Νομ̣η̣-
[νίο Ἀπολλ]ω̣ν[ι]ά̣-
[τηι ἀτέλει]α̣ν ἔ̣[δ]ω̣-
[καν πάντ]ω̣ν̣ [χρ]η-
[μάτων] α̣ὐτ[ῶι κ]α̣[ὶ]
[ἐκ]γόνοις κ[αὶ πρ]οξε-
[νίαν πᾶ]σι τοῖς [ἣν] ἂ̣ν̣
[ἐν] π̣α̣ντὶ Βο[σπόρ]ω̣[ι]
[ὑπάρχει α]ὐ̣τ[οῖς], ἔ[γ]-
[κτησιν] γῆς [καὶ οἰκί]-
[ας, εἴσπλουν] κ̣α̣[ὶ ἔ]κ̣-
[πλουν καὶ π]ολ̣έ̣-
[μο καὶ εἰρή]ν̣η̣ς ἀ-
[συλεὶ καὶ ἀσπονδεί]

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2 in fine-4 initio. Ἀπολ|[- - - ca. 10 - - -]νομέ|[νεος], *SEG* || 2-4. possibly identical with Ἀπολλώνιος Νεομηνίο in an epitaph from Pantikapaion (*CIRB* 163; ca. 350-300 B.C.), S.-F.; 'prudemment', Avram || 3. the use of omikron for -ου is characteristic of the 4th-cent. B.C. Bosporan inscriptions; cf. A.I.Dovatour, *CIRB*, p. 801, S.-F. || 8/9. [ἐκ]γόνοις κ[αὶ συν]έ[μ|π]ασι τοῖς [τούτ]ω[ν], *SEG* || 15/16. [εἰρή]νης | [ἀσυλεὶ καὶ ἀσπον|δεί], *SEG*.

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646. **Pantikapaion. Proxeny decree, ca. 350-300 B.C.** *SEG* XXXV 865. S.Ju.Saprykin, N.F.Fedoseev, *art.cit.* (our lemma no. 605) 94 no. 7 (in Russian), read PA in L. 1 (ΦΑ, *SEG*), and propose the restoration [ἔδοσαν τῶι Ἡ]ρα[κλεώτηι]. Cf. A.Avram, *BE* (2012) no. 318; A.V.Belousov, *Aristeas* 6 (2012) 222/223 no. 30.

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647. **Pantikapaion. Proxeny decree, 344-311 (?) B.C.** *SEG* LIII 799 bis. S.Ju.Saprykin, N.F.Fedoseev, *art.cit.* (our lemma no. 605) 94-96 no. 9 (in Russian; ph.), assign the palaeography to the 4th cent. B.C. and remark that the marble table whose top was re-used for the inscription typologically belongs to the Classical period. The palace complex on the acropolis where the inscription was found was constructed in ca. 325-300 B.C., rather than in the reign of Eumelos; cf. V.P.Tolstikov, *Drevnosti Bospora* 3 (2000) 302-339. S.-F. propose dating the inscription to the reign of Pairisades I, and restore in L. 1: [Παιρισάδης Λ]εύκωνος κ[αὶ παῖδες - - -] ([- - - Λ]εύκωνος κ[αὶ παῖδες - - -], *SEG*). For the otherwise unusual use of patronymic in the official titulature of Pairisades I, cf. *CIRB* 1014; this arguably dates the decree to the early years of his reign. Cf. A.Avram, *BE* (2012) no. 318; A.V.Belousov, *Aristeas* 6 (2012) 222 no. 30.

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648. **Pantikapaion. Proxeny decree, ca. 350-300 B.C.** Lower right corner of a marble plaque; chance find on the Mithridates Mountain in 1936; originally part of the private collection of Ju.Ju.

Marti, now in the Kerch Museum. Edd.pr. S.Ju.Saprykin, N.F.Fedoseev, *art.cit.* (our lemma no. 605) 89/90 (in Russian; ph.). Cf. A.V.Belousov, *Aristeas* 6 (2012) 221/222 no. 30; A.Avram, *BE* (2012) no. 318.

[- - - - - - - - - - - - - καὶ]
[εἴσπλουν καὶ ἔκπλο]υν
[καὶ πολέμου καὶ εἰρ]ήνης
[ἀσυλεὶ καὶ ἀσπο]νδεί vac

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649. Pantikapaion. Incertum, 35 A.D. *SEG* XLV 1006. S.Ju.Saprykin, *art.cit.* (our lemma no. 621) 266-272 no. 3 (ph.), proposes a new text, noting that epitaphs containing dates appear in the Bosporan Kingdom only after ca. 125 A.D. Cf. A.V.Belousov, *Aristeas* 6 (2012) 221 no. 29; A.Avram, *BE* (2012) no. 319 ('les restitutions demeurent pourtant spéculatives, voire impossibles'); I.Makarov, *An.Ép.* (2011) [2014] no. 1150 ('une restitution fort hypothétique pour dire le moins'). We present S.'s text.

[βασιλεύοντος βασιλέως μεγά]-
[λου Ἀσπούργου, φιλοκαίσαρος]
[καὶ φιλορωμαίου, Μιθραδά]-
της Ἀσ̣[πούργου - - - - - - - - - - - - -]
καὶ Ῥο(ι)μ[ητάλκην βασιλέα Θραι]-
κῶν ε[ὐεργέτας ἑαυτοῦ καὶ τῆς γυν]-
4 αικὸς [αὐτοῦ? - - - - - - - - ἀνέστη]-
σεν τ[ὴν στήλην καὶ εἰκόνας ἐν τῶι]
βλτ´ [ἔτει καὶ μηνὶ - - - - - - - - - - - -]

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1. τῆς με[- - -], *SEG*; [alpha clear on the ph., Kantor] || 2-4. 'Comment expliquer les accusatifs Ῥο(ι)μ[ητάλκην] et ε[ὐεργέτας], puis le génetif [καὶ τῆς γυν]αικός? La conjonction (l. 2) mettrait les supposés [Μιθραδά]της Ἀσ̣[πούργου] et Ῥο(ι)μ[ητάλκης] en coordination, alors que le singulier du verbe [ἀνέστη]σεν montre qu'il n'y qu'une seule personne à avoir érigé le monument', Avram || 2. initio καιρόν, *SEG* (questioned by Vinogradov in *SEG* app.cr.) || 3. one needs μετά instead of καί to justify the genitive, Avram.

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650. Pantikapaion. Manumission record, 1st cent. A.D. *CIRB* 71; *IJO* I BS 7. A.Chester, *op.cit.* (see our lemma no. 1676) 420-422, presents the text (English translation) and discusses the problems of interpreting LL. 8-10: τῆς συναγωγῆς τῶν Ἰουδαίων καὶ θεὸν σεβῶν (*IJO*) or καὶ θεὸν σέβων (*CIRB*). If one accepts the first reading, as C. is inclined to do, the godfearers were clearly distinguished from the Jews and constitute a separate group; this would be the earliest attestation of the θεοσεβεῖς as a group. But if the manumitted slave was a man (L. 3: Ἐλπία[ν]; Ἐλπί<δ>α, *IJO*) the phrase καὶ θεὸν σέβων would refer to his duties after the manumission [but if this phrase refers to the duties of the manumitted slave, then it depends on χωρὶς τοῦ + infinitive (LL. 6/7) and the text would be χωρὶς τοῦ προσκαρτερεῖν ... καὶ θεὸν σέβειν, Chaniotis].

651. **Pantikapaion. Epitaph of Smikros, 3rd/2nd cent.** B.C. *SEG* II 482; *GV* 101; *CIRB* 118. L.V.Azarnert, *ACSS* 17 (2011) 71-74 (English translation), re-publishes the text and suggests restoring in L. 4 [καὶ μάλα πολλοῖ]σιν δῶκ[ε θανὼν ἀνίαν] ([πᾶσιν δὲ ἀστοῖ]σιν δῶκ[εν ἄχος φθίμενος], *GV*; [καὶ τοῖς ἀστοῖ]σιν δῶκ[εν ἄριστα φρονεῖν], *CIRB*). He suggests that a reference to grief generated by the death of Smikros would be more appropriate than further details on his teaching. For the use of πολλοῖσι(ν) in this sense, A. adduces *CIRB* 114 L. 1.

652. **Pantikapaion. Epitaph of Diogenes, 2nd cent.** B.C. Limestone anthropomorphic tombstone; relief representation of a male and a female figure in a farewell scene; inscription below the relief; the surface is worn and damaged; chance find, now in the Kerch Museum. Ed.pr. N.V.Moleva, in *Iz istorii antichnogo obschestva* 13 (Nizhny Novgorod 2010) 149-151 (in Russian; ph.), with comments on the artistic features of the monument.

Διογ[ένης] Ἀριστ|οκλέους καὶ | [- - - - - - - -]

653. **Pantikapaion. Funerary epigram for Hekataios, late 1st cent.** A.D. *CIRB* 121; *GV* 1812. A.Twardecki, in *Pontika 2008* 371-376, critically reviews the interpretations proposed for the verses οὐ λόγον, ἀλλὰ βίον σοφίης ἐτυπώσαο δόξαν | αὐτοδαὴς ἱερῶν γινόμενος κριμάτων· | εὕδων οὖν, Ἑκαταῖε, μεσόχρονος, ἴσθ' ὅτι θᾶσσον | κύκλον ἀνιηρῶν ἐξέφυγες χαμάτων. It has been argued that Hekataios was an Orphic (E.Bikerman, *JWI* 2 [1938] 368-374; cf. G.Casadio, in P.Borgeaud [ed.], *Orphisme et Orphée* [Geneva 1991] 136/137) or ■ philosopher (A.D.Nock, *HThR* 33 [1940] 301-315; cf. D.V.Panchenko, in A.K.Gavrilov [ed.], *Studies in the History and Culture of Northern Black Sea Coast in Antiquity* [St. Petersburg 1992] 28-42). T. follows Nock's view that κύκλον ἀνιηρῶν ἐξέφυγες χαμάτων is not a reference to escape from re-incarnation, but to escape from the daily troubles of life; Hekataios died middle-aged (μεσόχρονος), thus escaping from the pains of life faster than other people. T. argues that αὐτοδαής suggests that Hekataios 'was self-knowing or had self-knowledge from a god' (not self-taught or having learned from instinct) and sees in the phrase ἱερῶν κριμάτων a reference to holy principles or judgments; adducing the cult regulation of Andania (*IG* V.1.1390), he argues that this phrase refers to the judgments of officials called ἱεροί (i.e. κρίματα ἱερῶν, not ἱερὰ κρίματα). T. offers the following translation: 'not by words, but by life you copied wisdom's glory, self-knowing you made judgments of holies. So resting, Hekataios, in the middle of time, know that faster you escaped wheel of grievous troubles'. A.Chaniotis, *EBGR* (2012) [2015] no. 192, rejects this interpretation.

654. **Pantikapaion. Epitaph of Konaros (?), late 1st/2nd cent.** A.D. *IOSPE* II 88; *CIRB* 615. S.R.Tokhtasiev, *art.cit.* (our lemma no. 604) 529 note 53, reports that the first name in L. 1 is Κ̣όναρε or Χοναρε (Χον[δ]ε[ῖν], *IOSPE*; Κόναψος, *CIRB*; cf. Bechtel, *Personennamen* 489, for the name Κόναρος); no text was inscribed in L. 3 (χαίρ[ετε], *CIRB*).

655. **Pantikapaion. Graffito, ca. 550-475 B.C.** Black-glazed kylix, broken in half, inscribed along the rim; found in a cistern. Ed.pr. A.V.Agafonov, *Drevnosti Bospora* 7 (2004) 348/349 (in Russian; ph.; dr.), who notes that the graffito was made after the kylix was broken, as the line-break coincides with the current edge of the fragment. A.Avram, *BE* (2009) no. 386, observes that this is the earliest reference to staters in the North Shore of the Black Sea. S.R.Tokhtasiev, *art.cit.* (our lemma no. 603) 675/676, discusses the linguistic features of the text and translates it as 'Epikrates takes away 50 staters'; cf. also N.Pavlichenko, S.Kashaev, *Hyperboreus* 18.2 (2012) 238 n. 51.

Ἰπικράτης : ἀναιρῖται : στατῆ-
ρας : πεντήκοντα

Vertical lines of two points between words, characteristic of the late 6th/early 5th cent. B.C., ed.pr. || 1. Ἰπικράτης for Ἐπικράτης, with iotacism, ed.pr., Avram || 1. ἀναιρῖται: 'receives', ed.pr.; 'takes away', T.

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656. **Pantikapaion. Graffito, ca. 525-500 B.C.** Attic cup of type C; a graffito on the foot; found in the fill of a cistern in 2003. Edd.pr. V.P.Tolstikov, D.V.Žuravlev, G.A.Lomtadze, *Drevnosti Bospora* 7 (2004) 351 (text in majuscules; ph.; dr.; in Russian; English summary). Cf. A.Avram, *BE* (2009) no. 386: Σιμίο

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657. **Pantikapaion. Dipinto, ca. 129-89 (?) B.C.** Dipinto in black paint on the shoulder of a light-clay Sinopean amphora; found during the excavations of 1956-1958; now lost. Ed.pr. N.I.Sokol'skij, *Kratkie soobschenija Instituta arkheologii* 83 (1961) 39 (in Russian), who dates it to the 2nd cent. B.C. based on the archaeological context. Republished with detailed discussion by S.R.Tokhtasiev, *art.cit.* (our lemma no. 604) 513-515, who notes that a Roman name is unlikely at Sinope either before the creation of the province of Asia or in the period of the Mithridatic Wars. T. reports that photographic documentation (not included in ed.pr.) may survive in the unsorted papers of N.I.Sokol'skij at the Institute of Archaeology (Moscow). Black paint may suggest that the dipinto was made at Pantikapaion, as red paint was characteristic of dipinti at Sinope: Στατίου Παλλανος

1. Στατίου: the Italian gentilicium Statius, T. || Παλλανος: probably gen. of Πάλλας (Παλλᾶς in this declension paradigm); a patronymic or a name of a partner of Στάτιος?, T.

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658. **Pantikapaion. Tile stamps, 4th/3rd cent. B.C.** A.V.Kovalchuk, *Drevnosti Bospora* 15 (2011) 209-215 (in Russian; summary in English; dr.), identifies on stylistic grounds 12 carvers of tile stamps at Pantikapaion and provides references to *IOSPE* III (unpublished) for stamps that she attributes to them.

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659. **Phanagoreia. Proxeny decree, ca. 350 B.C.** Marble slab, broken on the top, right and bottom; chance find of 1978 to the north of the central excavation area, now in the Mineralogical Museum of the Moscow State Mining University. Ed.pr. V.P.Jajlenko, *Drevnosti Bospora* 4 (2001) 474-486 (in Russian; ph.; dr.); id., *Tysiacheletnij Bosporskij reich* (Moscow 2010) [cf. SEG LX 801, Kantor] 62-69 (in Russian; ph.; dr.; updated version of the ed.pr.); S.Ju.Saprykin, N.F.Fedoseev, *art.cit.* (our lemma no. 605) 98-101 no. 16 (in Russian; ph.). We print the text of Saprykin and Fedoseev. Cf. A.Avram, *BE* (2012) no. 318; A.V.Belousov, *Aristeas* 6 (2012) 223/224 no. 30.

[Λεύκω]ṿ καὶ Παι[ρισάδης καὶ Σπάρ]-
[τοκο]ς ἔδο[σ]αν Ὀνο[μά]ρ[χωι - - -]
[Ἀπο]λλωṿịάτηι [προξενίαν αὐτῶι]
[καὶ παισὶν τοῖς αὐτοῦ καὶ γῆς καὶ]
[οἰκίας ἔγκτησιν ἔδ]ο[σαν αὐτοῖς]
[κα]ὶ ἐκγόνοι[ς] κα̣[ὶ ἀτέλειαν πάντων]
[χρ]ημάτων ἐṿ πα̣[ντὶ Βοσπόρωι καὶ]
ε̣[ἴ]σπλουν καὶ [ἔκπ]λο[υν καὶ πολέμου]
[καὶ εἰρήνης ἀσυλεὶ καὶ ἀσπονδεί]

1. [Λεύκων (?)] καὶ παῖ[δες ἔδοσαν - - -], ed.pr. || 2. [...]Σ[....]INON[- - ca. 15 - -], ed.pr.; for mention of the sons of Leukon by name rather than as παῖδες, cf. a similar reference to the sons of Eumelos in *CIRB* Add. 4 (Gorgippia); the order is noteworthy, as Spartokos II (349-344 B.C.) ruled before Pairisades I; it is probably to be explained by the fact that Pairisades served as a governor in Phanagoreia; cf. V.F. Gaidukevič, *Das Bosporanische Reich* (Berlin 1971) 77, S.-F. || 2. Ὀνο[μά]ρ[χωι]: the name Ὀνόμαρχος not previously attested in the Black Sea region, S.-F. || 3. [....]Λ[.]ΩΣ[..]ΤΕΣ[- - ca. 13 - -], ed.pr.; for another proxeny for a man from Apollonia Pontike (also from the reign of Leukon I), cf. *SEG* LIII 798 (with the revised text of *SEG* LIII 798 by S.-F. in our lemma no. 645), S.-F. || 4. [- - ca. 27 - -], ed.pr. || 5. [- - ca. 7/8 - -]Ο[. καὶ προξενίαν αὐτοῖς], ed.pr.; 'la reprise de ἔδοσαν (l. 2 et 5) me paraît suspecte (ou sinon, l. 5, [ἔδ]ο[σαν δὲ αὐτοῖς]', Avram.

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660. **Phanagoreia. Building inscription of a stoa, 220/21 A.D.** *SEG* LVI 933. N.Povahalev, *ZPE* 177 (2011) 141-156, republishes this inscription (ph.; German translation). [We correct the description given in *SEG* LVI 933; the inscription is on a marble tablet, not ■ block. There are a few minor differences between P.'s text, the text presented in *SEG*, and the text we now read on the ph.: L. 5: πολέμωι, *SEG*; πολέμω, P., lapis; we read: πολέμῳ; L. 8: τῇ πατρίδι, *SEG*; τῆι πατρίδι, P.; we read: τῇ πατρίδι; L. 9: Ποπλίωι, *SEG*; Ποπλίω, P.; we read: Ποπλίῳ; there are also numerous ligatures, not noted in *SEG*, Chaniotis.] P. comments on the name and titulature of King Rheskouporis III and the personal names Βείβιος (not necessarily Thracian, possibly the Latin Baebius/Bebius) [if it is Latin, then it derives from Vibius, Chaniotis] and Ἀχαιμένης (Iranian). The war that had destroyed the stoa (L. 5) may have occurred much earlier than the restoration (P.). P. explains the expression δι' ἐπιμελείας (LL. 9/10) as 'eine kurzfristige Aufgabe/*cura*)' and not a reference to the office of the ἐπιμελητής or ■ board of civic ἐπιμεληταί. [The stoa was restored by the λοχαγὸς Βείβιος ἐκ τῶν ἰδίων ... δι' ἐπιμελείας Ἡλίου; Helios supervised the construction on behalf of the sponsor of the building project; ἐπιμέλεια does not refer to an office of any kind, Chaniotis.] P. discusses in detail the position of the λοχαγός in the military organization of the Bosporan kingdom (148-154). From the discovery of inscriptions

mentioning this office throughout the kingdom, P. deduces that the λοχαγός belonged to the military elite and that he had a higher rank than that of the στρατηγὸς and the πολειτάρχης but a lower than that of the χιλιάρχης. P. discusses the title νησσάρχης instead of νησιάρχης [including the notable construction ἐπὶ + dative: ἐπὶ νησσάρχηι, Chaniotis] and the difficulties in defining the administrative unit designated as νῆσος (the Taman peninsula?, Phanagoreia and the adjacent area?; 154-156).

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661. Polianka (modern place-name). Incertum, 1st cent. B.C./A.D. Two non-joining fragments of a marble slab, broken on all sides; found in 2010 during excavations conducted by A.A.Maslennikov. Ed.pr. S.Ju.Saprykin, *art.cit.* (our lemma no. 621) 264-266 no. 1 (ph.). Cf. A.Avram, *BE* (2012) no. 319; A.V.Belousov, *Aristeas* 6 (2012) 221 no. 29.

A: ΙΗ
B: ΥΠΡΙ

A. Perhaps part of a personal name, ed.pr. || B. [το]ῦ πρί[ν], or end of a patronymic with a reference to an earlier official status (cf. *CIRB* 897, 942, 1000, 1051, 1119, 1237, 1243, 1247, 1251, 1256), ed.pr.

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662. Tanais. Relations with Phanagoreia and trade with Rhodes and Sinope, 3rd/2nd cent. B.C. *SEG* LX 873. T.M.Kutinova, *ACSS* 17.1 (2011) 111-123, provides an English version of her article reported in *SEG* LX 873. Her views are criticized by N.F.Fedoseev, *Drevnosti Bospora* 15 (2011) 342-352 (in Russian; summary in English), who casts into doubt the reliability of statistics based on the unpublished Phanagoreian material and argues on archaeological grounds for an earlier date for the foundation of Tanais. F. remarks that Phanagoreia might have been an alternative route to the Azov Sea, if we accept the existence at the time of the 'second Kimmerian Bosporos' east of Phanagoreia, shown on maps of the Black Sea down to 1737.

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663. Theodosia. History of research. I.V.Tunkina, *Otkrytie Feodosii: Stranitsy arkheologicheskogo izuchenija Jugo-Vostochnogo Kryma i nachal'nye etapy istorii Feodosijskogo museja drevnostej, 1771-1871* (Kiev 2011) (in Russian), provides a detailed and abundantly illustrated study of the early period of the study of the site and of the Antiquities Museum in Theodosia, based on archival material. She publishes for the first time a number of early copies of inscriptions in the museum: *IOSPE* I² 400 (112 ill. 141, by N.N.Murzakevich); 425 (112 ill. 142/143, by N.N.Murzakevich); 684 (113 ill. 144-147, by P.Köppen, F.Dubois de Montpéreux, N.N.Murzakevich); *CIRB* 14 (113 ill. 149, 115 ill. 156/157, 116 ill. 158, 117 ill. 159, by A.Ja.Fabr, P.Köppen, F.Dubois de Montpéreux, N.N.Murzakevich); 23 (now lost; 108/109 ill. 127-133, by L.Wachsel, F.K.Biberstein, P.Köppen, F.Dubois de Montpéreux, N.N.Murzakevich); 73 (124/125 ill. 161-164, by P.Köppen, F.Dubois de Montpéreux); 1077 (112 ill. 139, by N.N.Murzakevich); 1140 (113 ill. 149, 114 ill. 150/151, 115 ill. 152/153, by A.Ja.Fabr, P.Köppen, F.Dubois de Montpéreux). There is also a good photograph of *CIRB* 951 (128 ill. 167, with notes of early travelers reported at

129/130). Cf. A.V.Belousov, *Aristeas* 6 (2012) 224 no. 32, who notes that the photographs were attributed by S.R.Tokhtasiev.

664. **Theodosia. Tile stamps, 4th cent.** B.C. I.V.Tunkina, *Otkrytie Feodosii* - - (our lemma no. 663) 216-222 (dr.), publishes the materials from the excavation of Theodosian burial mounds by A.E.Lyutsenko in 1856, including two Sinopean tile stamps. 1) Θεογείτου | ἀστυνό(μου) | Δαΐσκος (220); 2) ἐπὶ Διονυ(σίου) | Ἱέρωνος eagle on dolphin (221).

1. Cf. *IOSPE* III (unpubl.) 3916; the magistrate date of ca. 330 B.C. (cf. Y.Garlan, *Les timbres céramiques sinopéens sur amphores et sur tuiles trouvés à Sinope* (Paris 2004) 115) suits the archaeological context best, ed.pr. || 2. no exact parallels; the magistrate date ca. 355-350 B.C.; cf. Garlan, *Les timbres céramiques sinopéens* - - 106, ed.pr.

665. **Theodosia. Amphora stamps, 4th/3rd cent.** B.C. 3 Sinopean amphora stamps. Ed.pr. N.A.Pavlichenko, in I.V.Tunkina, *Otkrytie Feodosii* - - (our lemma no. 663) 117/118 (dr.), who used a drawing by H.Koehler (dates according to Y.Garlan, *Les timbres ceramiques sinopéens sur amphores et sur tuiles trouvés à Sinope* (Paris 2004): 1) [Π]ασιχάρου | ἀστυνόμου | [Κ]αλλισθένου kantharos (117 no. 1; ca. 295-280 B.C.); 2) Νουμ|ήνιος (117 no. 2; potter's stamp; undated; cf. *IOSPE* III (unpubl.) 8871); 3) [Κλε]οφῶν | Θασίων | Πρῶτι(ς) cup with two handles (117/118 no. 3; ca. 365-360 B.C.).

666. Tyras. **Amphora stamp, ca. 150-100** B.C. Handle of a Cretan amphora; found during the 1998-2008 excavations. Edd.pr. N.Mateevici, T.Samojlova, *Drevnee Prichernomorje* IX (Odessa 2011) 290-293 (in Russian) [non vidimus]. Cf. A.Marangou-Legrat, *Bull.amph.* (2012) no. 159: 'l'éthnique des Hiérapytniens et l'anthroponyme Σῶσος qui, exceptionallement, ne figure pas au génitif singulier masculin (Σώσου), mais sous sa forme dialectale, Σώσω': Σώσω

DELOS

667. **Delos. Italici.** S.Montel, in M.Simon (ed.), *Identités romaines. Conscience de soi et représentations de l'autre dans la Rome antique (IVe siècle av. J.-C.-VIIIe siècle apr. J.-C.)* (Paris 2011) 243-254, studies the sculptural decoration in the Agora of the Italians in connection with the function of this space as a place for the display of honors. At least 24 statues can be identified (15 standing men, 6 equestrian statues, 2 dying Gauls, one herm). M. discusses the epigraphic evidence for two men honored here: Φιλόστρατος Ἀσκαλώνιος (*I.Délos* 1717 and 2454; the most likely provenance of the epigram *I.Délos* 2549 is the Agora of the Italians) and the merchant Γ. Ὀφέλλιος Φέρος (*I.Délos* 1683 and 1688); the iconography of his statue suggests that he may have had a position of authority, possibly military.

668. **Delos. Religion: Dedications.** Exploiting the information provided by the Delian inventories (see also our lemma no. 1674), but also using material from other sanctuaries, C.Prêtre, in C.Bobas et alii (edd.), *Λαϊκές δοξασίες. Τελετουργίες και αναπαραστάσεις στην Ανατολική Μεσόγειο* (Athens 2008), 239-260, studies the background of dedicatory practices: the identity of the dedicants, the types of votive objects (ordinary objects, votive objects, exceptional offerings), and the motivation behind the dedication. She also makes a comparison with dedicatory practices in the modern Mediterranean.

669. **Delos. Religion: Egyptian cults.** See our lemma no. 25.

670. **Delos. Statues: sanctuary of Apollo.** J.Griesbach, in *Meetings between Cultures in the Ancient Mediterranean. International Congress of Classical Archaeology, Rome, 22nd-26th September 2008. C. Hellenes and Non-Hellenes. 8. Religione come sistema di comunicazione, Bolletino di Archeologia Online* (2010) no. 4 (http://151.12.58.75/archeologia), studies changes in the use of honorific statues in Hellenistic Delos; their number continually increased during the Hellenistic period. The most prominent place for their erection was the area between the three temples and the altar of Apollo. From the mid-3rd cent. B.C. onward, new stoas provided space for the display of statues of members of dynasties, courtiers, members of Delian families, and, in the later Hellenistic period, Romans. In the 3rd cent. B.C. statues attracted attention through their individual features, whereas in later periods they became more uniform. In the late Hellenistic period the honorands were presented as memers of families and for their personal merits. G. discusses in more detail the erection of statues in the area between the Stoa of Philip V and the South Stoa (references to *I.Délos* 1109/1110, 1193/1194, 1197/1198, 1543, 1555/1556, 1603, 1643/1644, 1702/1703, 1716, 1851, 1962+1967).

671. **Topography: the agora of Theophrastos.** L.Mercuri, *ASAA* 86 (2008) 193-214, discusses the epigraphic and archaeological evidence concerning the agora constructed by the Athenian epimeletes of 125 B.C., Θεόφραστος (cf. *I.Délos* 1645). The erection of a large number of dedications and honorary statues in the agora (*I.Délos* 1551, 1601, 1642, 1645, 1663, 1673, 1737, 1753/1754, 1777, 1807, 1845, 1850, 1869, 1957, 1969, 1978, 1989, 2011 bis, 2018, 2097, 2121, 2151, 2212, 2233, 2483, 2496, 2498, 2505, 2651) marks it as a site of religious worship and display of honors. The identities of the dedicants and of the divine recipients of the dedications (Ἑρμῆς, Ζεὺς Οὔριος, Ἡρακλῆς, Ποσειδῶν Ναυκλάριος, Egyptian gods) attest activity here by individuals of different origin who had connections with Alexandria and Rome.

672. **Delos. Honorary decree for Pantakratides, late 3rd cent. B.C.** *IG* XI.4.705. Republished by A.Cinalli, *Epigraphica* 73 (2011) 337-343 (ph.; Italian translation), with discussion of the origin of the honorand and the symbol or παράσημον that decorates the stele (a lyre). On fr. a/b L. 3, the name [Παντα]κρατίδης Καλλίππου is followed by two letters, which C. reads as ΜΕ[- -] (ΜΑ[- -], *IG*). After

considering the restoration με[λῶν ποιητής], C. prefers the restoration of an ethnic [the formulation of the decree clearly shows that the man was not a Delian; hence, an ethnic is very plausibly the correct restoration, Chaniotis]. On 340 note 20, she briefly considers the restoration Με[λιτέα]; in that case Pantakratides might be related to Κάλλιππος Μελιτεύς (Petrakos, *Ὁ Δῆμος τοῦ Ραμνοῦντος II* no. 15). However, because of the presence of a lyre on the stele, which C. interprets as the emblem of the honorand's city (while it is also an emblem of Delos), C. tentatively suggests the restoration Με[γαρέα]. A lyre is represented on the coins of Megara. [But one would expect the form Παντακρατίδας in the case of a Megarian, Chaniotis.] M.Sève, *BE* (2011) no. 59, observes that the restoration Με[λιτέα] is impossible: in the period of Delian independence an Athenian citizen would have been identified with his ethnic not his demotic.

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673. **Delos. Honorary decree for King Pharnakes of Pontos and his wife, Queen Nysa, 160 B.C.** *I.Délos* 1497bis (*OGIS* 771). C.E.Ghiță, in K.Erickson, G.Ramsey (edd.), *Seleucid Dissolution. The Sinking of the Anchor* (Wiesbaden 2011) 107-116, providing the Greek text and an English translation, comments on the dynastic tradition of intermarriage in the Pontic house and on the political context of Pharnakes' marriage. After discussing the various dates proposed so far (196 B.C., 171 B.C., and 160 B.C.), G. opts for the latter date.

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674. **Delos. Aretalogy of Sarapis, late 3rd/early 2nd cent. B.C.** *IG* XI.4.1299; *Syll.*³ 663 (LL. 1-29); *RICIS* 202/0101; *SEG* XLVIII 1042; LVIII 801. I.S.Moyer, *Egypt and the Limits of Hellenism* (Cambridge 2011) 142-207, exploits the evidence this text provides for the introduction of the Sarapis cult in Delos and religious syncretism. He discusses in detail the way the cult's foundation and development is narrated by Apollonios and Maiistas, the genealogy of priests, local resistance against the cult, and the development of the worship of Sarapis in Delos. On 282-286, he presents the Greek text and a translation. On textual problems see W.D.Furley, *ZPE* 180 (2012) 117-125 (to be presented in *SEG* LXII).

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675. **Rheneia. Epitaph of Diogenes of Askalon, ca. 150-50 B.C.** Cylindrical marble altar decorated with bucrania, with swags of leaves and fruit hanging between them; of unknown provenance, originally in the possession of Topham Beauclerc Esq. at Muswell Hill; purchased by the countess de Grey about 1817, and thereafter at Wrest Park, Bedfordshire. Ed.pr. D.Noy, *ZPE* 177 (2011) 127-130 (ph.), who notes that the form of this altar and another four similar altars in the same collection is typical for Delos and Rheneia. There was a substantial number of Askalonites, bankers and traders, on Delos (*IG* XII.4.817/818; *I.Délos* 1724, 2305, 2593, 2599; *EAD* XXX nos. 21, 87, 228/229, 241, 284, 436 bis, 468). Several Delian epitaphs of Askalonites found their way to a private collection in Dublin around 1820 (*EAD* XXX nos. 21, 228/229, 241, 436 bis).

Διογένη Ζήνωνος
Ἀσκαλωνῖτα, χρηστέ,
χαῖρε

RHODES

676. **Rhodes. Rhodian Peraia.** N.Badoud, in *Philologos Dionysios* 533-565, examines the development of the Rhodian occupation of the Peraia. He examines the geography of the Peraia and the demes that constituted it (Ἄμιοι, Ἀμνίστιοι, Βυβάσσιοι, Εὐθηνῖται, Θυσσανούντιοι, Κασαρεῖς, Κεδρεᾶται, Κρυασσεῖς, Τλῶιοι, Τύμνιοι, Ὑγασσεῖς, and Φύσκιοι, possibly Πατυρεῖς; 537-539). As regards the administration of the Peraia, the entire Peraia was under the responsibility of a στραταγὸς ἐς τὸ πέραν, while after 188 B.C. the ἁγεμόνες ἐπὶ Καύνου, ἐπὶ Καρίας, and ἐπὶ Λυκίας were subordinate commanders (cf. *IG* XII.1.49). In the late Hellenistic period, a ἁγεμών was in charge of the integrated Peraia (Epiros, Physkos, Chersonesos, Syme; *I.Pér.rhod.* 23/24 = *I.Rhod.Per.* 507/508; *I.Pér.rhod.* 52 = *I.Rhod.Per.* 358; *I.Lindos* 189 L. 2, where B. restores ἐ[π]ὶ [τᾶς χώρας]). In the Imperial period, the Peraia was divided into two zones, the south zone under the command of a ἁγεμών, the north under the command of an ἄρχων (539/540). There is no evidence for the integration of part of the Peraia before the synoecism of 408 B.C. (540-544); after detailed examination of the literary, archaeological, numismatic, and epigraphic sources (esp. *IG* XII.1.761; *I.Lindos* 51; see also our lemmata nos. 678 and 680), B. dates the integration of the Peraia to the time immediately after the failed siege of Rhodes by Demetrios Poliorketes (304 B.C.). The date of two inscriptions mentioning military operations against Tyrrhenian pirates should be lowered one to ca. 300 B.C. (*SEG* LIX 881) and the other a little later (*I.Lindos* 92; *SEG* LIX 878 bis*; 555-557). Two documents that have been interpreted as evidence for a democratization of Rhodian society (*IG* XII.1.761 and *Tit.Cam.* 109 = our lemma no. 678) represent the response of Lindos and Kamiros to the questions concerning the citizens of the integrated territories after 304 B.C.: while Lindos allowed access to magistracies only to the members of demes that were on the island of Rhodes (*IG* XII.1.761), Kamiros (*Tit.Cam.* 109) opened magistracies to the demotai of the Peraia (549/550). See also our lemmata nos. 678 and 680.

677. **Rhodes. Tyrians in Rhodes.** After underlining the multi-ethnic character of Hellenistic Rhodes, with most foreigners attested in the 2nd/1st cent. B.C., N.Badoud, in *Sources de l'histoire de Tyr* -- (cf. our lemma no. 1406) 63-72, discusses the epigraphical evidence for seven Tyrians (Τύριος/Τυρία; tabular survey on 64): 1) ineditum: see our lemma no. 683; 2) an anonymous Tyrian woman whose κύριος was a Σιδώνιος in *SEG* XLIII 526* LL. 15/16 (in L. 24, Λεὼ Μακέτις should be read instead of the ghost-name Λεωνακέτις; prosographical observations and discussion of the date: late 2nd cent. B.C., perhaps ca. 110 B.C., following L.Migeotte [cf. *SEG* XLIII 526]); 3) another anonymous Τυρία in *I.Lindos* 275 L. 13 (late 2nd/early 1st cent. B.C.); 4) Διοσκουρίδης Ἡρακλείδου Τύριος (late Hellenistic/early Imperial) in A.Maiuri, *ASAA* 2 (1916) 163 no. 101 (Τυρίου; 200-50 B.C., Maiuri); ph.); 5-7) Ἀρτεμίδωρος Μηνοδότου, Μηνόδοτος Ἀρτεμιδώρου and Χαρμόλας [Ἀρτεμιδώρου?], members of a

family of sculptors; this section (69-72; stemma; list of signatures) summarizes B.'s earlier study on the subject, for which see *SEG* LX 885.

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678. **Kamiros. Decree concerning the κτοῖναι, ca. 304 B.C.?** *IG* XII.1.694; *Syll.*³ 339; *Tit.Cam.* 109. N.Badoud, *art.cit.* (see our lemma no. 676) 544/545, 547-552, discusses the evidence provided by this inscription for the integration of the Peraia into the Rhodian state; he proposes a date in ca. 304 B.C. On 551-553, he discusses the linguistic features of the text (LL. 5 and 19: αἱ; LL. 3 and 17: Ἀθαναία) and the letterforms, which support this date. On 361-363, B. republishes the text (ph.; French translation).

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679. **Lindos. Lindian 'Anagraphe', 99/98 B.C.** *I.Lindos* 2; *Syll.*³ 715; *SEG* LX 887*. See also our lemma no. 1670. In a study of how inscriptions can be perceived as 'historical writing', R.Osborne, in A.Feldherr, G.Hardy (edd.), *The Oxford History of Historical Writing. I. Beginnings to A.D. 600* (Oxford 2011) 112-118, discusses the content of the list of dedications. [A more appropriate term than 'historical writing' for the sort of inscriptions studied by O. (decrees, dedications, etc.) is 'creation of memory'; the two phenomena are related but not identical; on this subject see A.Chaniotis, Mnemopoetik: die epigraphische Konstruktion von Erinnerung in den griechischen Poleis, in O.Dahly, T.Hölscher, S.Muth, and R.Schneider (edd.), *Medien der Geschichte. Antikes Griechenland und Rom*, Berlin 2013, 132-169. Chaniotis.]

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680. **Rhodes. Dedication to Hermes Hagemonios, late 4th cent. B.C.** Statue base of Lartian marble broken on top and top left; found east of the acropolis. Ed.pr. I.Zervoudaki, *AD* 26 B (1971) 539 no. 2. N.Badoud, *art.cit.* (see our lemma no. 676) 557-565, republishes this inscription (ph.; French translation; 563-565) and discusses its date (557-560). At the time of the dedication the board of Rhodian generals consisted of nine members, three from the three cities on the island; consequently, this text antedates the integration of the Peraia in 304 B.C. (see our lemma no. 676), when the στραταγὸς ἐς τὸ πέραν was added (on 559, list of inscriptions attesting ten strategoi in chronological sequence: G.Jacopi, *Clara Rhodos* II [1932] no. 31; *Suppl.Epigr.Rh.* I 22; *IG* XII.1.49; F.Hiller, *MDAI(A)* 20 [1895] 382 no. 450; *IG* XII.1.50). The linguistic features of the text (genitives in -ου and -ευς) and the restoration [Δαμ]οκράτης Νικαγόρα (L. 4), priest in Kamiros in 320 B.C. (*Tit.Cam.* 5 L. 18), support a date around 323-310 B.C.

[- -]
[- - - - - - - - - - - - - - - ⁝ Εὐ]βου[λίδας?]
[- - - - - - - Ἀρι]στοφίλου ⁝ Καττ[άβιος]
[- - - - - - - -]... Πολύμνιος ⁝ Καττ[άβιος]
4 [Δαμ]οκράτης Νικαγόρα ⁝ Σιλύριος
Εὐφάνης Πυθοκλεῦς ⁝ Ποντωρεύ[ς]
Ἰάσων : Πολυαίνου ⁝ Πολίτας
καὶ ἐπὶ τὰν χώραν

8 Μένιππος ⁝ Ἀκεστία ⁝ Πλάριος
στραταγήσαντες
Ἑρμᾶι vac. Ἁγεμονίωι Α

1. [- -]ΒΟ[- -], ed.pr.; [⁝] Βου̣[λίδας], B. [[Εὐ]βου̣[λίδας?], far mor common than Βουλίδης, Chaniotis] || 2. [- -]τοφίλου, ed.pr. || 3. [- -]Α[- -]ολυμνιος, ed.pr.; [- -]λα̣ς?, B. || 4. [Ἀρχ]οκράτης, ed.pr.; the father of Damokrates, Νικαγόρας Δαμοκράτεος, served as priest of Helios in 320 B.C. (*SEG* XII 360; L.Morricone, *ASAA* 27-29 [1949/1951) 351-380 col. II.1 L. 8), B. || 5. Ποντορεὺ̣[ς], ed.pr. || 10. Ἑρμᾷ Ἁγεμονίῳ, ed.pr.; in fine, the alpha was added later, B. [from the ph., we read the vacat, not recorded by Z., B., Chaniotis].

681/682. Rhodes. Dedications to Osiris, Hellenistic. C.Fantaoutsaki, in *Bibliotheca Isiaca* II, 47-63, summarizes the results of an excavation in the sanctuary of Isis in Rhodes. The cult of the Egyptian deities was known through epigraphic finds (*RICIS* 204/0110 and 204/0111); its location was suspected in the eastern part of the city. This location is confirmed through recent archaeological finds, including fragmentary statues and an inscription (our lemma no. 682), recovered in a crypt at the eastern edge of the city, near the sea, just inside the south-eastern line of the fortification wall. F. briefly presents two unpublished epigraphic finds, which are also included in 'Supplément à *RICIS*', in *Bibliotheca Isiaca* II, 301 nos. 204/0113 and 204/0114.

681: 47 note 9 (ph.). **Dedication to Osiris, Hellenistic.** Marble relief plaque with a female breast; found during excavation (1974/75) in the eastern part of the ancient city; now in the Museum of Rhodes; unpublished; undated [to judge from the letterforms, probably 3rd cent. B.C., Chaniotis].

Ὀλυμπιὰς | Ὀσείρει εὐχάν

682: 49 (ph.). **Dedication to Osiris, Hellenistic.** Lower part of a marble relief plaque; the subject of the relief, almost entirely lost, has not been determined; found in the sanctuary; now in the Museum of Rhodes; unpublished; undated [probably 3rd cent. B.C., Chaniotis].

Νικοστράτη | Ὀσίρι εὐχάν

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683. Rhodes. Epitaph of a couple from Syria, 3rd cent. B.C. Cylindrical altar with moulding above; inscription on the shaft; now lost. Ed.pr. N.Badoud, *art.cit.* (cf. our lemma no. 677) 64-66 no. 1 (dr.), on the basis of a manuscript published by J.Hedenborg, *Geschichte der Insel Rhodos von der Urzeit bis auf die heutigen Tage* -- (Rhodes 1854; now in the Βιβλιοθήκη τοῦ Ἱστορικοῦ καὶ Ἀρχαιολογικοῦ Ἱδρύματος Ρόδου); H. presented this inscription as three different inscriptions (pl. 5 no. 100 ['sur une colonne dans la ville']; pl. 22 no. 235 [dr. of the altar]; pl. 43 no. 305 ['Auf einer Säule in der Stadt']; majuscule texts) without recognizing it as a single text.

[---]δώρου Τυρίου | καὶ τᾶς συμβίου | [---]ṭας Ἀντιοχίδος

Date: 3rd cent. B.C. in view of the cylindrical altar, ed.pr. || 1. [Κλεο]δώρου (on the basis of nos. 100 and 235: [Ι]ΛΕΟΔΟΡΟΥ and ΕΛΕΟΔΟΡΟΥ, respectively) rather than [Διο]δώρου (on the basis of no. 305: ΔΙΟΔΟΡΟΥ); also [Ἡρακλεο]δώρου may be considered in view of the prominence of Herakles-Melqart in Tyre, ed.pr.

LESBOS

684. **Mytilene. Decree concerning the cult of Augustus, ca. 26-11 B.C.** *IG* XII.2.58; *SEG* XXXV 907*; G.Labarre, *Les cités de Lesbos* -- (see *SEG* XLVI 1052) 285 no. 21. M.Chelotti, in S.Cagnazzi et alii (edd.), *Scritti di storia per Mario Pani* (Bari 2011) 101-109, reprints the Greek text (106/107), summarizes the decree's content and discusses why a copy of the decree was erected in Brundisium (A L. 14: καὶ Βρεντεσί(ῳ). Brundisium was important for Augustan ideology. The senate ordered the erection of an arch in Brundisium in honor of Octavian in 29 B.C. (Cassius Dio 51.19.1-3). C. narrows the date of the text to the period between the adoption of Caius and Lucius by Augustus (17 B.C.) and the death of Octavia (11 B.C.).

685. **Mytilene. Curse tablets, 4th/3rd cent. B.C.** *SEG* XLVIII 1055-1057. A.Dale, A.Ellis-Evans, *ZPE* 179 (2011) 189-198, republish these three defixiones and discuss their language. They note the omission of the final -ς in personal names (1055), the conditional use of ἤ (1056/1057), the less than confident use of Lesbian Aiolic (1055: μέλλοι[σι] corrected to μελλέοι[σι]), and the use of μετά instead of πεδά (1056/1057). On the basis of these features, they argue that the tablets were written by a Cypriot with a period of residence among Aiolic speakers. The context may be a legal conflict or problems connected with the integration of an immigrant in a foreign place.

ASTYPALAIA

686. **Astypalaia. Boundary marker of Athenian public land, late 5th/early 4th cent. B.C.** Irregular limestone fragment; found in the 1970s or 1980s at Mesaria; now in the Archaeological Museum of Astypalaia. Ed.pr. D.Quadrino, *Epigraphica* 73 (2011) 51-61 (ph.; dr.). The boundary stone marked public land of the Athenians; the date when the Athenians acquired land on Astypalaia and sent klerouchs there cannot be determined, but a date after the Aegean campaign of Thrasyboulos in 389/88 B.C. or after the foundation of the Second Athenian Alliance (377 B.C.) seems probable; the decree of Aristoteles (*IG* II² 153; Rhodes-Osborne, *GHI* 22) attests the existence of public and private land of the Athenians in cities of their allies; Astypalaia must have been a member of the alliance (ed.pr.).

[ὅρο]ς δημ-
[οσί]ας Ἀθη-
[ναί]ων

THERA

687. **Thera. Toponyms.** S.E.Psarras, *Ἐπετηρὶς τῆς Ἑταιρείας Κυκλαδικῶν Μελετῶν* 12 (1995) 258-282, discusses the place names of Thera that are attested in inscriptions (*IG* XII.3.327, 343-346, 348/349; *IG* XII Suppl. 65) and their possible meaning. The place names derive from the personal names of land owners or from heroa (Εὐρυδάμας, Καλλιστράτεια, Ἰσαγόρειον, Κρατήαιον, Λεάβατον?, Μάνευς?, Μενάνδρια, Μίμνων, Σειζοβάλων?), from the local flora and fauna (Ἀλωπέκιον, Δάφνη, Κάλαμος, Καρκίνειον, Κοκκολόγος, Φοινίκιν, Φοῖνιξ, Χρυσελάδιν: an olive tree), from types of land use (Ἀγρός, Μερίς, Οἴκων μέρος, Οὔριον: lookout place; Ὀφραγόρεια, Πολιτική: public land; Τοπάριν), cult places (Ἀσκληπιός, Ἐλυτώ?, Ἑρμῆς, Ποσιδάνιν, Σεράπιον), topographical features such as the color of the soil or the shape of a location (Ἐλυθρά = Ἐρυθρά, Ἰχνίον, Κάνθαρος, Μελαιναί, Σκόπελος), the location of a site (Ἀποψίδιν: a high place; Μέσα, Μεσόγιον, Μέσσον, Οἴα: an isolated settlement; Ὄρος, τὰ Πάνω), and other features (Ἀνεμοψάλιν and Ὠχύαλος: windy places?; Μηχανή, the place where a siege engine had been set up?). Some place names cannot be explained (Ἀγιπριάτης, Γράφων, Διοκόντιον, Οὐράμβιν, Ὑσία).

KOS

688. **Kos. Letter of Ziaëlas of Bithynia (?) recognizing Koan asylia,** 242 B.C. *IG* XII.4 213; *SEG* XII 370; XXXV 911; Rigsby, *Asylia* no. 12. A.S.Balakhvantsev, *VDI* 276 (2011.1) 74-92 (in Russian; English summary), rejects the view of J. and L. Robert, *BE* (1953) no. 152, followed by Rigsby and Ju.G.Vinogradov in A.I.Meliukova et al. (edd.), *Jevrazijskie drevnosti: 100 let B.N. Grakovu* (Moscow 1999) 294-296 (in Russian) [non vidimus], that the author of the letter was a Spartokid king (Pairisades II or one of his sons). Instead, he ascribes it to Ziaëlas. He contends that Ziaëlas was more likely than Pairisades to need a confirmation of his συγγένεια with the Greeks, and that the usage of *ἀδελφή* for the king's wife (L. 20) is not attested at Bosporos. A marriage between Ziaëlas and his sister Λισάνδρα, whose name may be restored in L. 20, is conceivable. There is some evidence for the cult of Asklepios at Nikomedeia (Paus. 3.3.8; *MAMA* III 263), while this cult is not attested at Pantikapaion; incorporation of Astakos in the foundation of Nikomedeia (Charon, *FGrH* 262 F 6; Memn. *FGrH* 434 F 12.2) could justify a claim to Doric roots. The letter of Ziaëlas from the same Koan dossier in Rigsby, *Asylia* no. 11 (*IG* XII.4.209) is from an earlier date: the ambassadors in that document are not called θεωροί and are different from the Bithynian envoys sent to Kos in 242 B.C. (Rigsby, *Asylia* no. 32 LL. 3/4). The earlier date explains why the Koan Asklepieia are not mentioned in this letter. Ziailas second letter was sent, when the recognition of asylia included not only the

temple but also the festival (cf. the two diplomatic efforts of Magnesia on the Maeander in 221 and 208 B.C.: Rigsby, *Asylia*, pp. 180-182).

B. prints a revised text, incorporating the suggestions of Vinogradov, *art.cit.*: LL. 14/15: πρὸς [ὑμᾶς· ὄντων δ' οὐκ ὀλίγων] [a restoration already suggested by R.Herzog, Hallof]| τούτοις ἐμποδίων (πρὸς [ὑμᾶς· ὄντων δέ τινων νῦν] | τούτοις ἐμποδίων, Rigsby); LL. 18/19: ὅταν [συντελείας ἐγνω]|κότες (ὅταν [- - -]|κότες, Rigsby).

NAXOS

689. **Naxos. Honorary inscription for Ptolemaios, 2nd/1st cent. B.C.** Fragment of a marble base, reworked on all sides to be used as building material; seen and photographed by S.E.Psarras in a house in the Kastro of Chora. Ed.pr. S.E.Psarras, *Ναξιακά. Ἐπετηρίδα Ὁμοσπονδίας Ναξιακῶν Συλλόγων* 66 (2011.1) 541-543 (ph.), with comments on the relations between Naxos and Ptolemaic Egypt.

[- - - - - - - - - - - - - - - -]
[- - - - -]ΣΕ καὶ συμ[- - -]
[- φύσ?]ει Πτολεμα[ῖον]
[- - -]ν Θεοκλέους [υἱὸν]
[ἀρε]τῆς ἕνεκεν [καὶ εὐνοί]-
[ας τῆ]ς εἴς τε α[ὐτὸν καὶ]
[τὴν πόλιν]

690. **Naxos. Boundary marker, ca. 525-500 B.C.** Rock-cut inscription; photographed by a shepherd at Kalyvoto. Ed.pr. S.E.Psarras, *Ναξιακά. Ἐπετηρίδα Ὁμοσπονδίας Ναξιακῶν Συλλόγων* 66 (2011.1) 539/540 (ph.), publishes this inscription on the basis of a ph. given by I.Promponas to his father in the 1960s.

Ἀνθίωνος

691. **Naxos. Religion: sacred land on mountains.** S.E.Psarras, *Ναξιακά. Ἐπετηρίδα Ὁμοσπονδίας Ναξιακῶν Συλλόγων* 61 (December 2006-February 2007) 41-56, collects epigraphic evidence for the existence of sacred land in mountainous areas. The relevant texts are boundary stones (ὅροι) naming the gods to whom the precincts belonged: *IG* XII.5.43 (Ἀπόλλων; ph.); XII.5.48 (Ζεὺς Μηλώσιος; ph.); XII.5.53 (Νύμφαι). See also our lemmata nos. 693-695.

692. **Naxos. Boundary marker of land belonging to Poseidon Helikonios, late 5th/early 4th cent.** B.C. *SEG* XXXVI 761. S.E.Psarras, *Ἐπετηρὶς τῆς Ἑταιρείας Κυκλαδικῶν Μελετῶν* 12 (1995) 152-162,

associates this inscription that attests the cult of Ποσειδῶν Ἑλικώνιος with the settlement of Ionians in Naxos in the 12th cent. B.C.; the origin of these Ionians probably was Boiotia and Attica.

693. **Naxos. Boundary marker of land belonging to Zeus Melosios, 4th cent. B.C.** Rock-cut inscription near the church of Agia Marina στ' Ἀστιαμούρου; seen by G.Mastoropoulos in 1996. Ed.pr. S.E.Psarras, *art.cit.* (see our lemma no. 691) 49/50 (ph.). The text was inscribed by the same mason as *IG* XII.5.48 (ed.pr.).

Ὅρος Διὸς | Μηλωσίου

694. **Naxos. Boundary marker of land belonging to Dionysos, Imperial period.** Rock-cut inscription at Ψαρό Τσιμπούνι in Koronos; found in 1966 by M.Bardanis. Ed.pr. S.E.Psarras, *art.cit.* (see our lemma no. 691) 51-54 (ph.), who observes that Δρίος was the ancient name of Mt. Koronos; the entire mountain was dedicated to Dionysos (Diod. 5.51.4).

Δρίος | Διονύσου

695. **Naxos. Boundary marker of land belonging to Ares, undated.** S.E.Psarras, *art.cit.* (see our lemma no. 691) 54-56, reports that the Naxian scholar I.Grimaldi copied an inscription near the church of St. George on the west foot of Mt. Fanari; a majuscule copy of the text (τεμένισμα Ἄρεως) is included in the manuscript of I.Grimaldi's history of Naxos, kept in the Naxian Archive (cf. E.Chatzaki, *Ἀρχατός* 4 [March-May 2006] 87-94). Grimaldi conjectured that the name of Mt. Φανάρι is a corrupt form of Πανάρης and postulated a cult of Ares and Pan; this hypothesis is rejected by P., who infers that there was a sanctuary of Ares.

PAROS

696. **Paros. Archilochos: Vitae and cult.** *SEG* XV 517; LIX 919*. M.Kivilo, *Early Greek Poets' Lives* (Leiden 2010) 87-119, in a study based on the literary and epigraphic sources pertaining to the biographical tradition of Archilochos and his cult in Paros, makes extensive use of the vitae by Mnesiepes (*SEG* XV 517) and Sosthenes' inscription (*IG* XII.5.445; XII Suppl. pp. 212-214) and also adduces the metrical epitaph for the poet (*CEG* II 674; 92). K. stresses the importance of Archilochos' poetry and local traditions in the shaping of his ancient biographies.On the ancient sources concerning the death, the burial, and the cult of Archilochos see now F.Kimmel-Clauzet, *Morts, tombeaux et cultes des poètes greca* (Bordeaux 2013) 54-62, 141-145, and 223-229.

KEOS

697. **Karthaia. List of proxenoi, ca. 362 B.C.** *IG* XII.5.542. W.Mack, *REA* 113 (2011) 319-344, exploits the information provided by this list for the existence of a network of Karthaian relations (see also our lemma no. 697 bis). In this list, men from the same polis who had received proxeny at different times were grouped together; also poleis were grouped together according to their location (Peloponnese: LL. 14-24; Boiotia and the Gulf of Malis: LL. 24-35; Athens: LL. 35-44; the Cyclades: LL. 45-49; the Hellespont/Propontis: LL. 50-58; on 340-342, a list of all the proxenoi). The list was inscribed shortly after 363/362 B.C. The presence of a Κνίδιος (L. 26) in the section that is dedicated to Boiotia can be explained in view of Epameinondas' naval expedition in 364 B.C. (cf. the Knidian grant of proxeny to him: *SEG* XLIV 901). In that year Keos revolted from the Athenian Alliance; the Knidian recipient of proxeny may have been resident in Boiotia (328). Since Chabrias was the general who quelled the revolt in 364 B.C., the restoration of his name in LL. 39/40 is very probable. Ἀριστοφῶν Ἀριστοφάνο[υς] (L. 43) was sent as general to Keos in 363/362 B.C. after the failed Kean revolt (329/330). The Athenian section contains other men who were active in ca. 360-350 B.C.: [Θεοζ]οτίδης Νικο[στράτου] (L. 35); [Δη]μοκράτης Μεν[ίππου] (L. 39), who was prytanis in 360/359 B.C. (*IG* II² 1745 L. 54); [Νικόδημος?] Εὐκταίου (L. 42; but the restoration [Νικίας] has also been suggested); and Ἀ[φ]α[ρ]εὺ[ς Ἰσοκράτους] (LL. 42/43). This list shows an orientation of Karthaia toward Athens (15 proxenoi) and the mainland (35 proxenoi), rather than the Cyclades (10 proxenoi). The Hellespontine group indicates a prolonged period of intense contact with that region.

After autopsy and using a squeeze in the *IG* archive, M. presents a new text (343/344; ph.) and detailed commentary (324-333). We list the differences between his text and the text in *IG* XII.5.542, without noting the cases of letters that he read on the stone or the squeeze and that are restored in *IG*.

Face a

LL. 3/4: [εἴσ|πλουν καὶ ἔκπλουν ἀσυλεὶ καὶ ἀσπο]νδεί ([ἀτέ|λειαν πάντων καὶ ἐσπλέοσι καὶ ἐκπλέο]σι, *IG*).
L. 4: [- - ca. 7-8 - -] ([καὶ γῆς ἔγκτησιν], *IG*).
L. 9: [- -]ερων ([- -]ρων, *IG*).
L. 10: Χαλκ[ιδεύς] (Χαλκ[ηδόνιος], *IG*).
L. 11: Καλλικρατι[- -] (Καλλικρατ[- -], *IG*).
L. 12: [Ξε]νοφῶντος ([- -]νοφῶντος, *IG*).
L. 13: no restoration (Σι[μίας Ἐ]ν[ατίων]ος, *IG*).
L. 14: no restoration ([Ἀμειν]ο[κλ--], *IG*).
L. 15: [- -]οχος ([- -]οκος, *IG*).
L. 21: [Β]ρέμων, attested in Sparta (*SEG* XI 413 L. 27; [Χ]ρέμων, *IG*).
LL. 23/24: the regional arrangement of the list rules out the restoration [Αἴ|νιος] (*IG*). Consequently, the murder of Kotys in 355 B.C. cannot be the list's context (332).
L. 29: [Ἀλ]{Ξ}κίμαχος or [Ἀλε]ξ{Κ}ίμαχος ([Ἀλ]κίμαχος, *IG*).
LL. 39/40: Χ[αβρίας? Κτησίπ|που Ἀθηναῖος] (Χ[α- - - Ἀθηναῖος], *IG*).
LL. 47/48: Ἀντιφῶν ⟦Ἐρατοκ⟧κράτου|[ς] (Ἀν[τ]ιφῶν Ἐρατοκράτου|[ς], *IG*).
LL. 49/50: [- -]ος : Φίλλιδος : Δήλιος : ΑΤ|[- -] ([- -]ς Φίλλιδος Δήλιος | [- -], *IG*).

Face b

Besides some traces in LL. 7-19, M. reads in LL. 20-24 [Θ]εόδ[ο]το[ς] or [Θ]εόλ[υ]το[ς] | Αἰγινήτης, [Πρ?]ῶτος | [Τ?]αυρίδ[α] | [Αἰ]γινήτη[ς].

D.Knoepfler, *BE* (2013) no. 200, observes that the reading Θρασυέα (genitive) in L. 10 is not certain; the correct reading may be Θρασύτα. Θρασυέας is not attested, whereas Θρασύτας is attested in Rhodes and Crete. K. argues that Γνάθιος (L. 7) was an [Ἐρετριεύς], since this rare name is attested in Eretria (*IG* XII.9.683). In L. 7, K. restores [Καρύστ]ιος, one of the few Euboian ethnics with this ending. The patronymic of the first proxenos, Κεφαλίων (L. 6), is attested in Styra, near Krystos. Therefore, the list started with Karystians, then listed Eretrians and Chalkidians, and possibly contained one or two Histiaians at the end of this Euboian section.

On the Karthaian proxenies see now also W.Mack, *Proxeny and Polis. Institutional Networks in the Ancient Greek World* (Oxford 2015) 182-189.

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697 bis. **Karthaia. List of proxenoi, 3rd cent.** B.C. *IG* XII.5.1073 + *IG* II² 2455. In a study of how proxeny lists reflect networks of relations between poleis, W.Mack, *art.cit.* (see our lemma no. 697) 333-337 (ph.), discusses this list, in which the names of proxenoi were inscribed as they were appointed (on 342, a list of all the proxenoi).

In the context of Karthaian relations, M. briefly adduces two honorary decrees for the Athenians Κλεόμηλος Κλεοβούλου and Χαιρέας Χαιρίππου (*IG* XII.5.528+add. and 538+add.), for which he proposes a date in the late 4th cent. B.C. Both men were councilors in Athens in 303/2 B.C.: Κλεόμηλος Κλεο[- -] (*Agora* XV 62 L. 327); Χαιρέας Χα`ι´ρ[ίππου] (*Agora* XV 62 L. 168; Χα`ι´ρ[ίππου], M; ΧΑΡ[- -], *Agora*) (337/338; ph.).

TENOS

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698. **Tenos. Place names.** S.E.Psarras, *Onomata* 14 (1994) 27-42, discusses the meaning of the place names attested in *IG* XII.5.872/873 and 877. Most of these place names denote particular features of the topography and flora: Αἴσιλος, Ἄστυ, Βαλανεῖον, Γύρα, Δονάκεια (a place with reeds), Ἐλαιοῦς, Ἑρμινία, Κέστρεον, Κώμη, Λιμένεια, Μηλία, Οἶον (isolated place), Πάνορμος, Σχίνις, Φυκαῖς. Some names refer to civic subdivisions (Ἐσχατιώτης, Ἡρακλεῖδαι, Θρυήσιοι, Ἰάκινθος, Κλυμενεῖς, Νοθιάδαι). A few place names derive from personal names (Ἤρισθος, Νεύκλειον, Σωσίβεια) and the names of deities (Ἐλειθυαῖον and Κασμενεῖον?). The meaning of Σάπηθος is unclear.

CHIOS

699. **Chios. Delimitation of land and sale of confiscated property, early 5th cent.** B.C. Michel, *Recueil* 1383; *SGDI* III.2.5653; Koerner, *Gesetzestexte* no. 62; *SEG* LV 957. Republished by A.P.Matthaiou, *Six Greek Historical Inscriptions* 13-34, based on autopsy and copies made by G.W. Forrest and G.Malouchou (text on 15-17). M. offers an exhaustive analysis of the content and comments on the vocabulary, of which we summarize the main points. The four sides of the stele contain one single document (contra M.Faraguna [*SEG* LV 957]); the text was inscribed in the following sequence: broad side A, narrow side B, broad side C, narrow side D. This document is a resolution (of the council?) concerning the delimitation of Δοφῖτις (not Λοφῖτις, Koerner and earlier editors), the sale of land and houses that were within this area, and the legal protection of the buyers. A heavy fine was imposed on anyone who would remove or destroy the boundary stones. The inscription also lists the sold houses and pieces of land, the names of the purchasers, and the prices. The properties in question probably were the confiscated property of exiles after a stasis (30/31), possibly around 479 B.C. The institutions mentioned in the text (βολή, ὀροφύλακες, πεντεκαίδεκα, βασιλεός) do not have a strong democratic flavor (31/32)

With regard to the name Δοφῖτις, M. proposes to explain it from the verb δέφω ('to soften by working with the hand', *LSJ*); in this interpretation, the area derived its name from a plant called δόφος or δοφός, which M. identifies with mastic (25-27). Dophitis was located near Μέλαινα ἀκτή (the coast of Μαῦρα Βόλια at Emporio?

We do not reproduce M.'s text and comments but list the passages in which his text differs from that of Koerner's edition as well as the passages for which M. offers new interpretations.

B LL. 1-22: This clause provides for the matter of public sale to be brought by the πεντεκαίδεκα to the βολή within five days. Heralds sent throughout the country shall announce the sale. The sale shall be made known in the city through public oral announcement, indicating the date and the conditions of the sale.

B LL. 14-17: ἀποδεκνύν|τες τὴν ἡμέ[ρ]|ην: Here, ἡμέ[ρ]|ην designates a certain date (18).

B LL. 17/18: π|ρῆχμα in this passage means 'public sale'.

C LL. 1-5: [..]ḤΔΙ̣Ị[- - 14 - - |.]ομενος ἡ π[ό]λις δεξαμ[έ|ν]η δικαζέσθω, κἂν ὄφλῃ, [ὑ]|περαποδότω, τῶι δὲ πρια[μ]|ένωι πρῆχμα ἔστω μηδέν ([ἢν δέ τις τὸς πριάμενος ἀποκλήιηι] ἢ δικά[ζηται, τὸς ἀποκλ|η]ιομένος ἡ π[ό]λις δεξαμ[έ|ν]η δικαζέσθω, κἂν ὄφλῃ, [ὑ]|περαποδότω, τῶι δὲ πρια[μ]|ένωι πρῆχμα ἔστω μηδέν, Koerner). If someone raises a claim on sold property, the city will go to law with him; if the city loses the case, it will pay the plaintiff on behalf of the purchaser. Ὑπεραποδίδωμι is also attested in *IOSPE* I² 32 A L. 18; it means 'to pay on behalf (instead) of someone'. Πρῆχμα ἔστω μηδέν (C L. 5) means that the purchaser shall have nothing to do with the lawsuit.

C L. 16: [τ]αγγελέο[ς], Matthaiou.

D LL. 16/17: Στρατέ[α]ς, Malouchou.

700. Chios. Cult regulation prohibiting the use of groves for pasture, late 5th/early 4th cent. B.C. Fragment of a stele, broken on top, bottom, and right; found in 2010 by I.Oikonomou, re-used in an old house turned into a guesthouse (Mastichospito) at Kleissa (Pyrgi Chiou); still in situ. Mentioned in *DEE* March 2011. Edd.pr. G.E.Malouchou, A.P.Matthaiou, *Grammateion* 1 (2012) 57-62 (ph.), who recognized the small fr. as a copy of the cult regulation *LSCG* 116 (*Syll.*³ 986). Copies of this regulation were to be set up in groves (*LSCG* 116 LL. 20-22). Edd.pr. republish *LSCG* 116 (copy A; autopsy Matthaiou) and point to several differences with the new inscription (copy B; see app.cr.).

A stoichedon 16

[ἐ̣πί Τ]ελλέος π[ρυτάν]-
εος· βολῆς γνώμη· [ἐν τ]-
οῖς ἄλσεσιν μ[ὴ ποιμ]-
4 αίνειν μηδὲ κοπρε[όε]-
ν· ἢν δὲ ποιμαίνηι [ἢ ὑ]-
φορβῆι ἢ βοκολῆι, [ὁ ἰ]-
δὼν κατειπάτω πρ[ὸς]
8 τὸς βασιλέας ἀγν̣[ῶς]
πρὸς τὸ θεὸ· τῶι δὲ π[ο]-
ιμαίνοντι ἢ ὑφορβέ-
οντι ἢ βοκολέοντι ἡ-
12 μίεκτον ἰθύνη ἔστω
κατὰ κτῆνος ἕκαστο
ν· ἢν δὲ κοπρεόων ἀλ̣ί̣-
σκ̣ηται, πέντε στατῆ-
16 ρας ὀφειλέτω ἁγνῶς
π̣ρὸς τὸ θεὸ· ἢν δὲ ὁ ἰδ-
ὼν μὴ κατείπει, πέντ-
ẹ στατῆρας ὀφειλέτ-
20 ω ἱερὸς τῶι θεῶι· τ[αῦ]-
τ̣α̣ γράψαι ἐν τοῖς ἄλ-
σεσιν· σκεῦ̣α̣ ἐκ τὸ ἰε-
ρ[ὸ μὴ] ʼχφέρεν τὰ ἱερά·
24 [ἢν δ'] ẹ[χ]φέρηι, ἀρεστή-
[ριον ὀφεί]λ[ε]ν· [τ]ὸν δὲ
[ἰ]δόντα π̣ρὸς τ̣ὸς βα[σ]-
[ι]λέας κατειπὲν· ἢν δ-
28 [ὲ] μὴ κατείπει, πέντẹ
στατῆρας ὀφείλεν ἱ-
ερὸς τῶι θ̣εῶι

B stoichedon 20

[ἐπὶ Τελλέος πρυτάνεος· β]-
[ολῆς γνώμη· ἐν τοῖς ἄλσεσ]-
[ιν μὴ ποιμαίνειν μηδὲ κοπ]-
[ρεόεν· ἢν δὲ ποιμαίνηι ἢ ὑ]-
[φορβῆι ἢ βοκολῆι, ὁ ἰδὼν κ]-
[ατειπάτω πρὸς τὸς βασιλ]-
[έας ἁγνῶς πρὸς τὸ θεὸ· τῶι]
[δὲ ποιμαίνοντι ἢ ὑφορβέ]-
οντι ἢ β[οκολέοντι ἡμίεκ]-
τον ἰθύ[νη ἔστω κατὰ κτῆν]-
ος ἕκασ[τον· ἢν δὲ κοπρεόω]-
ν ἁλίσκ[ηται, πέντε στατῆ]-
ρας ὀφẹ[ιλέτω .... 8 .... κ]-
ατειπ̣[- - - - - 14 - - - - - θ]-
εὸ· ἢν δ' [ὁ ἰδὼν μὴ κατείπει],
π̣έντẹ [στατῆρας ὀφειλέτ]-
ω ἱερ[ὸς τῶι θεῶι· ταῦτα γρ]-
[ά]ψαι [- - - - - - - - - - - - -]
]̣ειν[- - - - - - - - - - - - - - - -]
Ṇ̣ΑỊ[- - - - - - - - - - - - - - -]

A 1 = B 1. The genitive of Τελλῆς, M.-M. || A 12. ἰθύνα, earlier editors; ἰθύνη, M.-M. (cf. Koerner, *Gesetzestexte* no. 63 no. 2 B Ll. 12/13) || A 14-17 = B 11-15. from the difference between the two inscriptions M.-M. infer that one of the texts (more

likely, copy A) is not an accurate copy of the original; if the mason of A omitted a whole phrase (ὁ δὲ ἰδὼν κατειπάτω), the original text, to be restored in B LL. 11-15 is: [ἣν δὲ κοπρεόω]|ν ἁλίσκ[ηται, πέντε στατῆ]|ρας ὀφε[ιλέτω·ᵛ ὁ δὲ ἰδὼν κ]|ατειπ[άτω ἁγνῶς πρὸς τὸ θ]|εῶ; in that case, edd.pr. propose that B contained no reference to the addressee of the denunciation (A 7/8 πρὸς τὸς βασιλέας); text in LL. 16/17 of A does not exactly correspond to LL. 13-15 of the new copy (B) || A 24/25. ἀρεστήριον is a propitiatory sacrifice (e.g. *I.Délos* 104(3) L. 13; *SEG* XXII 274 L. 38), M.-M. || B 18/19. perhaps [ἐχφέρ]|ρειν [σκεῦα etc.], M.-M.

701. **Chios. Funerary epigram for Agathoklea, 1st cent. A.D.** *GV* 106; *SEG* XXXVIII 832. B.Boyaval, *Connaissance Hellénique* 127 (2011) 59/60, prefers *GV*'s [ἥτις, ξέ]νε to Garbrah's [ἐσορᾷς ξέ]νε (see *SEG*) in verse 1. The latter juxtaposes 'deux propositions indépendantes sans lien grammatical'. B. also prefers εὐσεβὲς οὖσα to G.'s εὐσεβέ{σ}ουσα, assuming 'un banal abrègement d'eta'. B. supports *GV*'s καί in verse 4.

SAMOS

702. **Samos. Dedication of a shield and prow to Hera, ca. 600-550 B.C.** *IG* XII.6.575; *SEG* XLIV 701*. A.Brugnone, *art.cit.* (see our lemma no. 737) 9-11 (ph.), reproduces and discusses the texts as restored by G.Dunst (*SEG* XXX 1079 app.cr.), E.Manni (*SEG* XXX 1079) and G.Manganaro (*SEG* XLIV). An allusion to Sicily in A LL. 5/6 is highly uncertain: Dunst restored [Λευ|κ]άσπι (a hero represented on Sicilian coins and possibly of indigenous Sicilian origin), but other readings and restorations have been proposed: Manni: [τῶι] | δ' ἄσπι; Manganaro: Ἥ[ρ]η[ι | Θέ]σπι; K.Hallof (*IG*): confirmed the reading τῆρ[ι | ἀ]σπί(ν) (for ἀσπίδα). The reading of B LL. 3-6 (ὁπόθ' ο[ἱ] | Ἱμερα[ῖ]ο[ι] | ἔριδ' ἔπαθον | Σικανῶν) is certain, but raises several questions: were the dedicants mercenaries in the service of the Himeraians or merchants incidentally involved in the conflict? The name Πανθῦς (A L. 3), paralleled only in *IG* XII.6.647, and the style and size of the monument (shield and prow in relief on sides A/B, respectively) suggest that the dedicants were Ionians of good birth, who after having participated successfully in the conflict in Sicily returned to their fatherland.

703. **Samos. Dedication and sculptor's signature, ca. 600-560 B.C.** Limestone object with an inscription along its edge (a finial, part of a piece pf furniture or a canopy); found in debris east of the 'Rhoikos altar'. Mentioned by W.F.Niemeier, *AA* (2011) Beiheft 105 (ph.; dr.). The text was read by K.Hallof and S.Prignitz.

Ποσῆς μ' ἀνέθηκ[ε τῆρ]ηι | ποιήσα:ς

AMORGOS

703 bis. **Arkesine. 'Prayer for justice', ca. 100 B.C.** *IG* XII.7 p. 1; *SEG* LII 1974*; LIX 2062. C.A.Faraone, *art.cit.* (see our lemma no. 868) 38/39, reprints H.S.Versnel's translation and discusses the possible connection of this 'prayer for justice' with the festival of the Thesmophoria. A man asked Demeter to punish Epaphroditos, who had made his slaves run away. F. suggests that the text on the reverse may have been inscribed at some later time, 'perhaps after the failure or even the backfire of the original curse became apparent', and that the tablet was brought to a sanctuary of Demeter by the defigen's wife.

A.Chaniotis, in id. (ed.), *Unveiling Emotions: Sources and Methods for the Study of Emotions in the Greek World* (Stuttgart 2012) 100/101 (English translation), discusses the emotional aspects of this text. The fact that the owner of the slaves could do nothing against his runaway slaves, and had to appeal to Demeter, suggests that the runaway slaves had sought asylum in a shrine or altar in the agora, requesting to be sold to another owner. This procedure is well attested in Greek law. Hence ἀνεπτέρωσε ἀγοράσαι (Face A) should be translated as 'he encouraged them to go to the agora' ('he has them wandering around the marketplace', Versnel).

SAMOTHRAKE

704. **Samothrake. Record of initiation of C.Iulius Rhaskos and Antonia Tryphaina, ca. 40 A.D.** Left part of a marble stele; found in 1971 east of the stoa on the west hill; now in the Museum of Samothrake (inv.no. 71.961). Ed.pr. N.M.Dimitrova, *Theoroi and Initiates in Samothrace* -- (see *SEG* LVIII 946) 115-118 no. 46. S.Kirov, *ZPE* 178 (2011) 215-220, republishes LL. 1-6. He identifies the otherwise unattested C.Iulius Rhaskos (L. 2) as the son of Rhoimetalkes (contra ed.pr.: C.Iulius Rhoimetalkes II) and grandson of Antonia Tryphaina and summarizes the prosopography of the last members of the Thracian royal house. A.Avram, *BE* (2012) no. 285, comments that K.'s interpretation is supported by the fact that LL. 2/3 deviate from the Roman onomastic norm (C.Iulius Rhoemetalci f. Rhascos). If Rhaskos had been the son of C.Iulius Rhoimetalkes, i.e. Caii filius, the father's name would have been placed between the nomen gentile and the cognomen and not after the cognomen.

Ἐπὶ βασιλέως Ἀγησά̣ρχου τ̣οῦ Ἀγη̣[σάρχου]
Γάϊος Ἰούλιος Ῥά̣σ[κος]
Ῥοιμ̣η̣[τάλ]κου [υἱὸς καὶ]
[Ἀ]ντων[ία Τρύφαι]ν̣α βα̣[σιλέως Πο]-
λ̣έμωνος [θυγάτ]η̣ρ κα̣[ὶ βασιλίσσης]
[Πυ]θοδωρίδ[ος] vv μύ̣[στ]αι
vacat

2/3. Written in larger letters || 2. 'L'amitié qui liait les deux princes [i.e. Rhoimetalkes and Caligula], leur lointaine parenté, mais surtout la reconnaissance qu'éprouvait Rhoemetalcès envers Gaius Iulius Caesar Germanicus, nous incitent à croire que le roi thrace avait donné le même nom à son fils et voilà pourquoi celui-ci s'appelait Gaius Iulius (Rhascos)', K. [Roman gentilicia are acquired through grant of Roman citizenship and not through the personal choice of a non-Roman; Rhaskos must have been granted Roman citizenship by Caligula; in fine, one expects [βασιλέως] but there is no space for this restoration, Chaniotis] || 3. no restoration, ed.pr.; Ῥοιμη[τάλ]κου [υἱοῦ], K.; Ῥοιμη[τάλ]κου [υἱὸς καὶ], A. || 3/4. Rhoimetalkes and his mother Antonia Tryphaina are known for their benefactions towards Greek cities (*IGR* IV 144-147, 941; *IG* II² 1967, 2292, 3156; *SEG* III 498; XVII 381; *I.Thrac.Aeg.* E83), K.

THASOS

705. Thasos. **Epigraphic research.** J.Fournier, P.Hamon, N.Trippé, *REG* 124 (2011) 205-226, summarize the history of epigraphic research in Thasos from the edition of *IG* XII.8 in 1909 and the beginning of French excavations in 1911 to 2011. They briefly present the main areas in which inscriptions have been found and the plan of a future corpus of Thasian inscriptions. In a discussion of imperial cult in Thasos they adduce the following inscriptions: *IG* XII.8.380/381; *IG* XII Suppl. 387; *SEG* LVI 1019/1020; *Recherches -- Thasos* II 177/178, 185 (cf. *SEG* LIX 697).

706. Thasos. **Religion. Dedications in the sanctuary of Artemis.** J.-J. Maffre, A. Tichit, *Kernos* 24 (2011) 137-164, give an overview of the dedications made to Artemis in her Thasian sanctuary. Although it is evident that the goddess was worshipped as a patron of women and marriage, the dedicatory objects do not permit a precise definition of her properties [on dedications in the Artemision and, more generally, in Thasos, see also C.Prêtre, *REG* 124 (2011) 227-237, Chaniotis]. The finds reveal the participation of men in the cult. Some kylixes and skyphoi have dedicatory graffiti. On 139/140 and 144, M.-T. mention graffiti inscribed on vases after firing (*SEG* XXIX 791; XXXII 846(3)) and an undetermined number of Archaic cups with the inscription ἱρή (144; ph.; cf. *SEG* XXXII 846(2)). These graffiti include an ineditum (1) and a published text that had never been included in *SEG* (2): 1) Ἀρτέ[μιδι] (Attic black-glazed cup with graffito on the rim; found near the altar; ca. 500-450 B.C.; 139/140 with note 4; ph.); 2) [- -]EAN[- -], [- -].ΘEK[- -] (two non-joining fragments of a Siana cup with a graffito on the body; H.A.G.Brijder, *Siana Cups* III [Amsterdam 2000] 725; 144; ph.).

2. E.g. [- -]ε ἀν[έ]θεκ[ε] (combing text from both frr.; but the letter before ΘEK may be an omikron), or [Κλ]έαν[δρος or [μ]ὲ ἀν[έθεκε], M.-T.

707. Thasos. **Dedication of Theopompos with signature of the sculptor Praxias of Athens, ca. 340 B.C.** *SEG* XVIII 359; XLV 1206. B.Holtzmann (*SEG* XLV 1206) identified the sculptor Πραξίας Πραξίου Ἀθηναῖος, who signed this dedication, with Praxias (no patronymic), who according to

Pausanias (10.19.4) made the pediments of the temple of Apollo in Delphi in ca. 339-333 B.C. After examining the Thasian sculptures that have been attributed to Praxias, son of Praxias, F.Croissant, *RA* (2011) 309-322, excludes the possibility that those sculptures were the work of the sculptor who worked in Delphi. C. attributes the Delphic pediment to Πραξίας Λυσιμάχου Ἀθηναῖος, who is known from dedications in Oropos and Athens (*I.Oropos* 341 and *IG* II² 2820). It is possible that Πραξίας Πραξίου was his son.

This inscription is republished by K.Hallof, S.Kansteiner, B.Seidensticker, in S.Kansteiner et alii, *Der Neue Overbeck. Die antiken Schriftquellen zu den bildenden Künsten der Griechen* (Berlin 2014) III 25 no. 1824, who follow Holtzmann in identifying the sculptor of the Thasian dedication with the sculptor who was active in Delphi. In this collection of sources, the signatures of Πραξίας Λυσιμάχου are on 27-30 nos. 1826/1827.

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708. **Thasos. Amphora stamps, ca. 240-230 B.C.** M.Debidour, in *Corolla Epigraphica -- Burnand* II 406-420, studies a group of Thasian amphora stamps on which the seal of the eponymous archon is decorated with ivy leaves ('groupe à la feuille de lierre'). Six names appear on the stamps of this group: Νικάνωρ Ἡγη--, Νικόδημος Τι--, Νύμφων Κλεο--, Πυθίων Λυ--, Σιμαλίων Ἀθη--, and Φιλωνίδης Σι--. D. places the stamps of this group in the period ca. 240-230 B.C. On the basis of symbols used on seals, D. distinguishes the following groups of Thasian amphora stamps: 'of the crab', 'of the pithos', 'of the three-quarter wheel' ('à la roue de trois-quarts'), 'of the animal passing-by', 'of the genitive', and 'of the rhyton' (408).

EUBOIA

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709. **Euboia. Epigraphic research of Georgios Lampakis in the 19th cent.** D.Knoepfler, *BE* (2011) nos. 313, 326, 335 and 339, draws attention to the epigraphic research of Georgios Lampakis in the late 19th century in Eretria. Lampakis published 46 inscriptions in *The Scottish Review* 9 (1887.18) 347-356, which K. identifies as inscriptions from Eretria and Chalkis. Eretria: *IG* XII.9.140, 144, 148/149, 161, 175, 182, 186, 253/254, 260, 276/277, 281, 302, 713, 717, 732, 844. One of the epitaphs from Eretria (Lampakis no. 5: ΠΟΛΕΙΔΗΣ) appears to be an ineditum, but K. observes that L.'s reading may be wrong (Πολυκλῆς?). Chalkis: *IG* XII.9.922, 995, 999, 1004, 1030, 1032, 1036, 1043, 1065, 1068, 1091, 1133, 1174. For an ineditum see our lemma no. 713.

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710. **Euboia. Onomastics.** See our lemma no. 1624.

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711. **Chalkis (or Boiotia?). List of names, 3rd cent. B.C.** *IG* XII.9.919. F.Marchand, *art.cit.* (see our lemma no. 1624) 350, suggests that this inscription is a *pierre errante* from Boiotia, where the names Ἰσμηνίας, Πτωΐων, and Ὁμολώϊχος are common. Cf. D.Knoepfler, *BE* (2012) no. 179.

712. **Eretria. Law against tyranny and oligarchy, mid-4th cent. B.C. (ca. 340 B.C.).** *SEG* LI 1105; LVII 826*. D.Knoepfler, *BE* (2011) no. 333, comments on the similarities between the support offered to the orphans of the war dead in Thasos (*SEG* LVII 820 + LX 944) and the sons and daughters of those who died defending the democracy in Eretria. In *SEG* LI 1105 A L. 14, he suggests restoring [τούτων] instead of [αὐτῶν]. As regards the πρυτανείη (B LL. 19/20 and 23), K. remarks that this institution was introduced in Eretria and Thasos under Athenian influence. The prytaneis were the presiding board of the council.

713. **Eretria (territory of: Amarynthos). Honorary inscription, undated.** Inscription copied by G.Lampakis 'in a ruin near the fort called Karababass' in Chalkis. Ed.pr. G.Lampakis, *The Scottish Review* 9 (1887.18) 352 no. 25. D.Knoepfler, *BE* (2012) no. 339, observes that this inscription must be a pierre errante from the sanctuary of Artemis in Amarynthos (cf. *IG* XII.9.276 and 278) and presents the following text:

[Ὁ δῆμος ὁ] Ἐρε[τριέων]
[- - - - - - -] Κλεο[- - - - - -]
[ἀρετῆς ἕ]νεκεν καὶ ε[ὐνοίας]
4 [τῆς] εἰς ἑαυτ[ὸν]
[Ἀρτέμιδι Ἀπ]όλλωνι Λη[τοῖ]

714. **Karystos. Dedication to Herakles, 2nd cent. A.D.** A.Karapaschalidou et alii, in *Ἀνασκαφικὸ ἔργο -- 2000-2010*, 56, report the discovery of a niche dedicated to the cult of Herakles in the area of stone quarries at Kylindroi; a dedicatory inscription is engraved on the base; no further details. Cf. D.Knoepfler, *BE* (2012) no. 221.

715. **Karystos. Funerary epigram, 2nd/1st cent. B.C.** *SEG* XXXI 810. With this epigram as her starting point, J.Lougovaya, in *Euboea and Athens* 297-316, examines in detail the diffusion of the distich οὐ τὸ θανεῖν ἀλγεινόν, ἐπείπερ Μοῖρ' ἐπέκλωσεν | ἀλλὰ πρὶν ἡλικίας καὶ γονέων πρότερον and its numerous variants. She presents the Greek text and translation of 24 epigrams that use variants of these verses, distinguishing an early Aegean Hellenistic group (*IG* XII.1.146; *SEG* XXXI 810; *I.Cret.* I.xvi.50; Merkelbach/Stauber, *SGO* II 08/01/52), a group from coastal Asia Minor dating to the Imperial period (*SGO* I 04/12/02, 04/19/03; III 16/22/02, 16/25/01), a group from northern Asia Minor in the Imperial period (*SGO* II 08/04/98, 09/04/07, 09/04/10, 09/05/39; III 16/34/35), a group from the

west coast of Asia Minor and other locations (*I.Apollonia* 374; *IG* XII.2.467; *SGO* I 03/07/20, 05/01/60, 05/01/90; IV 17/02/01), and a group from the Upper Tembris valley (*SEG* XXIX 1406; XXX 1485; *MAMA* I 169; X 186; *SGO* III 16/31/76).

716. **Unknown provenance. Catalogue of πρόβουλοι, ca. 117–138 A.D.** *IG* XII.9.11 + Add. (p. 176) + *IG* XII Suppl. p. 174; *SEG* XXXIX 1825; *SEG* LI 2217. D.Knoepfler, *BE* (2011) no. 319, returns to the question of the provenance of this inscription, which allegedly was found in Karystos but has been attributed to Termessos. K. points out that Termessian inscriptions use the form ἀρχιπρόβουλος, not ἀρχεπρόβουλος; that the formulation ἡ στεφανηφόρος ἐπώνυμος ἀρχή is not attested in Termessos; and that the names mentioned in this catalogue do not support an attribution to the Pisidian city. Since the expression ἡ στεφανηφόρος ἀρχή is attested in the Aegean, e.g. in Karthaia (*SEG* LIX 930), a provenance from the Cyclades cannot be excluded. Knoepfler notes that N.Krispi, who attributed this stone to Karystos, mistakenly assigned another stone, the epitaph of Ποθουμένη Ἀρίστωνος, to two provenances: Karystos (Euboia; *IG* XII.9.36) and Oliaros (Antiparos; *IG* XII.5.474); Knoepfler identifies the most probable provenance of the epitaph of Ποθουμένη as Oliaros or Rheneia.

CRETE

717. Crete. **Law.** M.Youni, *Ἡ γένεση τοῦ γραπτοῦ δικαίου στὴ Δωρικὴ Κρήτη* (Thessaloniki 2011), discusses in a systematic manner the epigraphic evidence for early Cretan law. The chapters of the book are dedicated to the following subjects: the emergence of written law in Crete, especially in Dreros and Gortyn (19-55); the legislative activities of the citizen-body (59-83); written law and literacy (84-92); political institutions and government (κόσμοι, council, tribes; 95-131); the administration of justice (δικάζειν, κρίνειν; 135-179); civic subdivisions (ἑταιρεῖαι), the education of the youth in the ἀγέλα, the rights and duties of the citizens and the assembly (183-215); the non-citizens (free individuals without citizenship, women, slavery for debts, slaves and οἰκεῖς). In an appendix she presents the inscriptions that are discussed in detail in the text (Greek text): *I.Cret.* II.v.1, 9 (Axos); *I.Cret.* IV 1, 10, 13/14, 41-43, 47, 51, 63/64, 72, 76-80, 82, 84, 162 (Gortyn); *SEG* XXVII 631 = *Nomima* I 22 (Datalla); *I.Cret.* I.ix.1; Meiggs-Lewis, *GHI*² 2 = *Nomima* I 81 = Koerner, *Gesetzestexte* 90; *Nomima* I 68 = Koerner, *Gesetzestexte* 92; *SEG* XV 564 = XXXIX 954; M.Bile, *Le dialecte crétois ancien* (Paris 1988) 30/31 nos. 3-8; H.van Effenterre, *RPh* 72 (1946) 131-138 (Dreros); *I.Cret.* II.xii.3, 9, 11 (Eleutherna); *I.Cret.* I.x.2 (Eltynia); *SEG* XXXV 991 = *Nomima* I 12 = Koerner, *Gesetzestexte* 88 (Lyttos); *I.Cret.* I.xxviii.7 (Rhizenia). See also our lemma no. 1614.

718. **Crete. Law: cult regulations.** M.Gagarin, in *Sacred Words*, 101-111, examines the inscribed cult regulations from early Crete, adducing inscriptions concerning sacrifices from Dreros (M.Bile, *Le dialecte crétois ancien* [Paris 1988] 31 no. 8), Gortyn (*I.Cret.* IV 3), and Axos (*I.Cret.* II.v.9). He

observes that there is no discernible difference between sacred laws and other kinds of laws with regard to the reasons why they were inscribed in public places, the institutions which authorized the inscribing, and the audience of the inscriptions; there is also no indication that what we today call 'sacred laws' were treated in Crete as different in nature from other laws, although the Cretans did differentiate between the sacred and the secular realm. Not only did sacred laws sometimes contain secular provisions but sacred matters were often treated within the context of secular laws. He attributes the publication of laws to the growing size of communities and the need to publicize rules.

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719. Crete. **Onomastics and economy in Roman Crete.** Focusing on epigraphical attestations of Roman names, M.Baldwin Bowsky, in *Stega* 431-440, studies the development of social and economic networks on Roman Crete. She collects Roman *nomina gentilia*, tracing their origin in Italy (especially Campania) and studying the possible economic contexts of their presence in Crete (trade, ownership of land) and the connections between families in different Cretan cities (Gortyn, Hierapytna, Knossos, Lappa, and Lyttos). The evidence for the following *nomina* is examined: **Antonius**: *I.Cret.* I.viii.27; I.xviii.105; I.xxiii.6A; II.xxiv.4; III.iii.7, 15; IV 221, 392, 443; *SEG* XLI 965; XLV 1291; LVI 1056 [but as I pointed out in *SEG* LVI 1056, it is unlikely that this inscription is from Crete, Chaniotis]; **Caecilius**: *I.Cret.* II.xxv.22A; IV 338, 340, 400; *SEG* XLVIII 1210 III; *CIL* IV 10456; **Doius**: *I.Cret.* IV 290; **Granius**: *I.Cret.* I.viii.23; I.xvii.17/18; II.xxv.14 and 18; IV 216; *SEG* LVI 1050; **Iunius**: *I.Cret.* I.xviii.56; I.xxv.3; III.iii.7; **Larcius**: *I.Cret.* I.viii.24; I.xxxi.2; III.iii.23; IV 292, 297, 299; *An.Ép.* (1950) no. 90; **Marcius**: *I.Cret.* I.xviii.139C; IV 221B, 340; *An.Ép.* (1967) 522; **Octavius**: *I.Cret.* I.xviii.137; IV 221C; *CIL* VI 23340; **Porsennius**: *I.Cret.* II.xvi.23; IV 219; **Sulpicius**: *I.Cret.* II.xxv.5A; IV 292; *SEG* XXXVIII 576; **Terentius**: *I.Cret.* II.v.50; II.xx.2; IV 300A, 362; *CIL* IV 10285; **Vibius**: *I.Cret.* I.xxiii.27; IV 456; *SEG* XXXVI 813; **Vipstanus**: *I.Cret.* IV 224B, 304; *SEG* XXXII 871; unpublished dedication from Gortyn. On 437, an annotated table documenting the occurrence of these Roman names in inscriptions in Campania, Delos, the Greek East, and in 'commercial milieux'.

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720. Crete. **Romans in Crete.** M.Bile, in *Corolla Epigraphica -- Burnand* II 365-373, discusses the presence of Romans in Crete in the light of the epigraphic evidence [on this subject see also *SEG* XLIV 1207 and LI 1132, and our lemma no. 719, Chaniotis]. B. adduces the following Greek inscriptions (366-369; for Latin inscriptions see pp. 369-372): *I.Cret.* III.iv.18 (dedication by a Roman soldier in the Ptolemaic army); *I.Cret.* II.iii.5 (Roman proxenoi in Aptera); *I.Cret.* II.xxiii.13 (honorific inscription for Scipio Hispanicus in Polyrrhenia); *I.Cret.* II.xi.3 (Roman names in the accounts of the Diktynnaion); *I.Cret.* II.vi.1/2 (building measures of Trajan and Septimius Severus in Kantanos); *I.Cret.* I.xviii.15-50 (honorific inscriptions for Roman emperors in Lyttos) [new finds: *SEG* XLII 810-814, Chaniotis]; *I.Cret.* III.iii.16 and IV 292, 296/297 (honorific inscriptions); *I.Cret.* I.vii.20; I.xvii.17/18; IV 216 and 327 (Latin names).

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721. **Crete. Inscribed sling bullets.** Á.Martínez Fernández, in *Perfiles Grecia y Roma. Actas del XII Congreso Español de Estudios Clásicos* I (Madrid 2009) 257-265, distinguishes four groups of inscribed sling bullets that have been found on Crete according to the content of the inscriptions: 1) Ethnic names (*I.Cret.* I.VIII.43-45; I.XVI.1.12; I.XXVIII.28; our lemma no. 721 bis). 2) Personal names (*I.Cret.* I.VIII.46/47; II.XXIV.24; I.XXX.16/17; our lemma no. 721 bis). 3) Exclamations (*I.Cret.* III.1.6: αἶνε; *SEG* XXXV 994: αἶνε μο(ῖ)ρα) [AINE may be an abbreviation of the name Αἴνετος, attested in Crete; as for MOPA one is tempted to read μόρα, a military division, Chaniotis]. 4) Invocations of divine names: M. interprets as such invocations some unpublished inscribed sling bullets from Aptera (our lemma no. 721 bis) and a sling bullet from Rhizenia (*I.Cret.* I.XXVIII.28 b: Γορ(τυνίων) Ἀ(θαναίας); cf. *SEG* XLVII 1635: Διδυ(μέως)).

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721 bis. **Aptera. Inscribed sling bullets.** Á.Martínez Fernández, *art.cit.* (see our lemma no. 721) 260-263, mentions unpublished inscribed sling bullets from Aptera. The inscriptions consist of the abbreviated ethnic Ἀ(πτεραίων) (9 bullets; 3rd/2nd cent. B.C.) and personal names: C. Ofelli (undated) and Μεσ. (3rd/2nd cent. B.C.). Five sling bullets have the abbreviation ΔΥ which M. explains as the acclamation (νίκη) Δ(ιὸς) Ὑ(ψίστου).

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722. **Chersonesos. Treaty of alliance and isopoliteia between Lyttos and Olous, 111/110 B.C.** Two joining fragments of the upper part of a marble stele with molding; inscribed on all four sides; the texts on the front and the back face were erased in antiquity and the surface was polished, but the stele was not inscribed again; only the text on the two narrow sides (C/D) is preserved. Fr. a: Upper part of a stele; found re-used in a house in Rousa Limni, near Limenas Chersonisou and delivered to the Herakleion Archaeological Museum in 1996; mentioned by C.B.Kritzas in *Πεπραγμένα Θ' Κρητολογικοῦ Συνεδρίου. Ἐλούντα, 1-6 Ὀκτωβρίου 2001* (Herakleion 2006) A5 267-272. Fr. b: Fragment from the middle part of a stele, joining fr. a; found by Jürgen and Maria Trümpf in the area of the ancient city of Chersonesos; delivered to the Herakleion Archaeological Museum in 2001. Ed.pr. C.B.Kritzas in *Πεπραγμένα Ι' Κρητολογικοῦ Συνεδρίου* (Chania 2011) A4 141-154 (ph.; Greek translation), who comments on the historical context of the treaty and the preserved clauses; K. will present a detailed commentary in a separate publication. This inscription preserves the copy of the treaty that was erected in Chersonesos (Λύττος ἐπὶ θαλάσσᾳ). Further copies erected in Crete, in Lyttos, Olous, and Knossos (C LL. 39-49), have not been recovered, but fragments of the copies erected in Athens and Rhodes (C LL. 49/50) are preserved: Athens: *IG* II² 1135+add.; *SEG* XXXIII 134; XXXVII 93; Chaniotis, *Verträge* no. 60 Kopie A; Rhodes: *SEG* XXXIII 638; XXXVII 698; Chaniotis, *Verträge* no. 60 Kopie B. Side C of the copy from Chersonesos preserves the clauses concerning the invitation of citizens of Lyttos and Olous to festivals, the participation in races and sacrifices (C LL. 1-14); the annual reading of the treaty during these festivals (C LL. 14-23); the invitation of representatives of the cities to the annual oath ceremony of the ephebes (C LL. 23-25); fines for violation of these clauses (C LL. 25-30); mutually approved changes in this treaty (C LL. 30-35); the erection of six stelai with the text of the treaty in Crete, Athens, and Rhodes, and fines for any violation of this clause (C LL. 35-59); the oath ceremony (C LL. 59-65); the broken lower part of the stele cannot have

contained a lot of text, since side D starts with the text of the oath. In addition to preserving oath formulas unattested in other Cretan treaties (C LL. 24-28), the new fragment is of great significance, as it preserves the names of the Lyttian festivals, to which the Olountians were invited. These festivals are were two hitherto unattested commemorative anniversaries: the anniversary of the re-foundation of Lyttos (C LL. 6-8)) after its destruction by the Knossians in 220 B.C. and the anniversary of the seizure of Dreros by the Lyttians (C LL. 8-10) which must have occurred between ca. 216 and 183 B.C. Cf. P.Fröhlich, *BE* (2013) no. 345 (partial French translation). [Since K. will present a detailed commentary, we only mention an important aspect of this treaty: it provides for the participation of women and children in the oath ceremony (C LL. 63/64). This is unusual, paralleled by the 'Colonists' Oath' of Kyrene (*SEG* IX 3 LL. 40-46: ἐπὶ τούτοις ὅρκια ἐπ|οιήσαντο ... καὶ ἀρὰς ἐποιήσαντο τὸς ταῦτα παρβεῶντας ..., ἐπαρε||ώμενοι πάντες συνενθόντες καὶ ἄνδρες καὶ γυναῖκ|ες καὶ παῖδες καὶ παιδίσκαι). The participation of all the members of the citizen families underlines the importance of the treaty that was expected to end a long period of wars, Chaniotis].

C: ['Ε]ρπόντων δὲ καὶ ἐς τὰς
[ἑ]ορτάς, οἱ μὲ̣ν̣ Λ̣ύττιοι ἐς
[Β]ολόεντα ἐς τὰ Βριτομάρ-
[π]ια καὶ ἐς τὰ Θουδαίσια,
ὡσαύτως δὲ καὶ οἱ Βολό[ν]-
τ̣ιοι Λυττόνδε ἔς τε τὰν
[ε]ὐ̣άμερον τᾶς καταβοικί̣-
[σι]ος τᾶς πόλιος κὴς τὰν εὐ̣-
[ά]μερο̣ν̣ ἐν ἆι οἱ Λ̣ύττιοι τὰ̣ν̣
Δρῆρον ἧλαν· καὶ θίασον [ἀ]-
γόντων ἑκάτεροι καὶ δρο̣-
[μ]ε̣ας ἀποσστελλόντων
[κ]α̣ὶ θυόντων τοῖς θεοῖς θῦ-
μα τὸ νομιζόμενον· ἀναγ[ι]-
[ν]ωσκόντων δὲ καὶ τὰν σ̣[υν]-
[θ]ήκαν ἐν τα̣ῖς προγεγ[ραν]-
μένα̣ις ἁμέραις· παραγ-
[γε]λ̣λ̣ό̣ντων δὲ οἱ κόσμοι
[οἱ ἑ]κατερῆ κοσμίοντες ἐς
[τὰ]ς προγεγρανμένας ἑορ-
[τ]ὰς καὶ τὰν παρανάγνω-
[σι]ν τᾶς συνθήκας πρόπεν-
[π]τα· ὁμοίως δὲ κ' εἴ κα τὰν
[ἀ]γέλαν μέλλωντι ἐξορ-
[κί]ττεν· ὁπότεροι δέ κα μ[ὴ]
παρανγήλωντι ἢ μὴ ἐ[ξ]-
[ορ]κίξωντι, ἀποτεισάντω[ν]
ὁ κόσμος ἕκαστος ἀργυ[ρίου]
στατῆρας ἑκατὸν τᾶι π̣[ό]-
λει τοῖς ἀδικιομένοις· ὅ τ̣[ι]
[δέ] κα δόξηι ταῖς πόλε̣σι [ἀν]-
φοτέραις ποτιγράψαι ἐς
[τά]ν̣δε τὰν συνθήκαν ἢ ἐξ[ε]-
[λέ]ν, τὰ διορθωθέντα κύρ[ια]
[ἔστ]ω· ἀνγράψαι δὲ καὶ τὰν [συν]-
[θή]καν ἐς στάλαν λι<θ>ίν[αν]
[κ]αὶ ἀνθέμεν ἑκατέρο[ς ἐν]
[τ]ᾶι ἰδίαι πόλει, ἐν μὲν [τᾶι]
[ἄ]νω Λύττωι ἐν Πυτίωι, ἐν δ[ὲ]
τ̣ᾶι ἐπὶ θαλάσσαι Λύττω[ι]
[ἐ]ν ἀγορᾶι· ὡσαύτως δὲ κ̣[αὶ]
τὸς Βολοεντίος ἐν Βολό[εν]-
τ̣ι ἐν ἀγορᾶι· ἀνθέμεν δ[ὲ]
[κα]ὶ ἄλλας στάλας ..Ε̣ΣΙ[..]
[..]ς κοινᾶι ἑκατέρος ἐχ[όν]-
[σ]ας τὸ ἀντίγραφον τᾶσδ[ε]
[τ]ᾶς συνθήκας, ἔν τε Κνω-
[σ]ῷ̣ι ἐν τῶι ἱερῶι τῶ Ἀπόλ̣λ[ω]-
[ν]ος τῶ Δελφιδίω καὶ ἐν Ῥ̣[ό]-
[δ]ῳ̣ι καὶ ἐν Ἀθήναις, πρει[γηί]-
ας ἀποσστήλαντας
ἑ̣κατέρων ἀφ' ὧ κα χρόν[ω]
ἁ̣ συνθήκα κυρωθῆι ἐν [δι]-
[μ]ήνωι· αἰ δέ κα μὴ ἀνγρ[ά]-
[ψ]ωντι ἢ μὴ ἀνθίωντι, ἀπ[ο]-
[τ]ε̣ι̣σ̣άντων ἕκαστος ὁ κ[ό]-
[σμος] τῶν μὴ ποιησάντω[ν]
[στατῆ]ρας ἑκατὸν τᾶι πό-

[λει τοῖς ἀν]γράψανσι· ὀμόσαι
[δὲ τὸ]ς Λυττίος τοῖς Βολο-
[εντίοις κ]αὶ τὸς Βολοεντίος
[τοῖς Λυττί]οις τὸν ὑπογεγρα[ν]-
[μένον ὅρ]κον, αὐτὸς καὶ γυ-
[ναῖκας καὶ τ]έκνα ἐπὶ τῶν γ[ο]-
[μιζομένων π]αρ' ἑκατέρο[ις]
[θυμάτων - -].ι ἁ συνθή[κα - -]
[- - - - - - - - - - - - - - - - - - -]

D: Ὅρκος Λυττίων·
[ὀ]μνύω τὰν Ἱστίαν καὶ Τῆ-
[ν]α Κρηταγενία καὶ Τῆνα
[Μο]ννίτιον καὶ Τῆνα Βιδάτ-
[α]ν καὶ Τῆνα Ταλλαῖον καὶ [Ἥ]-
[ρ]αν καὶ τὸν Ποσειδᾶ καὶ τ[ὰ]-
[ν] Ἀθαναίαν καὶ Ἀπέλλω-
[ν]α Πύτιον καὶ Λατὼν κἄ[ρ]-
[τ]εμιν καὶ Ἄρηα καὶ Ἀφρο-
[δ]ίταν καὶ Ἑρμᾶν καὶ Κω-
[ρ]ῆτας καὶ Νύμφας καὶ τὰ[ν]
[Βρ]ιτόμαρπιν καὶ τὸς ἄλλ-
[ος] θιὸς πάντας καὶ πάσας·
[ἦ] μὰν ἐγὼ ἐνμενίω ἐν
[τ]ᾶι φιλίαι καὶ συνμαχία[ι]
[καὶ ἰσ]οπολιτείαι καὶ ἐπ[ι]-
[γ]αμίαι καὶ τ[οῖς ἄλλοις πᾶσι]
[τ]οῖς ἐν τᾶι συνθήκαι [γε]-
[γρ]ανμένοις ἐς τὸν ἅπα[ν]-
[τα] χρόνον ἁπλόως καὶ ἀ-
[δ]όλως καὶ οὐχ ἐνκατα-
[λει]ψίω τὸς Βολοεντίος
[ο]ὔτ' ἐν πολέμωι οὔτ' ἐν
[εἰρ]ήναι καὶ βωλουσίω τ[ὰ]
[λ]ωΐονα τοῖς Βολοντίοις
[ὥσ]περ ἐμὶν αὐτῶι ὑπὲρ
[τε] θίνων καὶ ἀνθρωπίνω[ν]
[κ]αθεξίω καὶ τὸ δίκαιον
δωσίω καὶ λανβανί-
ω καθώς κα συνθιώμε[θα]·
καὶ οὔτε αὐτὸς ἐγὼ το[ύ]-
[τω]ν οὐδὲν διαλυσίω οὔ[τε]
ἄλλοις ἐπιτραψίω παρ[ευ]-
[ρ]έσει οὐδεμιᾶι καὶ ἐνμ[ε]-
νίω ἔν τε τοῖς συνκειμ[έ]-
[ν]οις καὶ ὅ τι κ' ὕστερον α[ἱ]
[πό]λιες συνθιώμεθα· καὶ [ὅρ]-
κον ἄλλον τούτω κυ[ρι]-
ώτερον οὐ θησίομαι· εὐ[ορ]-
κίοντι μέν μοι ἦμεν [κα]-
λὰ κἀγαθά, ἐφιορκίο[ντι]
δὲ τὰ ἐναντία·
[ὅ]ρκος Βολοεν-
[τ]ίων ὁ αὐτός

[We designate the two narrow sides as C and D (A and B, ed.pr.), in order to indicate that the broad sides (A and B) were inscribed || D. 1-13. the discovery of the new fr. shows that V.Kontorini's restoration of names of gods invoked in the treaty oath (*SEG* XXXIII 638) and mine (Chaniotis, *Verträge* no. 60 copies A/B) must be improved in two points: Ζεὺς Μοννίτιος was invoked instead of Ζεὺς Ὀράτριος (K., C.); and instead of Ποσειδᾶς and Ἀμφιτρίτα (K.) or Ἀθαναία with the epithet Πολιάς (C.) the oath invoked Ποσειδᾶς and Ἀθαναία without an epithet || 24-28. these formulations are unparalleled in other Cretan treaties, Chaniotis] || 27. in fine, ed.pr. punctuates after ἀνθρωπίνω[ν] ('καὶ θὰ σκέπτομαι τὰ καλύτερα γιὰ τοὺς Ὀλουντίους, ὅπως ἀκριβῶς γιὰ μένα τὸν ἴδιο, σχετικὰ τόσο μὲ τὰ θεϊκὰ πράγματα, ὅσο καὶ μὲ τὰ ἀνθρώπινα. Θὰ τηρήσω (τὶς συμφωνίες)' etc.) [but if we restore either τε or δέ in D L. 27, initio, a new sentence may have started in L. 26: ὑπὲρ | [τε] θίνων καὶ ἀνθρωπίνω[ν | κ]αθεξίω ('I shall keep (the oath) with regard to sacred and profane matters', Chaniotis].

723. **Gortyn. The 'law code', ca. 450 B.C.** *I.Cret.* IV 72; *SEG* LIX 1050. M.Gagarin, *ZRG* 127 (2010) 14-31, discusses the terms δῶλος and ϝοικεύς in the 'law code' and other early inscriptions from Crete (*I.Cret.* I.xviii.5; IV.23, 41). After an examination of the way the δῶλος and the ϝοικεύς are treated as offender and victim and of their legal rights and obligations with regard to family, property, and litigation, G. concludes: Gortynian law treats doloi and woikreis the same in cases where it applies to both, although some rules apply specifically to just one group. Dolos is used for both groups when a person's servile status is at issue or a contrast with eleutheroi is made. Both categories had more rights than Athenian slaves. Woikeis probably were the original inhabitants of the land, who primarily cultivated it, having ■ higher status and greater degree of independence than doloi. Doloi probably were chattel slaves introduced to Gortyn later (late 6th cent. B.C.?). The two groups were gradually assimilated; after the Classical period there are no signs of woikeis.

F.Guizzi, in *Stega* 393-399, discusses evidence for houses in the 'law code' (στέγα: col. III 45-49, IV 14-17, 31-48, V 1, VII 29-35, VII 52-55, VIII 1-7; cf. ἐνδοθίδιος: col. II 11-16; cf. passages concerning adultery: col. II 20-24, VI 56-VII 4) and in other early legal inscriptions of Gortyn (ϝοικία: *I.Cret.* IV 64; στέγα: *I.Cret.* IV 80/81). The relevant passages distinguish between houses in the city and the countryside. They primarily deal with the transfer of ownership but also reveal the importance of the house for decisions concerning the status of a child.

A.Di Vita, in *Πεπραγμένα Ι' Κρητολογικοῦ Συνεδρίου* (Chania 2011) A4 113-122, discusses the history of the discovery of this inscription and its study.

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724. **Gortyn. Funerary epigram for Philo of Libya, 1st cent. B.C.** *I.Cret.* IV 372; A.Martínez Fernández, *Epigramas helenísticos* -- (*SEG* LVI 1043) 87/88 no. 8. Republished by M.Bile, *Ktema* 36 (2011) 35-41 (French translation), who notes the absence of dialectical features in an epigram commissioned by non-Cretans. An interesting feature of this epigram is that it is presented as a dialogue between two passers-by and the deceased. LL. 1/2 [Φι]λοῦς Φίλω|νος, χαῖρε have been understood to contain the name Φιλοῦς in the vocative; however, the second verse of the epigram (σᾶμα Φιλοῦς) shows that the name was Φιλώ. Consequently, LL. 1/2 should be translated as '(tombeau) de Philo, fille de Philon, salut'.

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725. **Hierapytna. Territory.** F.Guizzi, V.Stefanaki, in *Πεπραγμένα Ι' Διεθνοῦς Κρητολογικοῦ Συνεδρίου* (Chania 2011) A4 273-288, discuss the development of the territory of Hierapytna from the Classical to the Imperial period, adducing relevant inscriptions (esp. *SEG* XXVI 1049; Chaniotis, *Verträge* no. 59), and the possible location of Larisa, with which Hierapytna was connected with a synoecism (Strabo 9.5.19 C440).

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726. **Itanos. Grave epigram for Sameramis, 2nd cent. B.C.** *I.Cret.* II.x.19. Á.Martínez Fernández, *art.cit.* (see our lemma no. 728) 127/128, reports that this epigram, attributed to Kydonia by M.Guarducci, is from Itanos. The stele was first seen by T.A.B.Spratt, *Travels and Researchers in Crete* (London 1865) II 421 (dr.), in Erimoupolis (Itanos). The right part of the stele was later found by

soldiers near the mouth of the river Kladisos in Chania and brought to the fort of Topanas; it must have been transported aboard a ship that shipwrecked. It was seen in Topanas in 1893 by G.I.Kalaisakis (*Μεσόγειος* 81 [Chania July 3, 1893] 2/3) and J.L.Myres (*JHS* 16 [1893] 178 no. 1).

727. **Knossos (area of: Karnari). Dedication to the Kouretes, 1st cent. A.D.** *SEG* LVI 1057; LVII 845 ter. Ed.pr. C.Kritzas, in *Studi in onore di Vincenzo La Rosa* (Padua 2011) 477-490 (ph.), publishes this text with an exhaustive commentary. Based on information provided to us by the author, we have already presented the text and a summary of K.'s comments in *SEG* LVI 1057 and LVII 845 ter.

728. **Kydonia. Epigrams.** Á.Martínez Fernández, in *Πεπραγμένα Ι΄ Κρητολογικού Συνεδρίου* (Chania 2011) A4 127-139, republishes and discusses the epigrams of Kydonia: 1) *SEG* XXVIII 746; 2) *I.Cret.* II.x.20; 3) *SEG* XXXVIII 747; 4) *SEG* XXXVIII 748; 5) *I.Cret.* II.x.21. These epigrams reveal influence from Homeric poetry (e.g. ἀτιτάλλω, κεῦθος, νύχιος). They use of both dialect forms and the koine, typical motifs of epigrammatic poetry (premature death, abduction by Hades or the Moira, grief, immortality of the soul, praise of the deceased individual), and standard formulations (e.g. σῆμα μὲν εἰσορᾷς).

729. **Lato. Funerary epigram for Hiaron, late 3rd cent. B.C.** *SEG* LIII 965. B.Boyaval, *Connaissance Hellénique* 127 (2011) 60, suggests deleting the semicolon after [ἔφθιτ'] (l. 4 initio) and offers the following translation of ll. 3-5: 'Étranger, Hiaron, le défunt, est décédé en laissant du gémissements à sa mère, (lui) *que* sa patrie a pleuré pour sa sagesse, alors qu'il avait achevé une année en plus de la vingtième'. Instead of [ἔφθιτ'] B. considers [ᾤχετ'] in l. 4 initio.

730. **Rithymna (area of: Melambes). Building inscription (restoration of a temple by a pentekostys), 3rd/2nd cent. B.C.** *SEG* XXVIII 753. D.Ackermann, *art.cit.* (see our lemma no. 141) 63-64, briefly discusses the term πεντηκοστὺς ἀπὸ Διοσκώρων in this text. According to G.Manganaro (*SEG* XXVIII 753) the pentekostyes in Crete were a late, artificial creation that enabled the representation of the population in the political organs of the city; in this interpretation, the ἑταιρήια ἁ Στρυφίδα καὶ Ὑρταίω in a village at Melambes became a pentekostys of the city of Rithymna. A. assumes a military origin for the pentekostys and other 'divisions numériques'. The pentekostys named after the Dioskouroi was part of the ἑταιρήια of Stryphidas and Hyrtaios. [In favor of A.'s interpretation we may add that military units assigned with the protection of a specific part of the fortification wall or the territory were sometimes named after deities; e.g. in Kos μοῖραι (parts of the fortification) were named after Zeus Olympios, Apollo Karneios, Hermas Kyllanios, Hera Argeia, and Artemis Toxitis (*IG* XII.4.1189-1192); it seems that the πεντηκοστὺς ἀπὸ Διοσκώρων was a military unit assigned the defense of a certain part of the territory; the Dioskouroi probably were the *episemon* on their shields. An additional argument in favor of the military character of this institution

is the fact that the πεντηκοστὺς ἀπὸ Διοσκώρων was somehow associated with (or served under the command) of a πρείγιστος. In Crete, the πρείγιστοι οἱ ἐπὶ ταῖς εὐνομίαις were the officials responsible for security of traffic at the borders of a city (see *SEG* LVIII 1876). Military units patrolling the territory were very often responsible for dedications and the restoration of cult buildings, Chaniotis.]

731. **Trypitos. Loom weights, Hellenistic.** C.Sofianou, in *Stega* 421-430, discusses the importance of textile production in the Hellenistic town excavated at Trypitos Sitias in the light of 219 loom weights. She mentions (424) two discoid loom weights inscribed with the letter Δ.

SICILY

732. **Sicily. Administration: magistrates charged with grain measuring in the kingdom of Hieron II, 265/264-215 B.C.** D.A.Walthall, *ZPE* 179 (2011) 159-169, (re)publishes three identical stamps (oblong with curved ends) reading ἀκριβάζοντος | Ἀρτεμιδώρου ('when Artemidoros was measuring accurately or precisely') on fragments of ceramic grain measures found in Akrai (area of Aguglia; *IGDS* 111; ph.), Kamarina and Morgantina (inedita; ph. of both; dr. of the Morgantina stamp). W. adduces some parallels for the verb. The formula either refers to the title of a magistracy unknown so far ('[this vessel was approved] in the period when A. was serving as ἀκριβάζων') or to the authentication of the vessel ('when A. was serving as magistrate, he verified the accuracy [of this vessel]'). All three measures were manufactured at a single location and were subsequently distributed to the three sites in eastern Sicily. W. argues that the stamps are evidence for the activity of a royal magistrate responsible for enforcing the maintenance and use of the official measures throughout the kingdom of Hieron II (265/264-215 B.C.) and that their presence in Kamarina and Morgantina shows that these cities formed part of the kingdom (already known for Akrai: cf. Diod. 23.4.1) and its tithe-paying structure (for which cf. Cic., *Verr.* 2.2.5). W. tentatively identifies Artemidoros with Hieron's co-archon during the war of Syracuse against the Mamertines in the 270s B.C. (Polyb. 1.8.3). Comment on similar civic magistrates in Athens (μετρονόμος) and the Black Sea region (Kyrta and Tyras).

733. **Sicily. Administration: registration of citizens.** Cf. *SEG* LIV 872. F.Cordano, in F.Cordano, C.Grotanelli (edd.), *Sorteggio pubblico e cleromanzia dall'antichità all'età moderna. Atti della tavola rotonda, Università degli Studi di Milano, Dipartimento Scienze dell'Antichità, 26-27 gennaio 2000* (Milano 2001) 83-93 [we missed this study in *SEG* LI and subsequent volumes; see our lemma no. 750], studies various allotment tokens from Sicily to show that the official registration of citizens is the same for all functions and is found both on metal and terracotta objects (the latter have either been interpreted as sling bullets [G.Manganaro; cf. *SEG* XLIX 1287] or as dedications or as a means of identification [L.Guzzardi; cf. *SEG* LIII 999]): 1) metal tokens from Kamarina (*SEG* XLI 784 [F.Cordano, *Le tessere pubbliche* -- (cf. *SEG* XLII 846) no. 17; Arena II² 126 (7)] and XLII 846 [XLIV 742; Cordano, *op.cit.* no. 18]) and Terravecchia di Grammichele (*SEG* XLII 884 [LIV 872 (29)]); 2) clay balls (cf. *SEG* L 990) from Herbessos (*SEG* XLIX 1287 [3, 5]), Iaitas (*SEG* XLIV 754 [4, 10]; *IGDS* II 82), Naxos (*SEG* XXXVIII 953 [XLIX 1320*; *IGDS* II 4; Arena III 76/77]), Pontecagnano (*SEG* XLV 1472; *I.Reggio Calabria* 69) and Troina-Assoros (*SEG* XLIX 1335 [2-4]; *IGDS* II 94).

734. **Sicily. Amphora stamps, Hellenistic period.** *SEG* XLIX 1254; LVI 1075. B.Garozzo, *Bolli su anfore e laterizi dalla Sicilia (Agrigento, Palermo, Trapani)* (Pisa 2011; ph.; Indices), publishes a corpus of all amphora stamps and stamped tiles of Western Sicily; for the tiles see *SEG* LIX 1095.

Chapter 1 lists stamps from Rhodes recording eponyms (64-206 nos. IRd 1-73) and manufacturers (207-320 nos. IRd 74-148); chapter 2 lists stamps of eponyms and manufacturers from Knidos (321-342, nos. ICn 1-14; ICn 15 is a 'testa di Toro'); chapter 3 consists of a single stamped amphora from

Chios (343-346 no. ICh 1); chapter 4 lists stamps from Kos (347-354 nos. IK 1-9); chapter 5 contains a single (probably) stamped amphora from Thasos (355-358 no. ITh 1); chapter 6 lists the stamps (Greek, Oscan and Latin) on 'Greco-Italic-MGS-amphoras' (359-506; stamps in Greek letters: nos. IMGSgr 1-66 [see below nos. 1-66]; stamp in Oscan letter: no. IMGSos 1; stamps in Latin letters: nos. IMGSlt 1-18; stamp with monogram: no. MGSm 1 [see below no. 67]); chapters 7-10 list stamps on amphoras of the type 'Dressel 1' (507-524), 'Lamboglia 2' (525-539), 'Brindisine' and of Tuccius Galeo (541-552), and 'Dressel 2-4' (553-559); chapter 11 contains stamps of amphoras of uncertain type (561-610; stamps in Greek letters: nos. IIncgr 1-22 [see below nos. 68-90]; stamps in Latin letters: nos. Inclt 1-22; stamps 'in caratteri incerti': nos. IIncgrlt 1-6; stamps with monograms: nos. IIncm 1-2); chapter 12 includes the stamped tiles.

We give the eponyms and manufacturers certainly or probably attested on the Greek stamps:

Rhodian eponyms: Ἀγέμαχος, Ἀγέστρατος, Ἀγλούμβροτος, Ἀθανόδοτος, Αἰνησίδαμος, Αἰνήτωρ, Ἀλεξιάδας, Ἀλεξίμαχος, Ἀναξίβουλος, Ἀρατοφάνης, Ἀρίσταχος, Ἀριστείδας, Ἀριστόγειτος, Ἀριστογένης, Ἀριστόδαμος, Ἀριστόμαχος, Ἀρίστων, Ἁρμοσίλας, Ἀρχέμβροτος, Ἀρχίβιος, Ἀρχίδαμος, Ἀρχιλαΐδας, Ἀρχοκράτης, Ἀστυμέδης, Αὐτοκράτης, Γόργων, Δαμαίνητος, Δαμόθεμις, Δαμοκλῆς, Δορκυλίδας, Εὔδαμος, Εὐκρατίδας, Εὐφράνωρ, Ἡραγόρας, Θαρσίπολις, Θεαίδητος, Θέρσανδρος, Θέστωρ, Θεύδωρος, Ἰασικράτης, Ἱέρων, Καλλικράτης, Καλλικρατίδας, Κλέαρχος, Κλειτόμαχος, Κλευκράτης, Κλεώνυμος, Κρατίδας, Νικασαγόρας, Νίκων, Ξενοφάνης, Ξενόφαντος, Ξενοφῶν, Παυσανίας, Πεισίστρατος, Πολυάρατος, Πολυκράτης, Πρατοφάνης, Πυθογένης, Πυθόδωρος, Σιμυλῖνος, Σύμμαχος, Σώδαμος, Σωσικλῆς, Σώστρατος, Τεισαγόρας, Τιμασαγόρας, Τιμόδικος, Τιμόθεος, Τιμούρροδος, Φιλόδαμος, Φιλωνίδας, Χαρμοκλῆς.

Rhodian manufacturers: Ἀγαθοκλῆς, Ἀγήσαρχος, Ἀγησίλας, Ἀγοράναξ, Ἀθανάδοτος, Αἰνέας, Ἀμύντας, Ἀνδρικός, Ἀντίγονος, Ἀντίμαχος, Ἀπολλώνιος, Ἀρίσταρχος, Ἀριστείδας, Ἀριστίων, Ἀριστόγειτος, Ἀριστοκλῆς, Ἀριστοκράτης, Ἄριστος, Ἀρίστων, Ἀσκλαπιάδας, Ἀφροδίσιος, Βρόμιος, Δαμοκράτης, Διόδοτος, Διόκλεια, Διονύσιος, Δῖος, Διόφαντος, Δίσκος, Δωρίων, Ἐπίγονος, Ἑρμίας, Εὔϊος, Εὔκλειτος, Εὐφράνωρ, Ζήνων, Ἡράκλειτος, Θεύμναστος, Ἰάσων, Ἱέρων, Ἱμᾶς, Ἱπποκράτης, Ἴων, Καλλίας, Καλλιῶ, Κόσμος, Κοτῆς, Κρέων, Μαρσύας, Μένων, Μηνόθεμις, Μίδας, Μόλεσις, Νάνις, Νικαγίς, Νικασίων, Νικίας, Νύσιος, Ὄλυμπος, Ὀνασίοικος, Παγχάρης, Παυσανίας, Πολυάρατος, Πολύξενος, Σαραπίων, Στράτων, Σωκράτης, Σωτηρίδας, Σωτήριχος, Τιμακράτης, Τιμῶ, Φιλαίνιος, Φιλοστέφανος, Χρήσιμος.

Knidian eponyms: Ἀσκληπιόδωρος, Εὐκράτης, Θαλιμβροτίδας, Κάλλιστος, Λέων, Νικασίβουλος, Ξενοκλῆς, Σωκράτης, Σώστρατος; **manufacturers:** Ἀγαθόδωρος, Ἀθηνίων, Ἀνάξανδρος, Δράκων, Θράσων, Μόρμις, Χαρμοκράτης.

Koan manufacturers: Ἄνδρος, Ἀφροδίσιος, Βοΐσκος, Βότρυς, Κάλλιππος, Λουκοῦργος, Ξάνθος, Ὀνή(σιμος?), Σώπατρος.

Chian manufacturer: Μεν(--).

Thasian manufacturer: Αἴσχρων; **ethnic:** Θάσιοι.

The list of the Greek stamps on 'Greco-Italic MGS-amphoras' (355-506) contains the following names, of manufacturers with very few exceptions: 1) Ἄδωνο[ς] (376/377 no. IMGSgr 1; 3rd/2nd cent. B.C.); 2) Ἀθην(όδωρος) (377/378 no. IMGSgr 2; after 250 B.C.?); 3) Ἄνδρ(ων?) (378/379 no. IMGSgr 3; 300-375 B.C.); 4) Ἄνδρωνος (379/380 no. IMGSgr 4; 210 B.C.; the name Ἄνδρων is well attested in Sicily); 5) Ἄντα(λλος) (380/381 no. IMGSgr 5; 3rd/2nd cent. B.C.); 6) Ἄνταλ[λ](ος) (382/383 no. IMGSgr 6; 3rd cent. B.C.?); 7) APΙ (383/384 no. IMGSgr 7; 3rd/2nd cent. B.C.; e.g. Ἀρι(άδνη), Ἀρι(αδνίων), Ἀρί(ων), Ἀρι(άγνη), Ἀρι(άμνης)); 8) APIC[T--] (384/385 no. IMGSgr 8; 3rd cent. B.C.; Ἀρίσ[τα] or Ἀρίσ[των]?); 9) API[.]TOB (386/387 no. IMGSgr 9; 3rd/2nd cent. B.C.?; Ἀρι[σ]τοβ(ούλου) or Ἀρι[σ]τοβ(ίου); single

example from Heraklea Minoa); **10)** Γάϊος | Ἀρίστων (387-389 no. IMGSgr 10; 3rd cent. B.C.; the 'bilingual name' testifies to the activities of 'personaggi latini in ambiente graecofono, ... un elemento a favore di una produzione di greco-italiche in Sicilia, come matrici sia di ambito greco che latino'; 388); **11)** ΑΣΚΛ (389-391 no. IMGSgr 11; 3rd/2nd cent. B.C.; Ἀσκλ(ηπιάδης)?; possibly the stamps in our nos. 11-13 denote the same manufacturer); **12)** ΑΣΚΛΗ (391-393 no. IMGSgr 12; 3rd/2nd cent. B.C.; Ἀσκλη(πιάδης?)); **13)** ΑΣΚΛΗΠ (393-395 no. IMGSgr 13; 3rd/2nd cent. B.C.; Ἀσκληπ(ιάδης?)); **14)** ΑΦΘΟ (395 no. IMGSgr 14; 3rd/2nd cent. B.C.; Ἀφθ(όνητος?)); **15)** ΒΑΡΙ (396-397 no. IMGSgr 15; 3rd cent. B.C.; probably a name of Punic origin like Αιχσαρ [616-618 no. ILtgr 2 = *SEG* LIX 1095 (2)], Βαριο [627/628 no. ILtgr 9 = *SEG* LIX 1095 (9)]) or Βαρκα [628/629 no. ILtgr 10 = *SEG* XLIX 1095 (10)]); **16)** ΒΙΩ (398/399 no. IMGSgr 16; 3rd cent. B.C.; Βίω(τος), Βιώ(το), Βιώ(του), Βιω(τῶ) or Βιώ(τως); possibly the stamps in our nos. 16-18 denote the same manufacturer Βίωτος); **17)** ΒΙΩΤΟ (399/400 no. IMGSgr 17; 300-250 cent. B.C.?; (Βίωτο(ς) or Βιώτο(υ)); **18)** ΒΙΩΤΩ (400/401 no. IMGSgr 18; 300-250 cent. B.C.; Βιώτω, Βιωτῶ or Βίωτω(ς)); **19)** ΒΡΙ (402 no. IMGSgr 19; 3rd/2nd cent. B.C.; single example from Segesta; Βρι(σεῖς?); **20)** Γοργύλ(ος) (402/403 no. IMGSgr 20; 3rd/2nd cent. B.C.); **21)** ΔΙΟΝΥΣΟ (403/404 no. IMGSgr 21; 3rd/2nd cent. B.C.; Διονυσό(δωρος?); perhaps a variant of the name in our no. 22, since all stamps come from Eryx); **22)** Διονυσόδ(ωρος) (404/405 no. IMGSgr 22; 3rd/2nd cent. B.C.); **23)** ΔΙΩ (404/405 no. IMGSgr 23; 300-280 B.C.; Δίω(ν?); perhaps a variant of the stamp in our no. 24 in view of the concentration of all these stamps in Eryx); **24)** Δίων (406-408 no. IMGSgr 24; 3rd/2nd cent. B.C.); **25)** ΕΠΙΓΕ (408/409 no. IMGSgr 25; 3rd cent. B.C.?; Ἐπιγέ(νης?)); **26)** Εὐξένω | [Ε]ὐξένω (409-411 no. IMGSgr 26; 300-280 cent. B.C.); **27)** ΕΥΡ (411-413 no. IMGSgr 27; late 4th/3rd cent. B.C.; Εὐρ(ύβιος?)); **28)** Ζοΐλ(ος) (413/414 no. IMGSgr 28; 3rd cent. B.C.); **29)** Ζυβίω (414/415 no. IMGSgr 29; 3rd/2nd cent. B.C.); **30)** Θιθίου (416/417 no. IMGSgr 30; 300-270 B.C.; the name Θίθιος is a hapax [cf. Θίθθη]; perhaps a Hellenized form of the Latin gentilicium Titius (<Titus) with 'una veste fonetica ipergrecizzante, come l'uso dell'aspirata th per l'occlusiva dentale iniziale ed interna'; 416); **31)** Ἱέρω(ν) (417/418 no. IMGSgr 31; 3rd/2nd cent. B.C.); **32)** Κτησίο[υ] (418/419 no. IMGSgr 32; 3rd cent. B.C.); **33)** Κτήσω[ν] (419/420 no. IMGSgr 33; 4th/3rd cent. B.C.? [2nd cent. B.C.?; the omega is smaller than the other letters]); **34)** Λάμπων (420/421 no. IMGSgr 34; 3rd/2nd cent. B.C.); **35)** Λέω(ν?) (422/423 no. IMGSgr 35; 3rd cent. B.C.; single example from Selinous); **36)** Λύκο[ς?] (423/424 no. IMGSgr 36; 3rd/2nd cent. B.C.; single example from Segesta); **37)** ΜΑΚ (424-426 no. IMGSgr 37; 3rd/2nd cent. B.C.; Μάκ(ρων?)); **38)** ΜΕΓ (426/427 no. IMGSgr 38; 3rd/2nd cent. B.C.; Μεγ(αкλῆς?)); **39)** ΜΕΝΩ (427/428 no. IMGSgr 39; 3rd/2nd cent. B.C.; Μένων?); single example from Selinous); **40)** ΜΠΑ (428 no. IMGSgr 40; 3rd/2nd cent. B.C.; single example from Iaitas; either some indication of measure or an abbreviated name: [Μ(νασιπ)π(ίδ)α] or Μ(--) Π(--) Α(--) [praenomen, nomen, cognomen]); **41)** Νάξιος (429-436 no. IMGSgr 41; 4th/3rd cent. B.C.; either a name [nominative Νάξιος or genitive of Νάξις] or an adjective: Νάξιος, sc. οἶνος; cf. *SEG* LVI 1075 [C 3]); **42)** Νύμφιος (436/437 no. IMGSgr 42; 3rd/2nd cent. B.C.; single example from Eryx; in the absense of a ph. or dr., G. suggests reading Νύμψιος, well attested in Calabria, whereas Νύμφιος has no parallel in Sicily); **43)** Νυμφοδώρου (437-439 no. IMGSgr 43; 3rd/2nd cent. B.C.; all examples from Eryx); **44)** ΞΕΝ ΤΡΕ (439-441 no. IMGSgr 44; 3rd/2nd cent. B.C.; Ξέν(ωνος?) and Τρε(βίου?): either two names or name and patronymic); **45)** Ξένωνος (441-443 no. IMGSgr 45; 3rd/2nd cent. B.C.); **46)** ΟΔΜ (443/444 no. IMGSgr 46; 3rd/2nd cent. B.C.; Carthage and Herakleia Minoa; either some indication of measure or an abbreviated name: ['Ο(ρίχα)δμ(ος)] or Ο(--) Δ)--) Μ(--) [praenomen, nomen, cognomen]; cf. no. 40 above); **47)** Ὄλυμπι(ς) (444/445 no. IMGSgr 47; 3rd/2nd cent. B.C.; all examples from Eryx); **48)** ΟΝΑ (445/447

no. IMGSgr 48; 3rd/2nd cent. B.C.; Ὄνα(σος?); Carthage and Lilybaion); 49) ΠΑΡΜΕ (447/448 no. IMGSgr 49; 3rd/2nd cent. B.C.; Παρμε(νίδας?); single example from Herakleia Minoa); 50) ΠΑϹ? | ΠΑϹ[.]? (448/449 no. IMGSgr 50; 3rd/2nd cent. B.C.; Πασ(ίωνος) | Πασ[ί](ωνος); single example from Eryx; cf. also nos. 51/52 below); 51) Πασί(ων) (449/450 no. IMGSgr 51; 3rd/2nd cent. B.C.; single example from Eryx); 52) Πασίω(ν) (450-452 no. IMGSgr 52; 3rd/2nd cent. B.C.; probably the same manufacturer as in nos. 50-52, active in Eryx and Lilybaion; he may also be identified with the homonymous manufacturer of tiles on record in 660/661 no. ILtgr 35 [*SEG* LIX 1095 (35)]; Entella); 53) [Π]ΟΠΙ (452-454 no. IMGSgr 53; 4th/3rd cent. B.C.; [Π]οπί(λος?): probably an Oscan name); 54) ΠΟΣΕΙ (454-456 no. IMGSgr 54; 3rd/2nd cent. B.C.; Πόσει(δις?); Selinous); 55) ΡΑΩΜ (456 no. IMGSgr 55; 3rd cent. B.C.; single example from Selinous); 56) Σωτήρ (457/458 no. IMGSgr 56; 3rd/2nd cent. B.C.); 57) Τίνθ(ωρ) (459/460 no. IMGSgr 57; 4th/3rd cent. B.C.; Ischia and Selinous; the name is probably of Etruscan origin); 58) Στάϊο[ς] | Τράγων (460/461 no. IMGSgr 58; 3rd cent. B.C.; for a similar combination of a Latin and a Greek name see above no. 10); 59) ΤΡΕ (461-464 no. IMGSgr 59; 3rd cent. B.C.; Τρέ(βιος?); cf. above no. 44); 60) ΦΗΝΑ (464/465 no. IMGSgr 60; 3rd cent. B.C.; Φήνα(νδρος?); single example from Eryx); 61) Φιλίππου (465/466 no. IMGSgr 61; 3rd cent. B.C.; Eryx and Segesta); 62) Φίλω(ν) (466-468 no. IMGSgr 62; 3rd cent. B.C.); 63) Χάρ(μης) or Χάρ(μεω) (468/469 no. IMGSgr 63; 3rd/2nd cent. B.C.; possibly the same manufacturer as in our nos. 64-66; if so, his products were widely diffused over Western Sicily and Carthage); 64) Χάρμε(ω) (469/470 no. IMGSgr 64; 3rd/2nd cent. B.C.; Ionian genitive of Χάρμης); 65) Χάρμεω (470/471 no. IMGSgr 65; 3rd/2nd cent. B.C.); 66) Χάρμης (472/473 no. IMGSgr 66; 3rd/2nd cent. B.C.); 67) Ligature of the letters α, ι, ρ, σ, τ [Ἀρίστ(α /-ων) or Σατρ(?)] (504/505 no. IMGSm 1; 3rd cent. B.C.).

The following stamps originate from amphoras of uncertain type ('Greco-Italic MGS-amphoras' or 'Dressel 1'?) and provenance (local production or import?). All are represented by single examples, with the exception of no. 84: 68) ΑΙΕ | ΑΡΔ (561/563 no. IIncgr 1; Lilybaion; import [proto-Rhodian or proto-Knidian]; Ἀρδεία or Αἰέ(λουρος?) | Ἄρδ(ης?) or Εἰα(ρόν?) | Ἄρδ(ης?)); 69) Ἀρίμου (563 no. IIncgr 2; Eryx; the name Ἄριμος is previously unattested); 70) ΑͲ (563/564 no. IIncgr 3; Iaitas; probably of local production: 'MGS' or 'Dressel 1'); the ligature may be read ANT or ATT: Ἀντ(αλλος?), Ἀττ(ικός?); cf. 623-626 no. ILtgr 7 [*SEG* LIX 1095 [7]); 71) ΑΦ (564/565 no. IIncgr 4; Selinous; probably of local production: 'MGS'; Ἀφ(αίστιος?) or Ἀφ(ρώ?)); 72) ΒΟ (565/566 no. IIncgr 5; Selinous; probably of local production: 'MGS'); Βο(ά?) or Βο(ώτης?)); 73) ΔΙ (566 no. IIncgr 6; Selinous; probably of local production: 'MGS'; Δί(α) or Δί(ωξος)?); 74) ΔΡΓΜΟΥ (567 no. IIncgr 7; Eryx; Koan amphora; perhaps misreading for Ἀρίμου); 75) ἐπὶ Εὐδίππο[υ] (567/568 no. IIncgr 8; Eryx; import [Knidos?]; perhaps misreading for Ἑρμίππο[υ]); 76) Ἐπὶ Κό|ρωνος [but one would expect ἐπὶ Κορώνου, Tybout] or Ἐπικόρωνος [apparently unattested so far, Tybout] (568 no. IIncgr 9; Eryx; import [Knidos?]); 77) Εὐκρα|τίδα (569 no. IIncgr 10; Selinous; import [Knidos?]); 78) Εὐφράνω[ρ] (569/570 no. IIncgr 11; Eryx; probably of local production: 'MGS'); 79) Λακῶ[ν] (570/571 no. IIncgr 12; Lilybaion; probably of local production: 'MGS'; for the name Λάκων cf. 652/653 no. ILtgr 31 = *SEG* LIX 1095 [31]); 80) ΛΕ (571/572 no. IIncgr 13; Selinous; probably of local production: 'MGS'; Λε(αγόρας?)); 81) Μάρ(ων) (572/573 no. IIncgr 14; Eryx; probably of local production: 'MGS'); 82) Μᾶρχος (573/574 no. IIncgr 15; Eryx; probably of local production: 'MGS' or 'Dressel 1'); ρ, κ, ο in ligature); 83) Ὀνάσου (574-576 no. IIncgr 16; 2nd/1st cent. B.C.; Segesta; probably of local production: 'MGS' or 'Dressel 1'); cf. 655-660 no. ILtgr 34 = *SEG* LIX 1095 [34]); 84) ΠΑΡ (ligature) (576-578 no. IIncgr 17; Heraklea Minoa and Eryx; import [Paros?]; Παρ(αβάλλων), Πάρ(ων) or Πάρ(ιον)); 85) Πιτύλος (578 no. IIncgr 18;

Palermo; import [Kos?]); 86) Πολυ|αίνου (578/579 no. IIncgr 19; Licata); 87) ΣΚΑΝΠΙΑ[--] or ΣΚΛΗΠΙΑ[--] (579/580 no. IIncgr 20; Heraklea Minoa; probably of local production: 'MGS'; [Ἀ]σκληπιά[δης] or (Ἀ)σκληπιά(δης); cf. 393-395 no. IMGSgr 13); 88) Φάλαρυς (580 no. IIncgr 21; Eryx; import [Rhodos?]); 89) Φύτων (581 no. IIncgr 22; Eryx).

735. **Sicily. Language and identity in the Roman colonies of Sicily.** Under this title K.Korhonen, in R.J.Sweetman (ed.), *Roman Colonies in the First Century of Their Foundation* (Oxford 2011) 7-31, focuses on language choice in public inscriptions and the linguistic identity of the people on record in epitaphs, in five (or six) Roman colonies founded by the year 21 B.C.: Catina (Catania), Syracusae, Tauromenium, Thermae Himeraeorum (Termini), Tyndaris, and (possibly) Panhormus (Palermo). The assignment of the land of the partisans of Sextus Pompeius to veterans caused a gradual transformation of the linguistic landscape during the early colonial period, when especially the forum developed into a space where Latin epigraphy prevailed; Greek, however, retained a strong position, notably in the fields of religion and performances, and in allusions to the past. In funerary epigraphy both Latin and Greek were used; more Greek speakers seem to have preferred Latin epitaphs than vice versa, which highlights the prestige of Latin. The prestige of anthroponyms and cognomina depended on their sense and tradition rather than on the language in which they appear. Greek names remain strongly represented in Latin inscriptions. We cannot summarize K.'s detailed statistical analysis of cognomina (in Greek or Latin?; tables on 13-15) and his study of language choice and local onomastic formulas in the epitaphs in Syracuse, Lipari, Catania, Messina, Termini and Palermo, which reveal differences from place to place. See also our lemma no. 758.

736. **Sicily. The island in Late Antiquity.** Most articles in *Seia* 15/16 (2010/2011) [2013] are devoted to the Villa del Casale in Piazza Armerina. In 'Il vicus (ennese), la Villa del Casale di Piazza Armerina e la *barbarica vastitas* dei Vandali in Sicilia' (115-129), G.Manganaro adduces a wide range of literary and epigraphical sources showing that, in spite of economic drawbacks in the 4th/5th cent. A.D., 'è continuata senza profonde trasformazioni la storia delle città e delle genti di Sicilia' (125). M. first resumes his earlier contributions to the history and epigraphy of the villa and the latifundium belonging to it (for the Greek inscriptions see *SEG* XXXII 928-930 and LV 1016), adding a very fragmentary new Latin honorary decree issued by a municipium with duumviri (probably nearby Henna); subsequently he republishes the edict of Flavius Felix Eumathios concerning the restoration of the baths in Katane *IG* XIV 455 (*I.Catania* 11; *SEG* XLIII 623; for M.'s text see *SEG* LX 1010; text and Italian translation), and discusses two other late Antique texts recording the involvement of high officials in the (re)building of baths: *IGLS* 1999 (Merkelbach-Stauber, *SGO* IV 20/06/01; Epiphaneia-on-the-Orontes) and the epigram from Rome in our lemma no. 801. On 121/122, with notes 27-29, M. collects some Latin and Greek epigraphic evidence concerning Sicilians buried in Rome and foreigners buried in Sicily (as to the text in *SEG* LVI 1085, he sticks to his own reading, rejecting that of M.-Y.Perrin; see *ibid.* app.cr. ad L. 10).

737. **Sicily. Mobility: contacts with the eastern Mediterranean in the Archaic period.** A.Brugnone, 'Sicilia ed Egeo orientale. Aspetti e problemi della documentazione epigrafica', *Sicilia Antiqua* 8 (2011) 9-17, presents a detailed examination of three inscriptions for the light they may shed on the presence of Sicilians in the East and of eastern Greeks in the West in the Archaic period: see our lemmata nos. 702, 742, and 752. She also offers some general reflections on the rarity of ethnics in Archaic inscriptions and cautions that names with special regional affiliations cannot be used as certain indicators of the provenance of their bearers without additional evidence.

738. **Sicily (and Malta). Religion: the Christian community, 4th-7th cent.** A.D. On the basis of the Greek and Latin epigraphical evidence from Sicily (for Katane cf. already *SEG* LVIII 1043) and Malta, V.G.Rizzone, *Opus Christi edificabit. Stati e funzioni dei cristiani di Sicilia attraverso l'apporto dell'epigrafia (secoli IV-VI)* (Catania 2011), studies the ecclesiastical ranks and the participation of ordinary members of Christian communities in the cult between the 4th and the 7th cent. A.D. In his introduction (33-52) R. urges that besides the clergy the common 'fedele cristiano' should be the subject of study and that differences between local communities should be accounted for. The evidence is divided over eight chapters: 1) 53-84: ἐπίσκοποι; lists of the Sicilian bishops; 2) 85-124: ἱερεῖς and πρεσβύτεροι (including female πρεσβυτέραι), Jewish πρεσβύτεροι/ἱερουσιάρχοι, and a senior ecclesiastical official from Malta (βασιλεύς [121 no. BC 1 = *SEG* LIX 1083]); 3) 125-142: διάκονοι (cf. also our lemma no. 1652); 4) 143-156: minor ecclesiastical ranks: ὑποδιάκονος, θυρωρός, lector, ὀσσαρία, and servi of the Church; 5) 157-196: devotees; παρθένος, μόνανδρος/univira, and μοναχός; 6) 197-235: persons qualified as δοῦλος or δούλη/συνδούλη τοῦ Θεοῦ/Χριστοῦ; 7) 237-285: persons referred to as χριστιανός/χριστιανή, πιστός/πιστή/πιστεύσας/πιστεύσασα, νεοφώτιστος, νεώφωτος, or κύριος/κυρία; 8) 287-309: benefactors and benefactions, e.g. donations of a κυριακόν (303 no. H4), an ἐκκλησία (305 no. H5), a κολόμνα (307 no. H10) or the enclosure of a βῆμα (308 no. H15). Each chapter contains an analysis of the evidence, a catalogue of the inscriptions (texts and Italian translations; several ph.), a summary chart and a map. Indices of persons, place names and Biblical quotations are included. Cf. also our lemma no. 739.

We give a comparatio numerorum for the main corpora, and for A.Ferrua, *Note e giunte alle iscrizioni cristiane antiche della Sicilia* (Città del Vaticano 1989; cf. *SEG* XXXIX 988).

IG XIV	Rizzone	*IG* XIV	Rizzone
64	F1	175	C4
69	E10	187	E3-4
74	FA1	191	Ea2, FA5, G20
78	F2, G3	195	F6
96	H1	196 + 199	G14
105	E6	201	C1
123	G19	239	C7
154	G16	250 + 243	C8
158	F4	255b	B10
160	GC1	442	FA19
172	A3	444	GA26

IG XIV	Rizzone
525	GD2
530b	EA4
531	FA18
534	B12
536	GA24
547	DA2
549	FA15
550	G28
553	E17
555	GA19
592	GD3
604	G29

Wessel, *IGCVO*	Rizzone
7	B6
138	GA5
144	G29
185	FA8-10
238	G14
261	E16
308	B1
309	B4, H3
310	B12
311	B10
312	B8
313	C4
314	C1
315	C7
316	C8
319	DA2
325	G15
326	G13
328	G19
330	G21
332	G28
337	F1
338	EA3, FA16
343	FA17
353	GA 18
354	GA26
364	GB1
379	E5, FA6
384	FA15
456-458	G1, GA1, GD1
475	FA2
493	Ea2, FA5, G20
494	F11, G26
495	F5
496	FA7
501	F4
503	FA1
504	F2, G3
508a	H13
508b	F18
516	F14
616	E3-4
630	FA4
634	FA18
642	GA19
651	BA1
661	E2
698	E12
714	B3, GA6
760	F16, GA27
762	B7
798	G16
799	GA24
823	E18
829	G9
854	A2
855	BB1
860	A4
864	H1
872	A3
999	E9
1000	E8
1002	E10
1003	E6
1004	E17
1005	E7
1016	G8
1041b	EA4
1042	GD2
1069	GC1

Wessel, *IGCVO*	Rizzone
1413	F3
1570	B2

CIG IV	
9451	G29
9470	C7
9474	FA18
9475	GD2
9479	FA15
9481	G28
9498	GA19
9501	DA2
9502	E17
9517 + 9530	C8
9527	G19
9528	C4
9533	FA2
9895	H15

I.Catania	
167	FA17
174	GD2
189	H8
197	G28
229	BB2

CIJ I²	
650d	BB2
653b	BB3

JIWE I	
149	BB2
220	H15

I.Lipara	
788	FA21
790	GA28
791	F16, GA27

I.Akrai	
39	B6

I.Akrai	Rizzone
40	C6
46	C7

Ferrua, *Note* --	
3	B1
33	G9
42a	E12
63	A4
64	G8
68a	G14
74	B4
77	B6
79	B3
84	FA4
88	F5
89a	A2
109	G1, GA1, GD1
128	E9
141	E7
149	G6-7
156	FA1
170	F4
172	GC1
174	A3
181	FA2
184	C1
200	DA1
215	H2
220	E11
330c	FA7
339	B5
340b	FA8-10
341	E2
349	C3
382	A5
387	F9
388	F8
399	A6
405	FA14, GA22, GA25
409	G27
411	E18
412	BB1

Ferrua, *Note* --	Rizzone	Ferrua, *Note* --	Rizzone
415a	FA17	483	GA26
417	GA 18	487	F15
418	F14	496	B8
425	B15, E15	500	C8
433	EA4	502	GA15
438	FA18	508	F10
440	B12	515	F13
441	GA24	525	F17
443	DA2	529	FA20, H10
446	E17	530	FA21
447	GA19	531	F16, GA27
473	BA 1.	533	DC2, FA22, GA29

739. **Sicily. Religion: early Christianity in central Sicily.** V.G.Rizzone, 'Indicatori epigrafici della diffusione del cristianesimo nella Sicilia centrale', *Seia* 15/16 (2010/2011) [2013] 259-285, discusses numerous Christian and three Jewish inscriptions, in Greek with few exceptions, found along the three main roads in Central Sicily: from Catania to Termini, from Catania to Agrigento and the Via Valeria from Agrigento to Palermo. The Jewish texts are found along the road from Catania to Agrigento, both places where Jewry is well documented. As to the Christian inscriptions, R. points to Christian-Jewish syncretism and to eastern, especially Egyptian, influence (onomastics; calendar; liturgical formulas).

We mention the inscriptions presented with full text (and mostly with Italian translation), omitting some minor documents: *SEG* XV 599 (XLVI 1245; *CIJ* 653 b; *JIWE* I 157; epitaph of an Egyptian [?] Jewish πρεσβύτερος); XVI 568 (LII 914; lamp; ἅγιος Ἀλέξανδρος is the homonymous bishop of Leontinoi [8th/9th cent. A.D.] rather than of an eastern seat; the lamp, of Syracusan production, should be dated to the 7th-9th rather than the 5th/6th cent.); XVI 569 (LI 1189; cf. LII 908; invocations of the Lord on a jar); XXVI 1074 (M.T.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo* [Palermo 1973] no. 13; epitaph of a πρε(σ)β(υτέρα) or πρε(σ)β(ῦτις): in her own right or honorary title related to the function of her husband?; ph.); XXXI 844 (*JIWE* I 159; amulet); XLIV 741 (6) (LII 716; quotation from *Ps.* 91 on an amulet); XLIV 752 (LII 913; R. gives the text of A.Mastrocinque, who first identified the text as a uterine amulet [*SEG* LV 1009; for this category of early Byzantine amulets see our lemma no. 1682 in fine]); XLV 1344 (5) and 1375 (invocations of the Lord on incense burners); XLV 1354 (epitaph of a Jewish σαβανᾶς [manufacturer or trader in linen cloth]); LI 1389 (invocation of the Lord on a jar); LII 909 (not necessarily Christian epitaph); LIX 1108-1111 (prayer and three epitaphs, inter alia recording the son of a πρεσβύτερος [1109; comment on the absence of celibacy] and a μοναχός [1110; of Egyptian provenance?; 'forse un abate capo di una comunità monastica'; 275]; ph. of 1109-1111). Cf. also our lemmata nos. 738, 741, and 743.

740. **Centuripae. Ambassadors to Lanuvium, who brought back a decree of the senate of Lanuvium concerning renewal of the ties of kinship, 2nd/1st cent. B.C.** *SEG* XLII 837; LVII 868*;

IGDS 189. In the context of a renewed discussion of the lemma on Fabius Pictor from the library in the gymnasium of Tauromenion (see our lemma no. 761), G.Manganaro, in *Corolla Epigraphica -- Burnand*, vol. 2, 549-552 (ph.; dr.), presents an Italian translation based on his most recent restoration of this text (see *SEG* LVI 1083) and offers some brief comments. He claims that the square letter type, in combination with the alpha with broken cross-bar in LL. 1/2 only, points to the 2nd cent. B.C. (previously M. suggested a date in the late 1st cent. B.C.: see *SEG* XLII 837).

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741. **Corleone. Christian epitaph of Nikolaos and Theodosia, undated.** A.Ferrua, *Note e giunte --* (cf. *SEG* XXXIX 988) no. 525. V.Rizzone, *art.cit.* (cf. our lemma no. 739) 277/278 (dr.), reads the text, only known from a copy by an untrained hand in a manuscript in the Biblioteca Civica di Palermo, as follows. See also id., *Opus Christi edificabit* (cf. our lemma no. 738) F17.

† Μνήστητη Κ(ύρι)ε | τοῦ δούλου σου Ν|ικολάου κὲ Θεοδ|οσίας τῆς συμβίου αὐτοῦ (?) || [---|---] Ἀ]ρκαδίου | ----|----]

Μνήστητη Κ(ύρι)ε τοῦ δούλου σου Νικολάου and Ἀρκαδίου; 'Il resto è per me tutto tenebroso', F.

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742. **Gela. Epitaph (?) of Kynaithos, 6th cent.** B.C. *IGDS* 129 (Arena II 5). A.Brugnone, *art.cit.* (cf. our lemma no. 737) 14-16 (ph.), points to the occurrence of the names Κύναιθος and Ἔποχος in other regions than Arcadia (literary sources), which undermines M.Guarducci's view, followed in *IGDS*, that the family originated in Arcadia (for which both names are attested in regional mythology). W.Burkert, in G.W.Bowersock, W.Burkert, M.C.J.Putnam (edd.), Arktouros. *Hellenic Studies Presented to B.M.W. Knox on the Occasion of his 65th Birthday* (Berlin-New York 1979) 54/55, tentatively identified Kynaithos with Kynaithos of Chios, who according to a scholiast was the author of the *Hymn to Apollo* (rejected by Brugnone) and the first to recite Homer's verses at Syracuse in the 69th olympiad (504-501 B.C.). In view of the extreme rarity of the name and the 'Sicilian connection', the identifiation of Kynaithos known from Gela with the homonymous Homerid performing in Syracuse is a distinct possibility.

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743. **Gela (area of: San Michele di Ganzaria). Inscription on a Christian bronze ring.** Bronze ring with monogrammatic cross to be read Βοήθ(ει); found in a tomb. Ed.pr. P.Marchese in id. (ed.), *La Ganzaria dallo scavo alla fruizione* (Palermo 2008; non vidimus) 68/69 (ph.); cf. V.Rizzone, *art.cit.* (cf. our lemma no. 739) 272.

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744. **Halaisa. Honorary inscription for Caninius Niger, 2nd/1st cent.** B.C. *SEG* XXXVII 760. A.Pinzone, *Sicilia Antiqua* 8 (2011) 55-61, reflects on the historical context of the naval expedition (στρατευσάμενοι κατὰ ναῦν) in which the Ἀλαισῖνοι, Καλακτῖνοι, Ἐρβιταῖοι and Ἀμεστρατῖνοι were involved. After criticizing previous views which started from a 1st cent. B.C. date of the inscription (participation in the Piracy Wars in 72 B.C. or in the war of Octavian against Sextus Pompeius), he

suggests identifying the honorand with the (anonymous) praefectus socium in navibus longis (= war ships) on record in the Latin inscription *An.Ép.* (1980) no. 197 (Fundi; 2nd cent. B.C.); the four cities, then, were (or belonged to) the socii. Members of the gens Caninia are known to have been active in Sicily in the 2nd/1st cent. B.C., and especially in the geographical zone here concerned; a C. Caninius Rebilus was praetor of Sicily in 171 B.C., and perhaps propraetor in the next year. In 169 B.C., 500 Sicilian socii navales participated in an expedition to Macedonia (Livy 44.20.1-6); almost all its members deserted and returned home next year. Our Κανίνιος Νίγρος may have been 'un personaggio influente, che avrebbe patrocinato la causa dei reduci, donde la dedica *eunoias eneken*.' (59).

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745. **Himera. Law concerning the redistribution of land, late 6th/early 5th cent.** B.C. *IGDS* II 15 (*SEG* XLVII 1427; cf. LVII 866). A.Brugnone, *Rivista di diritto ellenico* 1 (2011) 1-16 (http://rivistadirittoellenico.it/2011/articoli/Brugnone.html; dr. including B.'s restorations), defends her interpretation contra G.Manganaro (cf. *SEG* XLVII and M.'s article mentioned in LVIII 1028) and L.Dubois (in *IGDS* II): 1) M.'s restoration of L. 1 ([-- hέκαστον ἔποιϙ|ον λαβ]ε̃ν) is not sustainable since the upper part of the bronze tablet is complete; 2) as to the transgressions in LL. 5-11, B. argues that the first clause may refer to the prohibition to cultivate sacred land (or to the modalities under which cultivation was allowed), the second to the erasure of the text on the tablet, and the third to the omission of any other legal obligation. B. rejects M.'s interpretation of ἐργάζομαι (L. 7: ἐργάσδε̃ται; 'si adopera', M., without an explicit complement like ἀγαθόν or κακόν) as an equivalent of ποιέω παρά/ποιέω κατά; following D., she points out that the verb means 'lavorare la terra'. For the second provision (LL. 7/8) she adduces *I.Iasos* 220 (*Syll.*³ 1016; *LSAM* 59) as a parallel. The third provision (LL. 10/11) may have concerned the violation of a norm, e.g. the inalienability of the μοῖραι κακαί and/or ἀγαθαί assigned to the beneficiaries of the land distribution; 3) LL. 1-15: adducing *IG* IX².1.609 LL. 9-14 (Meiggs-Lewis, *GHI* 13; Koerner, *Gesetzestexte* nos. 47/48; *Nomima* I no. 44; *SEG* LVIII 508*; Naupaktos; Italian translation), *Syll.*³ 141 LL. 10-13 (*Staatsverträge* 451; *SEG* XVII 312 [LV 639*]; Korkyra Melaina; Italian translation), and *IG* I³ 46 LL. 24-29 (*SEG* XXXVI 1527; LIX 45; Athens; Italian translation), B. argues that the penalty imposed on those violating the norms concerning the (re)distribution or damaging the chalkoma may be the same as for those who with the request for a new land distribution would have questioned the existing order of landownership.

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746. **Himera. Divine names on bronze balls ('sortes'?), 425-400** B.C. *SEG* LVII 872*. A.Brugnone, *Kernos* 24 (2011) 77-94, first presents the ineditum in our lemma no. 747, subsequently republishes and discusses the three other bronze balls bearing divine names from Himera (B. 82-85: Διὸς Σōτε̃ρος [*IGDS* 13; Arena III 53; cf. *SEG* LIII 1001; dr.], Ἡρακλέος and Λευκαθέα [*SEG* XXXVI 834; cf. XLV 1365]), and finally reflects on the function of these objects. The question whether they served a divinatory purpose (so M.Sclafani; cf. *SEG* LVII 872) must remain open; if so, the divine names may have pointed to a particular response in a collection of responses (cf. the procedure in the dice- and alphabet oracles from Asia Minor, for which see *SEG* LVII 2158). On 87/88, B. adduces two inscribed oracular responses; the bronze disk from Cumae (*IGDGG* I 14; Arena III 26; *LSAG*² 240 no. 5; *SEG* LX 1026*; 7/6th cent. B.C.) and a terracotta egg from the territory of Syracuse (M.Guarducci, *ASAA* 37/38 [1959/1960] 275-278; M.T.Manni Piraino, *Annali del Museo Pitrè* 14/15 [1963/1964] 40-52; 3rd cent. B.C.;

ph.); B. dates the four balls from Himera to the last quarter of the 5th cent. B.C. on the basis of the letter forms (like most editors; 475-425 B.C. according to Sclafani [*SEG* LVII]).

747. **Himera. Epithet of Eileithyia on a bronze ball ('sors'?), 425-400 B.C.** Bronze ball with incised inscription; now in the Antiquarium of Himera. Ed.pr. A.Brugnone, *art. cit.* (cf. our lemma no. 746) 78-81 (dr.): Ἐπιλυσαμέ(ν)ας

ΕΠΙΛΥΣΑΜΕΑΣ, ball || epithet of Εἰλείθυια, the deity of birth to whom literary evidence attributes the power of 'losing up', 'freeing'; for Eileithyia in Sicily cf. *IGDS* 67 and Hesych. s.v. Ἐπιλυσαμένη, ed.pr.

748. **Iaitas (Monte Iato). Name on a loom weight, early Hellenistic period.** Circular terracotta loom weight with incised inscription; found in the southern agora. Ed.pr. M.Mohr, *AK* 54 (2011) 79/80 (color ph.): Πύκκος

Previously unattested male name (cf. Πυκέλειος, Πυκιμήδης, Πύκινος, Πυκνέας), probably of the manufacturer, ed.pr. [for another loom weight from Iaitas see *SEG* XLIV 755 (cf. L 988)].

749. **Iaitas (Monte Iato). Graffito (account of expenses), late Hellenistic period.** Graffito on white plaster from the north portico of the court in 'peristyle house 2', belonging to a second stage of the house's decoration (terminus ante quem: early Imperial period). Ed.pr. H.-P.Isler, *AK* 52 (2009) 103/104 and *Sicilia Archeologica* 105 (2011) 40/42 (ph. and majuscule text in both).

Ἔργα (δηνάρια) ι' καὶ [---]

ΕΡΓΑΧΙΚΑΙ, ed.pr.; our transcription is based on ed.pr.'s translations 'Für Arbeiten 10 Denare und (...)'/'per lavori dieci denari e (...)'; he compares the graffito to the 'shopping lists' on frescoes in Ephesian houses (*SEG* XLIX 1481-1485 [LIII 1291-1293]) || in *Sicilia Archeologica*, *ibid.* on 44, I. reports on the find of another clay stamp with the river god Acheloos on the obverse and ΔΑ (δα(μόσιον)?) incised on the reverse (cf. *SEG* XLI 777; XLIV 754: XLIX 1291; late 4th/early 3rd cent. B.C.).

750. **Kamarina. Collection of studies: F.Cordano.** F.Cordano, *Camarina. Politica e istituzioni di una città greca* (Rome 2011; ph. and dr.; bibliographical appendix on Kamarina since 1985), is a collection of previously published articles on the history and institutions of Kamarina. Articles relevant to Greek epigraphy and already covered in *SEG* are: 1-41 (XXXIV 939); 43-50 (XXXIX 995), 51-67 (XXXVIII 934-941); 69-91 (XLI 778-795); 93-98 (XL 798); 99-108 (XLII 871); 109-119 (XLIV 756); 121-125 (XLIV 759); 127-134 (XLVI 1259); 143-148 (XLVII 1433); 149-157 (XLVII 1437); 159-162 (XLVIII 1245). For the article (163-172) which has not been covered in *SEG* so far, see our lemma no. 733.

751. **Kamarina. Defixio on a lead tablet, 5th cent.** B.C. *IGDS* 121 (Arena II[2] 128; *LSAG*[2] 276 no. 18; *SEG* IV 30; XXXVIII 940*; cf. XL 799 [I 3], XLI 773, LVII 2157). M.T.Molinos Tejada, M.García Teijeiro, in E.R.Luján, J.L.García Alonso (edd.), *A Greek Man in the Iberian Street. Papers in Linguistics and Epigraphy in Honour of Javier de Hoz* (Innsbruck 2011) 109-114, read and restore the imprecation formula in fine (LL. 27-29) as ἄναιμα [πάντα | hoί]δε πάντες | δύσσοοι instead of ἀναίμα[τοι ἔστον hoί]δε (or ἀναίμα[τοι πᾶν οἵ]δε or ἀναιμα[τôντες hoί]δε) κτλ.: 'that all should lack vigour, that they all should make false moves' (113). For the formula M.T, G.T refer to *IG* III.3.35 LL. 13-17 (πάντα ἄκυρα πάντες ὅσοι ἐμοὶ ἔχθρα; cf. also *IG* III.3.44 LL. 9-11: τούτου[ς] πάντα καταδῶ), for the metaphorical use of ἄναιμος to Gorgias of Leontinoi (fr. 16 = Arist., *Rhet.* 3.1406 b), and for the adjective δύσσοος to Theokritos (*Id.* 3.24 and 4.45; 'on the wrong track': a compound based on σεύομαι with its middle meaning [rather than on σόος/σῶς] and the privative prefix δυσ-). The layout of the letters of ΔΥΣΣΟΟΙ is at odds with the 'false boustrophedon' pattern of the text as a whole: they are inverted whereas one would expect them to be upright, 'an attempt to graphically capture or to magically provoke that error in the direction of movements, that wrong course which will lead the people involved in the *defixio* to failure' (113).

752. **Megara Hyblaia. Epitaph of the physician Somrotidas, ca. 550** B.C. *IGDS* 22 (Arena I[2] 3; *LSAG* 276 no. 25; *SEG* XIV 599 [XXXVI 850; XXXIX 1007*]). A.Brugnone, *art.cit.* (cf. our lemma no. 737) 12-14 (ph.), summarizes the evidence in favor of a Ionian provenance of the deceased: the Samian habit of engraving the inscription on the body of the statue (cf. *IG* XII.6.2.560; 586), the form of the rho, and the onomastics; Σομροτίδας was erroneously considered a Thessalian on account of the consonant group -μρ-, which, however, also appears elsewhere, inter alia in Francavilla Marittima (Κλεόμροτος; *IGDGG* II 5 [Arena IV 2; *LSAG*[2] 456 no. 1 (a); *CEG* 394; *SEG* LX 1047*]), Delos (ἐν μροτοῖσιν [= βροτοῖσιν]; *I.Délos* 3; *CEG* 402; *LSAG* 304 no. 9; *SEG* XIX 508) and Phrygia (Ἀμρότη; *MAMA* I 421). Most attestations of Μανδροκλῆς and related names (Μανδρο-, -μανδρος) come from southern Ionia, though the names of this group occur outside Ionia more frequently than assumed until P.Thonemann's recent study (*SEG* LVI 2119; 110 of T.'s 172 examples come from Ionia or the Ionian colonies on the north shore of the Black Sea).

753. **Panhormos (?). Bilingual advertising text of a stonecutter's atelier, 1st cent.** B.C.? *IG* XIV 297 (*IGR* I 503; *CIG* 5554; *CIL* X 7296; *ILS* 7680; *SEG* L 1016*; cf. XLIV 1699; LIX 1134). O.Tribulato, *ZPE* 177 (2011) 131-140, comments on the linguistic anomalies in this text: σύν used in the sense of καί, ἐνέργειαι in the sense of ἔργα and cum (qum) going with a genitive rather than an ablative. Strongly rejecting P.Kruschwitz's view (cf. *SEG* L) that these mistakes may have been made intentionally in order to draw attention to the inscription, she argues that the text was written by a Punic speaker who had achieved a degree of proficiency both in Greek and Latin, but with imperfect control over case usage, government and gender. Observations on the uses of σύν and on (imperfect) case usage in general. The 'tessera hospitalis' *IG* XIV 279 (Lilybaion; 2nd cent. B.C.) offers another example of deficiencies in Greek written by a Punic speaker. The stele 'is a product of the remarkable multilingual community that inhabited the city of Palermo at the dawn of the Common Era' (138).

754. **Selinous. Dedication to (Zeus) M(e)ilichios, mid 5th cent. B.C.** *IGDS* 47 (Arena I² 51; *SEG* XL 807). Much of C.Grotta's exhaustive treatment of the cult of Ζεὺς Μειλίχιος in Selinous and elsewhere in his monograph *Zeus Meilichios a Selinunte* (see *SEG* LIX 1118, and LVI 1099 for complete references to the inscriptions) returns in an essay by the same author in *Sicilia Antiqua* 8 (2011) 19-39; in the latter, the focus is on the cippus which as the only stone from the 'Campo di Stele' combines an inscription with a representation of the deity (in the shape of a male head on top in the center). The text (ho Μιλίχιος τᾶς πατριᾶς τᾶν h(ε)ρμίō παίδōν καὶ τᾶν Εὐκλέα παίδ(ο)ν) is similarly unique in providing the only testimony to the existence of a πατριά in Selinous and the only πατριά of women in the Greek world at that.

It is impossible to do justice to the article, which largely consists of lengthy summaries and discussions of the arguments of previous scholars (notably E.Gabrici, M.Guarducci, M.T.Manni Piraino, and F.Graf), without arriving at striking conclusions; the main topics are the cult of Zeus Meilichios in all its aspects, gentilician groups in general, more or less similar cult ensembles in other places (especially the sacred area of Ἀπόλλων Λύκειος in Metapontion [see *SEG* XLI 857 for the epigraphical sources]; also Thera, Thasos and Kos). As to the πατριά, G. states that it is impossible to determine whether this is a γένος or a religious association (26); it defined itself by the common descent from two leaders (36). The object is probably the only one among the 'Stele' manufactured from the outset as an ex voto and an image of the god; its find circumstances testify to the cult practice of exposing votives to fire (*ibid.*).

755. **Selinous (?). Protective hexametrical incantations on a lead tablet, late 5th/early 4th cent. B.C.** *SEG* XLVI 1277 (only nine lines). Opisthographic lead tablet, once foldable to form a small portable packet; col. I/II on the front, col. III on the back; in the J.Paul Getty Museum at Malibu, California, since 1981 as part of a gift of five lead tablets; the other four come almost certainly from Selinous (sacred law *SEG* XLIII 630 [LX 1014*]; and the curse tablets *SEG* LIV 939-941). Edd.pr. D.R.Jordan, R.D.Kotansky, *ZPE* 178 (2011) 54-62 (ph.; dr.; translation) present a 'preliminary edition'; they tentatively assign the tablet to Selinous, also on the basis of various other observations. For the character of the text, one of ten similar incantations, we refer to the detailed summary in *SEG* LIX 1123/1124, to the survey article of G.Rocca, 'Ἱεροὶ λόγοι nel mondo greco e magno greco', in *La vigna di Dioniso* (cf. our lemma no. 767) 449-464, to the study of C.A.Faraone summarized in our lemma no. 1683, and to the introduction of the Editors in C.A.Faraone, D.Obbink (edd.), *The Getty Hexameters. Poetry, Magic, and Mystery in Ancient Selinous* (Oxford 2013) 1-19 (ph.; dr.); on 10-13, F., O. provide a 'rather conservative Greek text (with annotated translation) to serve as a neutral reference point' (4); in the app.cr. below, we note the differences between their readings and those of edd.pr., omitting minor variations in bracketing, number of letters estimated for lacunas, etc. In an Appendix on 185-187, they offer a text and translation of the lead tablet from Phalasarna (*I.Cret.* II.xix.7; *SEG* XLII 818; XLVI 1235*; *SEG* XLIX 1360 app.cr.). The volume *The Getty Hexameters* includes the following studies:

1) J.N.Bremmer, 'The Getty Hexameters: Date, Author, and Place of Composition' (21-29);

2) R.Janko, 'The Hexametric Incantations against Witchcraft in the Getty Museum: from Archetype to Exemplar' (31-56 ; cf. also sub [13] below);

3) C.A.Faraone, 'Spoken and Written Boasts in the Getty Hexameters: From Oral Composition to Inscribed Amulet' (57-70);

4) A.Bernabé, 'The *Ephesia Grammata*: Genesis of a Magical Formula' (71-95);

5) R.G.Edmonds III, 'The *Ephesia Grammata*: *Logos Orphaïkos* or Apolline *Alexima Pharmaka*? (97-106);

6) C.A.Faraone, 'Magical Verses on a Lead Tablet: Composite Amulet or Anthology?' (107-119);

7) S.I.Johnston, 'Myth and the Getty Hexameters', (121-156; cf. also sub [12] below);

8) I.Rutherford, 'The Immortal Words of Paean' (157-169);

9) D.Obbink, 'Poetry and the Mysteries' (171-184).

Four more studies appeared in *ZPE* (nos. 10-13):

10) W.Burkert, 'Genagelter Zauber. Zu den *Ephesia Grammata*' (183 [2012] 109/110, with a correction in L. 3 which we incorporate in our text);

11) L.Bettarini, 'Testo e lingua nei documenti con Ἐφέσια γράμματα' (*ibid.* 111-128);

12) S.I.Johnston, 'Goddesses with torches in the Getty hexameters and Alcman fr. 94' (191 [2014] 32-35);

13) R.Janko, 'The Hexametric Paean in the Getty Museum: Reconstituting the Archetype' (193 [2015] 1-10).

We will return to these publications in later volumes of *SEG*. See also:

14) A.Chaniotis, *EBGR* (2012) [2015] no. 83, critically reviews Bremmer's suggested date (no. 1). Because of the rare word μελαναυγής (Col. I L. 8; cf. Euripides, *Hecuba* 152) B. assumes that the incantation's author knew and quoted Euripides and dates the tablet to shortly before the destruction of Selinous in 409 B.C. But if the text on the tablet copies a text that is much older than the tablet, the comparison with Euripides can only provide clues for the date of the prototype, not of the tablet. Secondly, Euripides was both interested in and informed about contemporary religious trends and ritual texts. There is no proof that the word μελαναυγής is his creation. If in *Hecuba* he adopted a word from an old ritual text in which the incantation on the tablet ultimately originates, *Hecuba* is the terminus ante, not post quem for the tablet.

Col. I

[. 3–4 .]ΤẠỊΣ̣[.] . [. ca 4 .] καὶ οὐκ ἀτέλεστ᾽ ἐπ̣α̣ε̣ίδω·
ὅϲ̣τις τῶνδ᾽ ἱερῶν ἐπέων ἀρίσημα κολάψας
γράμματα κασσιτέρωι κοκολαμμένα (ἀλ)οῖ ἐν οἴκωι,
οὔ νιμ πημανέουσιν ⸢ὁ⸣σα τρέφει εὐρεῖα χθὼν
οὐδ᾽ ὅσα πόντωι βόσκει ἀγάστονος Ἀμφιτρίτη·
Παιήων, σὺ δ̣ὲ̣ παντὸς ἀλέξιμα φάρμακα πέμπεις
καὶ τάδε φωνήσας ἔπε᾽ ἀθάνατα θνητοῖσιν·
ὅσσα κατὰ σκιαρῶν ὀρέων μελαναύγει χώρωι
Φερσεφόνης ἐγ κήπου ἄγ̣α̣ι πρὸς ἀμολγὸν ἀνάγκ̣η[ι]
τὴν τετραβήμονα παῖς ἀγίην Δήμητρος ὀπηδόν,
αἶγ᾽ ἀκαμαντορόα νασμοῦ θαλεροῖο γάλακτος
βριθομένη̣ν, ἕπεται (δὲ) θεαῖς ῥε̣πιθοῦσα φαειναῖς
[λ]αμπάδας· [Ε]ἰνοδίαι δ᾽ Ἑκάτει φρικώδε̣ι̣ φωνῆι
[βά]ρβαρον ἐκκλάζουσα θεὰ θεῶι ἡγεμονεύ[ει]·

[ἔρχομα]ι αὐτοκέλευστος ἐγὼ διὰ νύκτα β[αθεῖαν (?)]
[κἀκ μεγάρω]ν (?) προμολεῖσα λέγω [θ]εόφρασ[τα θεοῖσιν]
[ἀθανάτοις] θνητῶισί δε δαίμο[ν]ος ἀγλα[ο – ×]·
[- ca 10 -]ΟΣΤΕΛΕΣ[.]ΝΧΑ[. 2–3 .]Ω[.?]ΚΕΘΑ[---]
[- ca 10 -]ΙΚΑ[--]
[- ca 11 -]ΤΑΔ[---]
vacat?
- -

Col. II

- -
[- ca 13 -]ΔΕ[---]
[ἀγγέλλ]ων (?) τ' ἀνόμων θ[νέ]ων ἄπο χεῖ[ρας ἔχεσθαι]·
[Παιήων], σὺ γὰρ αὐτὸς ἀ[λ]έξιμα φάρμα[κα πέμπεις]·
[καὶ φθόγ]γου κατάκουε φ⟨ρ⟩ασὶν γλυκὺν [–⏑⏑ –×]
[θνητοῖς ἀ]νθρώποισιν ἐπιφθέγγεσσθαι ἄν[ωγα]
[κἀν πολέμ]ωι κἄνευ πολέμων καὶ ναυσὶν ὅτα[ν Κὴρ]
[θνητοῖς ἀ]νθρώποις θανατηφόρος ἐγγύ[θεν ἔλθηι]
[ἠδέ τ' ἐπ]ὶ προβάτοις καὶ ἐπὶ τέχναισι βροτ[είοις],
[κἀπιφ]θέγγεσσθαι ἐν εὐφρόνηι ἠδὲ κατ' [ἦμαρ]
[- ca 6 -]ν ἔχων ὅσιον {σιον} στόματος θυ[⏑ –⏑⏑ –×]
[- ca 5 - ἔ]σστι πόλει, τὰ γὰρ ἀρχῆς ἐστιν ἀριστ[×]
[Παιήων, σὺ δ]ὲ παντὸς ἀκεσσφόρος ἐσσὶ καὶ ἐσθ[λός]·
†Ασκι Κατασκι Κατασκι Αασσιαασια Ενδασι[αν min. 5 πρὸς (?)]
ἀμολγὸν {αἶξ}, αἶγα βίαι ἐκ κ[ήπου ἔλαυνε]
{τῶι δ' ὄνομα τέτραγος ΗΔ[- ca 9 -]
ΤΕΤΡΟΑΝΑΡ ἄγετε ΤΡΑΓ[- ca 5 - } ἀνε]-
μώλιος ἀ[κ]τέ· {ὑδάτων ΙΘ[- ca 8? -}]
Ὄλβιος ὧι [κε] τάδε σκεδαθ[ῆι κατ' ἀμα]-
ξιτὸν "Ιω" [καὶ] φρασὶν αὐ[τὸς ἔχηι]
[μακάρων κατ' ἀμ]εξατὸ[ν αὐδήν]·
["Τραξ Τετραξ Τ]ετραγο[ς· Δαμναμενεῦ],
[δάμασον δὲ κακῶς ἀ]ἐ[κοντας ἀνάγκηι"]
- -

Col. III

[-------------------] [-------------------------------------]
[- ca 10 -]ΚΗΙΘΝ[--]
[ἔρχομαι αὐτ]οκέλε(υ)σ[τος ἐγὼ διὰ νύκτα β ⏑ –× (?)]
[- ca 9 -]ΩΣΕΙΣΚ[. 1–2 .]ΟΝ[------------------------------]
[Ἡρακλέη]ς Διὸς υἱὸς [.]ΙΣΤΕ[- ca 9 -] πάγκακ[ον ἦμαρ]
[Ἴδμων (?) ὅς τ]ε Διὸς μνήσαιδ' ἑκάτοιό ⟨τε⟩ Φ[οίβου]
[ἠδ' Ἡρακλῆο]ς τόξξων καὶ ὕδρης πολυ[κρήνου]

[Παι]ήων, [ὁ] γὰρ αὐτὸς ἀλέξιμα φάρμακα πέ̣[μπει]·
8 [οὐ]κ ἂν δειλ̣ήσαιτ' {οὐδεὶς} οὐδ' αἱ πολυφάρ[μακος ἥκοι (?)]

vacat

On the tablet, spiritus asper is rendered by the sign ꜰ (occasionally omitted or used erroneously) || dated by edd.pr. on the basis of the letter forms || each of the columns includes a passage from the legomena of a rite of initiation into the worship of Demeter and Kore; in Col. I/II they are preceded by prefatory verses spoken by Paian and recommending the protective quality of the inscribed tablet (Col. I LL. 1-7; Col. II LL. 1-13); restorations are based on parallels in the other tablets belonging to the series (for details see the app.cr. of edd.pr.) || Col. I from L. 11 initio the letters increase in size, and from the end throughout the document this increase has become substantial: a second hand?, edd.pr. || 2. κολάψας for καλύπτει?, edd.pr.; καλ(ύ)ψ(ει), F., O. || 3. κοκολαμμένα for κεκολαμμένα, edd.pr.; ΛΑΟΣ, tablet; λᾶος, edd.pr., who translate 'a house of stone'; followed by F., O., but rejected by Burkert: 'zweifelhaftes Griechisch' (2012, 110 note 10), who reads ΛΑΟΙ (with 'gezacktes Iota') and interprets this as an error for ΑΛΟΙ: ἀλοῖ (indicative or conjunctive of ἡλόω, 'to nail') is the verb required by ὅστις in the preceding line || 4. νιν, F., O.; ὅσα τρέφει εὐρεῖα χθών: cf. *Il.* 11.741, *Hymn to Hermes* 570, and especially Strabo 8.3.5.25, Eust. *Il.* 11.471, edd.pr. || 5. βόσκει ἀγάστονος Ἀμφιτρίτης: cf. *Od.* 12.97, *Hymn to Apollo* 94 || 6. = Col. II L. 4 = Col. III L. 7; πάντοσ', Kotansky; ἀλέξιμα: previously unattested, edd.pr.|| 7. or τάδ' ἐφώνησας; ꜰέπε' for ϝέπε', edd.pr.; τάδ' ἐφώνησας ἔπε', F., O. || 8. †ꜰόσσα†: error for ασκ(ε)ι, ἔσκε?, εὖτε?, ὅς κε? (suggestions by various scholars apud edd.pr. || 9. ἄγα̣ι (α or λ) for ἄγει, edd.pr.; ἄγει, F., O. || 10. ιαγίην for ꜰαγίην (or ꜰαγνήν?), edd.pr.; ἁγίην, F., O. || 12. after L. 11 at least one verse is missing, edd.pr.; †ρε̣π̣ιθοῦσα† (π or γ): παρα-?/περι-?, edd.pr.; πε̣π̣ιθοῦσα, F., O. || 13. [λ]αμπά(σιν), Ἑκάτ(η)ι, F., O. || 13-15. Hekate as a moon goddess (early initiations frequently occur at the middle of the lunar month) can be thought of as illuminating the way for the god (somewhere before L. 14 a lacuna containing the latter's name?), edd.pr. || 14. [βα]ρβάρ(ω)ι, F., O. || 15. the speaker is probably now Kore; [ἔρχομα]ι̣: vertical, unclear whether connected at left, edd.pr.; [ἤλυθο]ν, R.Janko apud edd.pr.; in fine ε̣[or β [: β[άθειαν]?; νύκτ' ἐ̣[νθέν]δε?, edd.pr.; no restorations, F., O. || 16. or σπεέω]ν, vel sim. (]ν or]ι); προμολεῖσα for προμολοῦσα; θεόφραστα: previously unattested, edd.pr.; no restorations initio and in fine, F., O., who give ι for the first letter || 17. θνητωῖσί δε for θνητοῖσί τε; in fine e.g. ἀγλα̣[οκάρπου] or ἀγλα̣[οδώρου], edd.pr.; [ca. 8-9] θνητοῖσι δ̣ὲ̣ δαίμο[ν]ος ἀγλα̣[οδώρου], F., O. || 17-18. 'immortals' and 'mortals' refer to initiates and initiands, edd.pr.; in fine ΩΙΚΕΘ[ca. 6], F., O. || 18. e.g. ὧ[ς] (or ἕ]ω[ς]) κε θα̣[νωσιν] (α or λ)?, edd.pr. || 19-20. [ca. 11-12]Ι ΚΑΙ[..].[ca. 10-12]Σ[ca. 6 | ca. 12-13]ΤΑΔΩ[ca. 20], F., O. || Col. II 2-3. [ca. 10-11]ΝΤΑ[ca. 3]...ΔΕ[ca. 24-26 | ca. 6-7]ωντ'ἀνόμων ο̣[ἴκ]ων ἀπὸ χε[ca. 10-11], F., O. || 5. φρασίν for φρεσίν; cf. *Il.* 1.70 (σὺ σῇσιν ἔχε φρεσίν), edd.pr.; initio no restoration, in fine ὕ[μνον], F., O. || 6. [ca. 6 ἀ]ν̣θρώποισιν, F., O. || 7. ꜰότα[ν κὴρ], W.Burkert apud edd.pr. [henceforth: W.B.]; [ca. 5-6]ωι κἂν εὐπολέμωι κτλ., F., O. || 8. [ca. 7 ἀ]νθρώποις, F., O.; ἐγγύ[θεν ἔλθηι], W.B. || 9. no restorations, F., O. || 10. [ca. 6 φ]θέγγεσσθαι, F., O.; [ἦμαρ], W.B. et alii apud edd.pr. || 12. ἀρίσ̣τ̣[α]·, F., O. || 13. e.g. [Παιήων σὺ δ]έ, W.B.; πάντοσ', Kotansky; ἐσθ[λός], W. B. || 14. Ασκι Κατασκι Κατασκι Αασσιαασια Ενδασι[αν, etc.: cf. the so-called Ἐφέσια γράμματα, e.g. Hsch. ṣ.v. Ἐφέσια γράμματα: Ασκι Κατασκι Αιξ Τετραξ Δαμναμενευς Αισιον, edd.pr.; [ca. 8-9]κι κατασκια αασια ασια ἐνδασι[ca. 5-6], F., O. || 15. [ca. 8-9]δε· ἀμολγὸν (δ') αἴξ· αἶγα βίαι ἐκ κ̣[ήπου --], F., O. || 16. τῶι for τοί? || 17. ΤΕΤΡΟΑΝ ἀρ'ἄγε Τέτραγ[κτλ., F., O. || 18. in fine Θ̣[or Ο̣[, edd.pr.; ιο[--], F., O. || 19. ὧι [κα]τὰ δὲ, F., O. || 20. αὐ[τός] or αὐ[τοῦ], edd.pr. || 21. ἀ̣μαξιτό[ν αὐδάν], F., O. || 22. or [Τραξ τε Τραξ τ]ε Τράγος? (extra metrum), edd.pr. || 22-23. no restorations, F., O. || Col. III 2. = Col. I L. 15 (Kore speaking; here too?); ἔρχομαι or ἤλυθον? | νύκτα β[άθειαν]?, edd.pr.; νύκτ' ἀβ[ατόνδε], M.West apud edd.pr.; [ca. 8-9]ο̣ κέλεσ[θ]ε̣ [---], F., O. || 3. [ca. 8]ΩΣΕΙΣ.[..].κ̣[ca. 6] ..[---], F., O. || 4. Ἡρακλέη]ς e.g. (for Ἡρακλέα Διὸς υἱόν); Γ or Ε̣; e.g. π]άγκακ[ον ἦμαρ]: cf. Hes., *OD* 813, edd.pr.; [ca. 6] Διὸς υἱὸς [.]ιστε [π̣]άγκακ[ον --], F., O. || 5. μνήσαιδ' for μνήσαιτ', edd.pr.; [υἱω]νός τε Διός· μνῆσαι δ' Ἑκάτοιο Φ[οίβου], F., O. || 6. ΤΟΞ̣ΞΟΝ, tablet; καὶ ὕδρης for χὕδρης; πολυ[κρήνου]: cf. Eur., *Ba.* 1017: πολύκρανος, edd.pr.; [ca. 7-8]ε̣[ι]ς τόξξων, κα̣ὶ Ὕδρης πολυ[---],

F., O. || 7. ḥ[ο] ⋯ πέ{μπει] or σ[ὺ] -- πẹ́[μπεις]?, edd.pr. || 8. δειλήσαιτ' for δηλ-; ἥκοι, vel sim., ἔλθοι, Kotansky; δ(η)λήσαιτ' οὐδεὶς {ουδαι} πολυφαρ[μακ---], F., O.

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756. **Spadafora (prov. Messina). Graffito (name) on a tile, undated.** Graffito incised on the the fragment of a ceramic tile. Ed.pr. M.C.Martinelli, M.T.Rondinella, *Sicilia Archeologica* 105 (2011) 159 (ph.): Βιβίου

Manufacturer's mark? (Βίβιος = Vibius), edd.pr., who point to the stamps reading δαμ(όσιοι) Βιβίου from Megalopolis (*IG* V.2.469 [25 b/c]; *SEG* XLV 343; late Hellenistic/early Roman).

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757. **Syracuse. Linguistics: 'fronted verbs' in Christian epitaphs.** K.Korhonen, *Glotta* 87 (2011) 95-125, offers a detailed typology of the syntax in the Christian epitaphs from Syracuse (ca. 520, from the early 3rd to the late 4th cent. A.D.), with special reference to the development of the 'verb-initial type' (mostly ἐτελεύτησεν κτλ., also ἐκοιμήθη or ἀναπαύεται).

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758. **Syracuse. Dedication by a municipal magistrate, mid 40s-21 B.C.** P.Orsi, *NSA* (1895) 494 no. 192; Wessel, *IGCVO* 124. Republished and restored by K.Korhonen, *art. cit.* (cf. our lemma no. 735) 9 and 22 (dr.), who points out that the letter forms of this fragment can hardly be later than Augustan; consequently it is not Christian and its presence in the catacomb of S. Giovanni is due to re-use of the stone: [---]ις ἀγορα|[νομ, --- δε]κυρεύ|[σας --- ἐκ τῶ]ν ἑαυτοῦ | [ἀνέθηκε(ν) (?) ---]

The letter forms suggest a date in the period when Syracuse was a municipium (i.e., between the mid 40s and 21 B.C., when it became a colony); their small size points to a religious dedication rather than a building inscription, K. || 1-3. cf. *IG* XIV 575 from Centuripae: Ἀπόλλωνι | Ἡράκ(λ)ειος | Ἀριστοφύλου | δεκυρεύσας || ἐκ τῶν ἰδίων (the only parallel for δεκυρεύω, 'to be a member of the local senate'; the verb is derived from the Latin noun decurio); in L. 1 initio either [δ]ις (or [τρ]ις) ἀγορα|[νομήσας] or [αἱρεθε]ὶς (or [κατασταθε]ὶς) ἀγορα|[νόμος]; ἀγορανόμος is here probably the translation of aedilis rather than 'supervisor of the market', K.

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759. **Tauromenion. Calendar.** F.Battistoni, *ZPE* 179 (2011) 171-188, presents two studies: one concerns the list of stratagoi (see our lemma no. 760), the other (182-184) the relationship between the Tauromenian calendar and the calendar known from the Antikythera mechanism (for which see our lemma no. 279 bis). Observing that in *IG* XIV 427 Col. II L. 1 and in 429 Col. II L. 3 Λανοτρο[πίου --] instead of Λανότρο[υ --] should be read and restored, seven of the twelve months recorded in the mechanism correspond to months of Tauromenion [for which see also *SEG* XXXVIII 973; we print the corresponding month names in italics, Tybout]. The latter are *Ἀρτεμίσιος* Διονύσιος, Ἑλλόκιος, Δαμάτριος, *Πάναμος*, *Ἀπελλαῖος*, Ἰτώνιος, *Καρνεῖος*, *Λανοτρόπιος*, Ἀπολλώνιος, *Δυοδεκατεύς* and *Εὐκλεῖος*; those used in the mechanism are Φοινικαῖος, *Κρανεῖος*, *Λανοτρόπιος*, Μαχανεύς, *Δωδεκατεύς*, *Εὐκλεῖος*, *Ἀρτεμίσιος*, Ψυδρεύς, Γαμείλιος, Ἀγριάνιος, *Πάναμος* and *Ἀπελλαῖος*. B. argues that in each system the months had a different position in the course of the year. In the mechanism, the sixth month is considered

intercalary (Εὐκλεῖος); in Tauromenion, this function probably went to the sixth month Ἀπελλαῖος. Sceptical A.Chaniotis, *EBGR* (2011) [2014] no. 13: 'When calendars have only small similarities and are of different origins, it can be expected that homonymous months hold different positions in the solar year; not in calendars so closely related as the calendar of the mechanism and that of Tauromenion'.

760. **Tauromenion. List of stratagoi, engraved from 131/130 B.C. (?) and covering the years from ca 233-230 B.C. (?).** *IG* XIV 421 (*SEG* XV 596; LIV 872 [28]*; cf. LVIII 1032). On the basis of a re-examination of the stone, F.Battistoni, *ZPE* 179 (2011) 171-182 (ph.; cf. our lemma no. 759), offers a new reconstruction of the structure of this text and its historical context. Its disposition on the pilaster is as follows: the wider inscribed face III is the front (poor state; text remaining only at top and bottom; years 99-102, and some more years without numeration; at top the beginnings of three columns interrupted by a lacuna; on the top left hand corner a small column recording four years, on its right one more column recording three more years; a third smaller column is written against the right edge; at the bottom, under the lacuna, the remains of two columns recording one year each; each year written by a different hand; letter forms are similar to those of II, not of I); the narrower sides I (left; two columns carved by one hand, the same that wrote the 4 years on the upper left corner of III) and II (right; one column; each year written by a different hand) record years 1-98 and years D 1-14 [D stands for 'dexter', following E.Bormann], respectively.

Face I certainly contains the beginning of the list (heading: number α΄ followed by στραταγοὶ διὰ πέντε ἐτέων, meaning that nobody could be re-elected before four years had elapsed; in some years a γραμματεύς appears together with the pairs of stratagoi (indication of iteration of the stratageia [iterating stratagoi always have a colleague new to the office; use of siglae for civic subdivisions).

According to the prevalent view the registration started on I, continued on III and ended on II. However, some new readings and observations show that years D 1-14 (on II) come before those on III: a Δ on top of side II (supposedly indicating that it must come as the last) does not exist; in II year D 9, Νικόσ[τρατ]ος Φίλωνος Πεα should be read and restored instead of [---]ος Φίλωνος Πελ; if he is the same person who held his office for the second time as recorded on III, years D 1-14 precede those on III; cf. also Γλαῦκος Ὀλύμπιος Ἀχαι, stratagos once in D 6, and for the second time at the bottom of III, on the left; Ἀριστόπολις Φιλοδάμου Ἀλκ, eponymous official in year D 9, later became a stratagos together with Glaukos on III. Accordingly, on upper III [Εὔανδρος Φι]λ[ι]άρχου β΄ should be restored (cf. year D 9).

B. argues that the chronological sequence does not match the order of engraving; II seems to record a new beginning of the stratageia (without iterations for the first eight years), probably after a major institutional turmoil (cf. also the gap between year 97 and D 6 on the list of gymnasiarchs *IG* XIV 422, implying a cessation in use of the gymnasium; on 176 a tabular survey illustrating the synchronism of XIV 421 and 422); II was the first to be engraved when it was decided to have a permanent list (or to replace an older one); thereafter came I and III (possibly I before III); the chronological sequence of the stratagoi, however, is: years 1-102 (I + upper left-hand corner of III), years D 1-14 (II), eventually the years on III. The eventful happening is most probably the first slave upheaval (135-132 B.C.), which would imply that III was begun in 131/130 B.C.; on this supposition, with year 98 corresponding to the first year of the problems in Tauromenion, registration had started not long

after the end of the first Punic war (ca 233-230 B.C.). According to this reconstruction, Ἀριστομένης Ἀριστοκράτεος and Θεόκριτος Ὀλύμπιος (III, bottom right) are the last pair of stratagoi recorded; they are also on record as δύο ἄνδρες in one of the Roman accounts; this may be due to a temporary identification of the two offices: the last stratagoi were the first duo andres.

761. **Tauromenion. Catalogue of authors collected in the library of the urban gymnasium (dipinti), late 3rd/2nd cent. B.C.** *SEG* XXVI 1123; LVI 1106*. Accepting some of the readings and restorations of F.Battistoni (*SEG* LVI), G.Manganaro, in *Corolla Epigraphica -- Burnand*, vol. 2, 553-561 (ph.; Italian translations), offers new versions of the lemmata on Fabius Pictor and Philistos of Syracuse (Fr. III Col. A and B, respectively) which differ from the texts in *SEG* XXVI (largely based on M.'s ed.pr.) in the following lines: **Col. A** L. 5: [οὗτ]ος instead of [ὅ]ς (with B.); LL. 7/8 τ̣ὸ̣ν | [νόσ]τον instead of δ'ἔτι | [νόσ]τ̣ον; **Col. B** L. 2: Σολ̣[έως] (the ethnic of Soloi in Cilicia) instead of σ̣ρ̣[φοῦ?]; LL. 5/6 δὲ | συσθήσασθαι instead of ἄσ|τυ στήσασθαι (with B.); LL. 8-11 τὴν διή|γησιν οὕτως καὶ πρῶτα | [ἐχθέ]σθαι [τὰ συ]γγράμ[ματα ---] instead of τὸν δῆ|μον ὁμῶς καὶ πρότε̣|[ρον ἐχθ]έσθαι τ̣[ὰ δι]αγράμ|ματα περὶ τῶν τυράν|νων, ἔπειτα δέ --] (partly with B, who read τὴν δ̣ι̣ή̣|[γ]ησιν ὀρθῶς καὶ ΠΡΩΤΗ̣ [-ca. 3-].ΣΘΑΙ[-ca. 2-]..ΑΓΟ).

In the lemma on Fabius Pictor LL. 8/9, M. retains his earlier reading Λανοΐου συμ|[μάχ]ου τ̣ε̣ Αἰνεία (Λανοΐου συμ|[-ca. 4-]Ν̣ ὑπὸ Αἰνεία, B.), which implies the existence of a mythical tradition of an alliance between Aeneas, founder of Rome, and Lanoios; M. assumes that the latter may have departed from Centuripae to join Aeneas in Latium, where the two concluded a συμμαχία; subsequently Lanoios founded the city to which he gave his name, Lanuvium; the mythical relationship between Centuripae, Rome and Lanuvium underlies the renewal of the ties of kinship (συγγένεια) between Centuripae and Lanuvium (municipium of Rome) in the 2nd or 1st cent. B.C. (see our lemma no. 740). Reflections on Fabius' sources, which may have been the Trojan tradition as represented in Cn. Naevius' *Bellum Poenicum*.

762. **Unknown provenance. Dedication to a polis, 5th cent. B.C.** *IGDS* II 5; *SEG* LIII 1036. G.Manganaro, *Epigraphica* 73 (2011) 80-83 (ph.; dr.), reflects on the provenance of this object which he once saw and recorded in Randazzo. It may have come from the nearby sanctuary at Francavilla di Sicilia (ancient Assinos, in the hinterland of Naxos) where Δεῖφοβος had dedicated it. Small silver coinage with the legend Στιελαναίων (vel sim.) offers parallels for the dedicant's ethnic Στιλαναῖος; the place should probably be located in the same region. Cf. already *SEG* LIII 1036 app.cr.

ITALY

763. **Italy. Religion. Dedications of weapons in Sicily and Magna Grecia.** Cf. *SEG* LVI 1119. G.F.La Torre, *Quaderni di Archeologia* 1 (2011), 67-104, offers a detailed survey of the archaeological evidence (with occasional references to inscriptions) for the dedications of weapons in 42 sanctuaries of Sicily

and Magna Graecia in the Archaic period. The dedication of offensive and defensive weapons, real and symbolic, i.e. in miniature, is documented since the end of the 7th cent. B.C.. and becomes more frequent during the 6th and the first decades of the 5th cent. B.C. Almost all sanctuaries with such votives were dedicated to female deities like Athena (Poseidonia, Sybaris, Medma, Syracuse, Kasmene, Gela), Hera (Poseidonia, Kroton), Artemis (Metapontion), Aphrodite (Naxos, Himera, Monte Iato), Demeter (Poseidonia, Metapontion, Gela, Selinous) and Kore/Persephone (Lokroi, Hipponion, Medma); L.T. urges caution in identifying them as the recipients. The epithet ἐπίμαχος on an unpublished shield from Hipponion (cf. *SEG* LVI 1119) may hint to a male deity, but 'può essere grammaticalmente attribuito anche ad una divinità femminile' (95 note 5). L.T. argues that the dedications should be understood in the context of rites of passage for aristocratic ephebes.

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764. **Italy. Syrians from Apamene in northern Italy.** M.Vannesse, in *Corolla Epigraphica Burnand*, vol. 2, 700-718 (maps and tabular surveys), analyzes 21 inscriptions (19 epitaphs; two donations of mosaics) recording Christian Syrians from 15 villages belonging to the territory of Apamea (κῶμαι/ἐποίκια of the ὅροι Ἀπαμέων, all situated in the Djebel Zawiyeh, extending 60 km to the north of Apamea; occasional mention of the ethnic Σύρος or the province Κοίλη Συρία). The texts date to the first half of the 5th cent. A.D. and come from nine cities in the Veneto, Lombardy and Tuscany; with nine and four inscriptions respectively, the largest communities are found in Concordia (*IG* XIV 2324-2329, 2332, 2334 = *CIL* V 8723, 8725, 8727-8732 = Wessel, *IGCVO* 212, 213, 211, 215, 219, 217, 216, 214, respectively; *An.Ép.* [1976] no. 242 [*SEG* XXXVI 1279 C [4] (for the Oriental toponyms in epitaphs from Concordia see *SEG* XXX 1149]) and Aquileia (*An.Ép.* [1968] no. 193 [cf. *SEG* XXXVI 1279 C (5)]; *IG* XIV 2359; G.B.Brusin, P.L.Zovatto, *Monumenti paleocristiani di Aquileia e di Grado* [Udine 1957] nos. 4 and 30 [cf. *SEG* LI 1401]); two come from Florence (*IG* XIV 2265 = *CIL* XI 1689; *SEG* XIX 630), and one each from Verona (*IG* XIV 2306), Trento (*An.Ép.* [2001] no. 1076), Milan (*IG* XIV 2293), Pavia (*IG* XIV 2290 = *CIL* V 9871), Como (*IG* XIV 2300) and Angera (*SEG* LV 1040).

These texts point to permanent presence and to adaptation of local customs (e.g. in Concordia the same vocabulary is used as in the military cemetery: ἄρκα [= Latin arca] to indicate the sarcophagus and formulas specifying fines in case of grave violation). The places where the Apamean immigrants settled are situated on junctions of main roads, especially to Gaul, and are often garrison towns (Concordia, Aquileia, Florence, Pavia; ■ 'classis comensis' at [Lake] Como); arms factories are found in Concordia, Pavia and Verona. V. argues that the economic activities relating to the army were the main incentive for Syrian migration to this region (rather than the trade in Oriental luxury goods as sometimes assumed; this would require contacts with the homeland, for which there are no indications).

Cf. also the recent studies of L.Boffo concerning Syrians in northern Italy: see *SEG* L 1036, LII 946, LIII 1069, and especially LVII 908.

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765. **Italy. Apulia (central Apulia/Peucetia). Assorted inscriptions, 5th cent.** B.C.-**1st cent.** A.D. F.Ferrandini Troisi, in L.Todisco (ed.), *La Puglia centrale dall'Età del Bronzo all'alto Medioevo: archeologia e storia. Atti del Convegno di Studi (Bari, 15-16 giugno 2009)* (Rome 2010) 131-139 (ph.), republishes and comments on nine Greek and two Messapian inscriptions from Peucetia. The Greek

texts, mostly dating to the 5th/4th cent. B.C., are: 1) *IG* XIV 687 (*SEG* XXXIII 760; epitaph of a Βυζάντιος, probably a stone cutter in view of the tools represented on the stele; 1st cent. A.D.; 131/132 no. 1; Italian translation); 2) *SEG* XLIV 802 (dedication?; in L. 2, F.T. now prefers restoring ἐγ Βυδ[ύντου] to ἐγ Βυδ[ρύντου]: the only attestation in Greek of the ethnic of Budruntus/Butruntus/Butuntos [Bitonto] is the coin legend Βυτοντίνων, and the alternation t/d is also known from Buduntin(enses) on record in a Latin inscription; 3rd/2nd cent. B.C.; 132/133 no. 2); 3) *SEG* XLVI 1313 bis (XLVII 1472; LV 2122 [3]; alphabet on a vase; 133/134 no. 3); 4) *SEG* LIV 955 (3) (Πύλλος is the teacher of Μόρχος, though not necessarily in writing; comment on these names and on Γναίϝα, of Oscan origin; 134/135 no. 4); 5) G.Minervini, *Monumenti antichi inediti posseduti da R. Barone* (Naples 1850) 57, Pl. 12 no. 1; C.De Simone, S.Marchesini, *Monumenta Linguae Messapicae* (Wiesbaden 2002) I 529 no. MLM 1, with further references (Δάστας ἠμί, under the foot of a dolphin-shaped vase; genitive of a female Messapian name Δάστα; 4th/3rd cent. B.C.; 135/136 no. 5); 6) *SEG* XXXVII 816 (LI 1412 [6]*; cf. LII 991; F.T. repeats her comments on the name Ἴκκος; the presence of another vase representing an athlete in the tomb where the inscribed vase was found, suggests that he may be identified with the homonymous Tarentine Olympic victor in the penathlon of 448 or 444 B.C. [*Olympionikai* p. 103]; 136 no. 6); 7) *SEG* XXXI 852 (Εὐθυμίδας is the athlete owning the strigil rather than its manufacturer; 137 no. 7); 8/9) Arena V 28 (*LSAG*² 284 nos. 11/12; *SEG* LI 1412 (9)*; two silver fibulae; comments on the names Ῥαμία and Μυρθώ; 137/138 nos. 8/9).

766. **Italy. Campania.** For an amulet possibly from Campania see our lemma no. 1569.

767. **Italy. Magna Graecia: wine, sympotic culture, Dionysiac cults.** Some contributions to *La vigna di Dioniso: vite, vino e culti in Magna Grecia. Atti del quarantanovesimo convegno di studi sulla Magna Grecia, Taranto 24-28 settembre 2009* (Taranto 2011), draw on Greek epigraphy.

1) In a contribution to one of the discussions G.Bonivento Pupino (257-264), on 257/258 (ph.; Italian translation) draws attention to an unpublished (?) black glazed Attic kylix with the same dipinto on both sides: Χαῖρε καὶ πίει τήνδε; (found in contrada San Danato, between Talsano and Leporano; now in a private collection; 530-510 B.C.); she briefly discusses some similar exhortations to drink in addition to a wide range of other testimonia bearing on Dionysiac ritual and symposia in southern Italy.

2) M.Lombardo, F.Frisone, 'Vino e società nelle città magnogreche: le tradizioni letterarie e i documenti epigrafici' (281-347); on 285-294, L. discusses five vase inscriptions (possibly) related to contemporary sympotic culture: *SEG* XL 900 (XLVIII 1301*; *LSAG*² 283 no. 1; Arena V 2; ph.) and 901 (LV 1072; ph.); *SEG* XXVII 817 (LIV 955 [5]*; cf. LVII 922 sub [5]; Arena IV 33; *IGDGG* II 28); for the other two see our lemmata nos. 768 and 782.

3) A.Pontrandolfo, 'Le evidenze archeologiche e iconografiche' (395-428) includes some inscribed objects discussed in passing, especially from Tarentum: skyphoi with ἱαρὰ Διονύσω (*IG* XIV 669 a; cf. also *SEG* XLV 1475 [397; ph.]), most of the vase inscriptions mentioned in *SEG* XLV 1475 in fine (398), and a situla of the Dublin Painter in the Musée d'Art et d'Histoire at Geneva with several figures identified by labels (upper register: Ἀφροδίτη, Ἔρως, Εἰρήνη; lower register: Πειθώ, Μάρων, Διόνυσος; 401-403; mid 4th cent. B.C.; ph.; see A.D.Trendall, A.Cambitoglou, *Second Supplement to The Red-*

figured Vases of Apulia [Cambridge 1991] 105 no. 35 c, and, most recently, A.Cambitoglou et alii, *Le don de la vigne. Vase antique du baron Edmon de Rothschild* [Neuchâtel 2006]).

4) M.Giangiulio, 'Dioniso in Magna Grecia. Tradizioni letterarie e documenti epigrafici' (431-445): the inscriptions on which G. offers some general reflections in the section 'Mystai kai bacchoi' (433-437) are the 'Orphic' text from Hipponion (*SEG* XXVI 1139; LVIII 1083*) and the two famous funerary texts from Cumae: the epitaph of a Dionysiac/'Orphic' initiate (*IG* XIV 871; *LSAG*[2] 240 no. 7; *IGDGG* I 18; Arena III 12; *SEG* LX 1027*) and the interdiction to bury a non-initiate (*LSAG*[2] 240 no. 12; *IGDGG* I 19; Arena III 15; *LSCG* Suppl. 120; *SEG* IV 92 [LIX 1143 (4)*; cf. LX 1027 in fine).

5) the latter text is also the subject of a contribution to the discussion by V.Nizzo (552-558; dr.), who presents the archival evidence of its discovery in the early 20th cent. by P.Lubrano and E.Gabrici, with reference to the ed.pr. of A.Sogliano.

See also our lemmata nos. 767, 804, and 1444.

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768. **Aenaria (Pithekoussai). Epigram on Nestor's cup, ca. 740-725 B.C.** *SEG* XIV 604 (LIII 1084*; *CEG* 454; *IGDGG* I 2; *LSAG*[2] 239 no. 1). D.Ridgway, 'La coppa di Nestore e una grattugia da Vulci', in S.Bruni (ed.), *Etruria e Italia preromana. Studi in onore di Giovannangelo Camporeale* II (Rome 2009) 789-791, elaborates upon his study of 1997 (cf. *SEG* XLVI 1327), underlining again the role of Euboia in the transmission of the epic story concerning the cup of Nestor to Italy; the cheese grater used by Hekamede to prepare the concoction in Nestor's cup (*Il.* 11.628-643) and bronze graters found in tombs in Lefkandi and Vulci form part of the argument.

In the article mentioned in our lemma no. 767 sub (2), M.Lombardo on 286-289 (ph.), summarizes the main previous interpretations of this well known inscription, underlining its insistent reference to drinking (εὔποτον ποτέριον; hὸς δ' ἂν τõδε πίεσι ποτερί[ο]) and the latter's consequences in the erotic field which are to be connected with 'forme di consumo del vino ritualizzate, di carattere simposiale, che prevedano anche la concreta presenza di *Eros*' (288).

Y.Gerhard, *ZPE* 176 (2011) 7-9 (dr.), restores in L. 1 Νέστορος ἔ[ασον] εὔποτ[ον] ποτέριον: 'Laisse de côté la coupe de Nestor, si excellente soit-elle!'. Discussion of the meter and of the use of ἐάω in the sense of 'let alone, let be' in Homer. The new restoration reinforces the contrast between the prestigious Homeric goblet and the modest cup bearing the inscription; the poet also underlines this contrast by the use of different meters: a iambic trimeter in L. 1, against dactylic hexameters in LL. 1/2.

A.Chaniotis, *art.cit.* (cf. our lemma no. 847) 196-198, accepts the restoration ἔ[ν το]ι εὔποτ[ον] ποτέριον and the view that the graffito contrasts Nestor's cup in the *Iliad* with this vase. He argues that the epigram's joke was based on contrasts: 'between the cheap cup of clay and the valuable cup of the *Iliad*; between the sexual desire that the cup promises, and the fact that the desire will not be satisfied; between the proverbial wisdom of the epic Nestor and the loss of self-control through drinking and sexual desire'. The cup was chosen to be placed in the grave of a boy by a father or an adult male companion as a compensation for a lost future or a commemoration of joyful moments.

See now also M.Steinhart, 'Zwei "Becher des Nestor" und der Zauber der Aphrodite', *WJA* 36 (2012) 7-37, and M.Voutiras, in P.Valavanis, E.Manakidou (edd.), *Ἔγραφσεν καὶ ἐποίεσεν. Essays on Greek Pottery and Iconography in Honour of Professor Michalis Tiverios* (Thessaloniki 2014) 85-93.

769. **Bari (area of: Rutigliano). Christian prayer on a bronze buckle, 6th cent.** A.D. Bronze buckle of a belt with an inscribed oval plaque attached to it; found in the contrada Purgatorio; facsimile apud A.Damato, *Taras* 4 (1984) 211/212; published by D.Nuzzo, *Inscriptiones Christianae Italiae septimo saeculo antiquiores*, Nova Series XIII. Regio II, *Apulia et Calabria* (Bari 2011) 131/132 no. 62. Cf. also M.-Y.Perrin, *An.Ép.* (2011) [2014] no. 288: Κ(ύρι)ε ἐλ|έησον

770. **Caere. Dipinto on a vase mentioning Dionysos (?), 500-450** B.C. Small black glazed local cup with a painted inscription ΔΙΟ in a medallion; found in Vigna Parrocchiale. Ed.pr. V.Bellelli, *SE* 74 (2008) [2011] 91-124 (ph.; dr.), who points out that the letters can either be read as Etruscan or Greek but do make sense in Greek only: as the abbreviation of the divine name Διόνυσος; the latter's cult is also attested by terracotta friezes with Dionysiac subjects found in the urban area (4th cent. B.C.). Small cups inscribed Ἥρα and found in the nearby sanctuary provide a parallel (*SEG* LVII 917); both the 'Hera' and 'Dionysos' cups belonged to the cult service of that sanctuary. The new find may confirm the statement of Livy (39.8.3/4) that a Greek from Magna Graecia was responsible for the introduction of the cult of Dionysos in Etruria.

771. **Canusium. Christian labels on silver leaves, 5th cent.** A.D. Fragments of silver leaves attached to a wooden reliquary found in the area behind the mausoleum in the church of S.Pietro; now in the Laboratorio di archeologia of the Dipartimento di studi classici e cristiani in Bari. Published by D.Nuzzo, *Inscriptiones Christianae* XIII (cf. our lemma no. 769) 120-122 no. 51 (a) and (d) and (g 2), who suggests a provenance from the southeastern part of Asia Minor; cf. also id., *VetChr* 48 (2011) 359-373. Cf. also M.-Y.Perrin, *An.Ép.* (2011) [2014] no. 293 (a-c). 1) no. 51 (a): representation of Christ on a throne; flanked by two persons who acclaim him; a lamb lies at the feet of Christ: [Ἰ]ησοῦ(ς) | Θέκλα | Π[αῦλος]; 2) no. 51 (d): representation of the Holy Virgin spinning wool; a winged angel talks to her: Μαρία; a mutilated fragment, representing the same scene, has Ἄγ(γ)ε[λος]; 3) no. 51 (g 2): Ἅγι(οι) Μά(γοι)

772-773. **Capua. Two Christian exorcisms (amulets) against headache and other diseases, late 4th/5th cent.** A.D. **(or later).** Two rectangular silver lamellas kept in bronze cylinders. Ed.pr. G.Bevilacqua, *Orizzonti. Rivista di Archeologia* 12 (2011) 37-49 (ph.; dr.; Italian translations). Cf. also M.-Y.Perrin, *An.Ép.* (2011) [2014] nos. 265/266 (texts and French translations); cf. also our lemma no. 1681. [See now also L.Del Monaco, 'Tra medicina e religione: amuleti tardoantichi contro il mal di testa', *Chaos e Kosmos* 14 (2013) (www.chaosekosmos.it; 12 pp.; no continous page numbers), especially pp. 4-6 (ph.), Tybout].

772: 39-43. **Amulet of Crescens.** Found during excavations in the area of the Nymphaeum in Capua, near the amphitheater and now in the Archaeological Museum in Santa Maria Capua Vetere.

Ἐν ὀνόματι Κ(υρίο)υ | Θεοῦ τοῦ Ἰ(η)σ(οῦ) πα(τρὸς) | ἐ{ξ}ξορκίζου σ|ην πᾶν πνεῦ||μα πονηρὸν | κὲ πᾶ(σαν) νόσον | καὶ πᾶν ἐνδύ|αλμα φόβου | καὶ ποιρίου τ||οῦ βίου πάσχο|ντα ἰς κεφαλα|ρ-

γίας κὲ πληγ|ῆς τὸν ἀδωνέ|ον ΕΥΙΕΟΝ ἰς || τὸν ῥήμματ|ος ἐ{ξ}ξελτῖν | ἀπὸ δῖνα ὅτι | δοῦλος | Κ(υρίο)υ σην καὶ τῶν ἀ||νγέλων αὐτο|ῦ· ὄνομα Κρή|σκη(ν)ς

1 (and 18). Κυ(ρίου), ed.pr.; Κ(υρίο)υ, C.Courrier in *An.Ép.* || 2. Ἰ(ησοῦ)ς for Ἰ(ησοῦ), ed.pr. || 3-4. ἐ{ξ}ξορκίζου σην for ἐξορκίζω σε, ed.pr. || 7-8. ἔνδυαλμα for ἴνδαλμα ('fantasma, allucinazione della paura'), ed.pr.; 'toute hallicunation inspirant la peur', *An.Ép.* || 9. ποιρίου for πυρίου ('le sofferenze, le difficoltà, le preocccupazioni, del corso della vita'), ed.pr.; 'et le feu de la vie (?)', *An.Ép.* || 11. ἰς for ἐξ, S.Follet in *An.Ép.* || 12-13. πληγῆς ('wound' or 'stroke'), ed.pr.; 'congestion (?)', *An.Ép.* || 13-14. ἀδωνέον = ἀϊδώναιον ('infernal'; cf. *Il.* 5.190; 20.61), ed.pr.; ΕΥΙΕΟΝ: perhaps name of a demon?, ed.pr. || 14-15. ἰς || τὸν ῥήμματ|ος: the demon '(che va) verso la parola', i.e, 'la parte del corpo in cui si insinua il demone', ed.pr.; perhaps for ἐξ τοῦ ῥήγματος ('de la blessure'), S.Follet in *An.Ép.* || 16. ἐ{ξ}ξελτιν for ἐξελθεῖν, ed.pr. || 17. ἀπὸ δῖνα for ἀπὸ δεῖνος, S.Follet in *An.Ép.*; A.Chaniotis, *EBGR* (2011) [2014] no. 17, points out that the use of δῖνα shows that 'Crescens was copying a formula, in which he should have replaced δῖνα with his own name' || 19. σην for σου, ed.pr.; 'mélecture de`στὶν = ἐστιν? (en onciales: CHN et CTIN)', S.Follet in *An.Ép.* || 21-22. Crescens is the addressee, ed.pr. || ed.pr. offers the following translation: 'Nel nome del Signore Dio padre di Gesù, scongiuro te, che ogni spirito malvagio e ogni malattia e ogni allucinazione della paura ■ delle sofferenze della vita, per colui che soffre di cefalea e di ictus, l'infernale EUIEON (che va) verso la parola, vadano via da costui poichè egli (è) servo del Signore e dei suoi angeli; il (suo) nome (è) Crescens'.

773: 43-49. **Amulet of Vibius Mamas.** Inscription (A) in the upper part of the lamella; below two stars with eight branches (left) and inscription (B) (right); given by the owner of a private Collection to the Archaeological Museum in Naples in 1976; provenance unknown but very probably Capua.

A: [--]α̣[--]ν̣[--]ε̣[--]α[--]χο[--|...]ριὴ[λ Θε]ὸς Ῥαφαὴλ Θεααδ̣ελ[...]α̣δ̣[..|...]ρας [..]ς τῇ ο̣ἰκουμένῃ τὸν [..]ηπ̣εου | [...]ου ἁγί[ου πν]εύματος ὁ ὑπὸ οἰδρωμ[...]ομα || [...]ονως [...] ψυχρομοθην ἐν ἐνόματι[το]ῦ Θεοῦ | [...]ραὴλ [ἐ{ξ}ξ]ορκίζω σιν πᾶν πνεῦμα [πον|ηρὸν] καὶ πᾶ[σαν] νόσον καὶ πᾶν ἔνδαλμ[α φό]βου καὶ πυ|[ρίο]υ τοῦ [βίο]υ πάσχοντι εἰς καιφαλαργίας καὶ πληγῆς | [τὸν] ἀδ[ων]έον ΕΥΙΕΟΝ Βειβίου Μαμας οὐλαργί||[ας] εἰς τὴ[ν ῥήμ]ματος ἐξ{ξ}ελτῖν ἀπὸ δῖνα [ὅτι] δοῦλος | [Κυρ]ίου [Θεο]ῦ καὶ τῶν ἁγίων ἀνγέλων αὐτοῦ | [...]μα[...]νως Ιαωθ Σαβαωθ | [...]ουμ[.]α Σαλομῶνος

B: Σαλ|αμα|ξαμβι|λεαξα

A. 2. Probably [Οὐ]ριή[λ], ed.pr.; [Γαβ]ριή[λ], S.Follet in *An.Ép.*; Θεααδελ[--]: name of an angel?, ed.pr. || 3. [ἀστέ]ρας [τὰ]ς, vel sim.; perhaps ε̣ὐ̣κουμένη for οἰκουμένη, ed.pr. || 4. οἰδρωμ[--]: perhaps a term referring to water or humidity like ὕδρωμα, ἵδρυμα, vel sim., ed.pr. || 5. ψυχρομοθην: the second part of the word is incomprehensible, ed.pr.; ἐνόματι for ὀνόματι, ed.pr. || 6. perhaps [Σα]ραήλ, ed.pr.; [᾿Ισ]ραήλ or [᾿Ιστ]ραήλ: 'au nom du dieu d'Israel', S.Follet in *An.Ép.*; σιν for σε, ed.pr. || 7. ἔνδαλμα for ἴνδαλμα, ed.pr. || 9-10. οὐλαργία (hapax): 'la gengivite di Bibio Mamas', ed.pr. || 10. ἐ{ξ}ξελτιν for ἐξελθεῖν, ed.pr. || 10. ἀπὸ δῖνα: cf. app.cr. ad l. 17 in the previous lemma || B. variant of the magic formula σαλαμαξα βαμαιαζα αιαναχβα αμοραχθει, ed.pr. [cf. *SEG* XXIX 731, Stavrianopoulou] || ed.pr. with due caution offers the following translation: [---]rie[l] dio Raphael Theaadel e [---] nell'universo quello [---] dello spirito santo colui che

(risiede) sotto la fredda dimora (?!) [---] in nome del dio [--]rael, scongiuro te, che ogni spirito malvagio e ogni malattia e ogni allucinazione della paura e delle sofferenze della vita, per colui che soffre di mal di testa e di ictus, che l'infernale EUIEON (responsabile) della gengivite di Bibio Mamas (che si insinua) sulla parola, vadano via da colui poichè (egli è) servo del signore dio e die suoi santi angeli [---]nos Iao Sabaoth [---]oumia Salomone'.

774. **Hipponion. 'Orphic' text, ca. 400 B.C.** *SEG* XXVI 1139; LVIII 1083*. After pointing to some similarities in the cults of Eastern Lokris and Lokroi Epizephyrioi (Dionysos; the deities of the underworld; cf. also our lemma no. 778), M.L.Lazzarini, in *Ethne, identità e tradizioni* (cf. our lemma no. 366) 565-571, comments on some problematic terms and phrases in the 'Orphic' text from Lokroi's colony Hipponion: for EPION (L. 1,) she prefers ἔριον (indicating the tablet: 'il filo ideale che indirizza il percorso'; 567) to ἠρίον ('tomb') or to the emendation ἱερόν (or ἱρόν); L. 2 is best construed to mean 'procedendo verso le case ben costruite dell'Ade, c'è sulla destra una fonte ...' (568); ψυχαὶ ... ψύχονται (L. 4) means 'vanno verso la fonte in cerca di refrigerio' rather than 'si animano' (568); in L. 9 L. prefers ὀρφ(ν)έεντος ('oscuro', qualifying Ἀΐδης; cf. *SEG* LII 951 [G.Sacco]) to (ἠε)ρόε{ε}ντος or her own reading OPOEENTOΣ (cf. *SEG* XXXVII 778 and, for a parallel, XLVIII 1236 bis L. 11), but in L. 13, she retains her reading ἐρέουσιν instead of ἐλεοῦσιν.

775. **Kaulonia (and Kroton). Various inscriptions, 6th-4th cent. B.C.** After a brief survey of the epigraphical harvest from Kaulonia and Kroton, M.L.Lazzarini, in L.Lepore, P.Turi (edd.), *Caulonia tra Crotone ■ Locri. Atti del Convegno Internazionale, Firenze, 30 maggio - 1 giugno 2007* (Florence 2010) 273-278, focuses on two fragmentary inscriptions: 1) *LSAG*[2]440 A; *SEG* LI 1407 (cf. LVI 1119; ph.): some letters on a cippus from Kaulonia; on the assumption that they are written in the Corinthian alphabet, they were read Ἀνεμιᾶν (?) or ἀν[έθ]εσαν (for the latter see *SEG* LVI; however, the Corinthian dialect would require the Doric form ἀνέθεν or ἀνέθηκαν); reading the text in the Achaian alphabet, much more to be expected, may yield AMBA, to be understood as a syncopated form of ἀν(α)βα--; 2) *IGDGG* II 100 (*LSAG*[2] 261 no. 29; Arena IV 52; *SEG* IV 71 [cf. LI 1409] ph.; dr.): bronze tablet recording a donation, now in the Museo Nazionale of Naples and assigned to Kaulonia; four documents from Kroton or its territory offer parallels for the demiourgos (LL. 1/2: Ὀνάτα δαμ|[ιοργέοντο]ς): the donations *IGDGG* II 93 (*IG* XIV 636; *LSAG*[2] 261 no. 28; *Syll.*[3] 1214; Arena IV 51; *SEG* IV 74 [XLV 1453; cf. LI 1409]; dr.) and 94 (*SEG* IV 75 [cf. LI 1409*]; *LSAG*[2] 261 no. 30; Arena IV 53; ph.), the financial account *SEG* LIII 1077 (ph.; the first text to show beyond doubt that the demiourgos is the eponymous magistrate), and the fragment *SEG* LV 1073 (ph.). Discussion of the civic sigla: Δυ (cf. *SEG* LVII 932; ph.), Ξαν and Πε (corresponding to Πη and Ξα in *IGDGG* II 98 [*SEG* IV 73; LVI 1160*]), characteristic of Kroton and its Achaian motherland like the demiourgos.

776. **Kaulonia (area of: Punta Stilo). Graffiti on vases (dedications), 6th-mid 5th cent. B.C.** *SEG* LVII 927 and 929. In a largely archaeological article on the sanctuary of Punta Stilo and its cults, M.C.Parra, in *Caulonia tra Crotone e Locri* (cf. our lemma no. 775) 45-65, adduces these fragments

(ph. of both) as possible evidence of the presence of Ἄρ[τεμις] (51/52, but see 57: 'verisimilmente un nome di dedicante piuttosto che di divinità') and Ἀφρ[οδίτα] (52, 57), respectively.

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777. **Lecce (Merina). Christian acclamation on a silver ring, 7th cent. A.D.** Silver ring found in 1975 near the farm 'La Cornula' in a tomb and now in the Museum S.Castromediano in Lecce. Facsimile apud R.Jurlaro, *L'Osservatore Romano*, 13 Nov. 1970; published by D.Nuzzo, *Inscriptiones Christianae* XIII (cf. our lemma no. 769) 133/134 no. 64. Cf. also M.-Y.Perrin, *An.Ép.* (2011) [2014] no. 284: Νικ[ᾷ | Σ]ωτ[ὴρ | Ἰ(ησοῦ)]ς Χ[(ριστό)ς]

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778. **Lokroi Epizephyrioi. The Greek inscriptions.** Anticipating the publication of a corpus of the ca. 100 inscriptions from Lokroi Epizephyrioi and its colonies in the series *Iscrizioni greche d'Italia* by L.Del Monaco, M.L.Lazzarini, in *Sulla rotta per la Sicilia* 487-496, presents an overview both of the Greek epigraphy of Epizephyrian Lokris and of (western and eastern) Lokris in central Greece. In the corpus, due attention will be paid to affinities and common elements in the inscriptions from the motherland and its colony. Many texts are mentioned in passing; discussed at more than average length are inscriptions from Olympia (our lemma no. 316) and Eastern Lokris (our lemma no. 370).

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779. **Lokroi Epizephyrioi. Western Lokrians abroad.** On the basis of literary, papyrological and epigraphic evidence (tabular survey on 411-413), M.Nocita, in *Ethne* -- (cf. our lemma no. 774) 399-414, traces the presence and activities of western Lokrians (ethnics: Λοκρός; Λοκρὸς ἀπὸ Ζεφυρίου; ἐν Λοκροῖς) and their colonists (Λοκρὸς ἐκ τῶν Ἐπιζεφυρίων; Ἱππωνιεύς; Ἱππωνείτης) outside Magna Graecia between the 6th cent. B.C. and the 1st cent. A.D. The following individuals are epigraphically attested: 1) Athens: Ἱππίας (*IG* II² 9216; 4th cent. B.C.); Ὀλυμπιάς (*IG* II² 9218; 4th/3rd cent. B.C.); Χαρίλαος (*IG* II² 3052; 'maestro del coro' [ἐδίδασκε]; 328 B.C.); Μυρώτα [*IG* II² 9217; 2nd cent. B.C.]; 2) Delphi: Φίλιππος (*CID* IV 122/123; ἀστρολόγος [Μεδμαῖος]; 4th cent. B.C.?]; Ὀρθέας (*F.Delphes* III.2.186; proxenos; 275/274-272/271 B.C.); Δήμαρχος (*F.Delphes* III.1.176 [*SEG* XL 421]; proxenos; 268 B.C.); Φιλω[-‐] (*SGDI* 2580 Col IV L. 87; theorodokos; 200-175 B.C.); 3) Delos: Δημήτριος (*I.Délos* 1409 Ba Col. I L. 2; 1441 A L. 36; 1450 A L. 32; dedicant; after 166 B.C.); Ζωΐλος (*I.Délos* 1432 Bb Col. II L. 16; 1450 A LL. 10/11; dedicant, 153/152-140/139 B.C.); 4) Epidauros: Βύτιος (*IG* IV² 95 L. 41; theorodokos; 355 B.C.); 5) Korkyra: Φιλιστίων (*IG* IX.1.685; proxenos; late 3rd cent. B.C.); 6) Kos: Πλουτίχα (*Iscr.Cos* EF 848; 1st cent. B.C./1st cent. A.D.]; 7) Olympia: Εὔθυμος (*IvO* 144 [*SEG* L 461*]; athlete; 484-472 B.C.); 8) Rhamnous: Ἀπολλόδωρος (*SEG* XXI 966 [Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* 223]; 2nd cent. B.C.); 9) Teos: Πρῖμος (*SEG* II 635; 1st cent. B.C./1st cent. A.D.).

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780. **Lokroi Epizephyrioi. Cult regulation on a bronze tablet, late 6th cent. B.C.** *LSAG*² 286 no. 1; Arena V 46; cf. M.L.Lazzarini, in *XI Congresso Internazionale di Epigrafia Greca e Latina. Roma, 18-24 settembre 1997. Atti* I (Rome 1999) 122. Republished by L.Del Monaco, in *Ethne* -- (cf. our lemma no. 774) 415-429 (ph.; dr.); for a preliminary version see id., in: G.Bevilacqua, S.Campanelli (edd.),

Ἀρετῆς ἕνεκεν καὶ σοφίας. Un omaggio ■ Paola Lombardi. Giornata di studio, Roma, 28 Ottobre 2010 (Rome 2012) 31-42. D.M. provides parallels for part of his (necessarily tentative) restorations.

Boustrophedon

[---]ṆMẠ[---]
[---]δε αγ[---]
[---]ος ΔΙΑΛ[---]
[---]μος · με[---]
[---] πάντ̣ọ̄ν [---]
[---]υτο · συ[---]
[---]ετο · ξ[---]
[---]OKA λ[ε̂ι ---]
[---]ν · [---]

Punctuation marks on the tablet || 1. the first letter was read as an A in previous editions; perhaps a substantive in the accusative singular or genitive plural preceded by the article, D.M. || 2-3. possibly [--- οὐ]δὲ ἄν[θρō|π]ος: the subject of the imperatives in LL. 6/7 (see below), D.M. || 3. perhaps [νόμ]ος (D.Comparetti), but there are many other possibilities, e.g. [βōμ]ός though also an adverb ([--]ōς) or the male article in the accusative plural (e.g. ---τ]ὸ̄ς διαλ[ογ|ισ]μός) may be read, D.M. || 4-5. perhaps με[τ|ὰ] πάντ̣ọ̄ν [θεō̂ν --], D.M. || 6-7. [---]υτο and [---]ετο are probably imperatives active, frequent in cult regulations; possibly [ὀμν]ύτō (or [δαιν]ύτō, governing an accusative in L. 5: π̣ᾶν τ̣ὸ γ[--]) and συ[ν|θυ]έτō, D.M. || 7. in fine (a form of) ξένος?, D.M. || 8. [--]οι γαν[--], previous editions, but [--]οκαν[--] in the transcription offered by the Anne Jeffery Archive (http://poinikastes.csad.ox.ac.uk) [but this reading does not appear in the two notes in J.'s hand-writing concerning this inscription, Tybout]; the ■ after A can reasonably be guessed from the form of the rupture: [-- hόπ]ο κα λ[ε̂ι --] or [-- h]όκα λ[ε̂ι --] ('come vuole' or 'quando vuole'; the formula, for which cf. inter alia *SEG* XLIII 630 B L. 2 [sacred law of Selinous], proves that our text is a lex sacra, D.M.; [-- h]όκα λ[ε̂ι --] (from λείω/λῶ used in the Doric dialects for βούλομαι) was first suggested by Lazzarini || the deity worshipped in the temple of Casa Marifioti where the tablet was found is unknown. Zeus would be a likely candidate (though identifying Δία in L. 3 would be hazardous), inter alia in view of the Olympieion mentioned in the bronze tablets belonging to the archive found nearby (*SEG* XXVI 1141 [LX 1030*]) and a dedication to Ζεὺς Σωτήρ (*SEG* XXIX 953). D.M., who refers to recent epigraphical finds testifying to the presence of Δημήτηρ Θεσμοφόρος in contrada Parapezza and recalls the couple Ζεὺς Μειλίχιος and Δημήτηρ Μαλόφορος in Selinous (cf. *SEG* LIX 1116* and 1118*).

781. **Luceria. Two Christian bronze weights, reign of Justinian.** Two bronze weights inscribed with a Latin cross; below letters indicating the weight; above two floral motifs. Ed.pr. D.Nuzzo, *Iscriptiones Christianae* XIII (cf. our lemma no. 769) 136/137 nos. 68/69. Cf. M.-Y.Perrin, *An.Ép.* (2011) [2014] nos. 296/297: 1) Ο(ὐ)γ(γίαι) β′ (two ounces = 54 g); 2) Ο(ὐ)γ(γίαι) γ′ (three ounces = 81 g).

782. **Metapontion. Metrical dipinto on a vase, 330-320 B.C.** *SEG* L 1043. In the article mentioned in our lemma no. 767 sub (2), M.Lombardo on 290-292 (ph.; Italian translation), discusses this text as the only explicit epigraphical reference to consumption of wine in a social context from Magna Graecia besides the Nestor Cup (our lemma no. 768). He now restores [ἡδυπό]του ταμίας νέ[κ]ταρος εἰμὶ β[ροτοῖς]: 'sono il dispensatore ai mortali (?) del nettare dolce a bersi', with the kantharos speaking (for β[ροτοῖς] cf. *CEG* 94 and *AP* 9.580 LL. 6/7; for L.'s earlier suggestions see *SEG* L).

783. **Metapontion/Metapontum (area of: Mele). Christian lead seal, 5th cent.** A.D.(?). Rectangular lead seal; text written from right to left; below the text a chrism (?); facsimile apud L.Giardino, *MEFRA* 103 (1991) 852-854 fig. 12; published by D. Nuzzo, *Inscriptiones Christianae* XIII (cf. our lemma no. 769) 135/136 no. 67. Cf. also M.-Y.Perrin, *An.Ép.* (2011) [2014] no. 285: † Τι|(μ)ο|θέ|ου

2. A triangular sign instead of M.

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784. **Montesarchio (Samnium, Valle Caudina). Commercial graffito on an Attic vase, late 5th/early 4th cent.** B.C. *SEG* XLVII 1485. For the official publication of this vase and its graffito see now G.d'Henry, *NSA* 21/22 (2010/2011) [2012] 203-209 (ph.; dr.; text in transcription only; Italian translation); see also A.W.Johnston, *Trademarks on Greek Vases. Addenda* (Oxford 2006) 99 Type 18C no. 52 (b), 156 Type 14F no. 22, 162 Type 24F no. 5 (a), and fig. 49 (dr.).

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785. **Palestrina. Inscriptions on the Nile mosaic, ca. 120-110** B.C. *IG* XIV 1302 (*SEG* XLV 1452; LVII 939*). P.G.P.Meyboom, in G.F.La Torre, M.Torelli (edd.), *Pittura ellenistica in Italia e in Sicilia. Linguaggi e tradizioni. Atti del Convegno di studi (Messina, 24-25 settembre 2009)* (Rome 2011) 91-103 (ph. of details), on 93-95, returns to some of the labels identifying the animals on the Nile mosaic, notably ΞΙΟΙΓ (*SEG* XLV 1452 [e]) identifying a fabulous terrestrial animal; on the Artemidorus papyrus, the same animal is called ξιφίας, 'a name which could fit the original inscription in the Nile mosaic' and 'which is only known as the name for the swordfish' (94 [but see *SEG* LVII 2057 sub (E) for Ξιφίας ■ the name of a boar, Tybout]); the name may have been 'a pun on the animal's pointed beak' (*ibid.*).

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786. **Pompeii (and the other Vesuvian cities). Graffiti mentioning deities.** See our lemma no. 1601 sub (3). For workshops' and quarry marks from the same area see *ibid.* sub (2).

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787. **Poseidonia. Dipinto on a vase (dedication), 550-500** B.C. Dipinto around the exterior rim of a large 'lip-cup' with banded decoration ('Ionian cup' made in southern Italy); the incomplete text is preserved on 17 individual sherds, seven of which join to form Fr. 1, and six to Fr. 2; Fr. 3-6 are on single sherds; found during excavations of an archaic building ca. 200 m west of the extramural S.Venera sanctuary. Edd.pr. J.D.Muccigrosso, J.Higginbotham, *ZPE* 178 (2011) 191-194 (ph.; dr.).

Fr. 1: ẸΘΕΚΕ·ΤΟ Fr. 2: . . ΚΑΝ·ΝΙΚΑΣ Fr. 3: ΙΚΙΕ . Fr. 4: ΘΕ . Fr. 5: Α . Fr. 6: . .

Dated on the basis of the vase type; the letter forms (Achaian alphabet) point to the 6th cent. B.C., edd.pr. || Fr. 1. [-- ἀν]έθεκε τῷ[ι θεῷι --]; a male deity is not attested for Poseidonia so far, edd.pr. || Fr. 2. the second letter is an epsilon, a kappa or a tailed rho; possibly ■ reference to a victory, either as a noun (as in ἕνεκαν νίκης) or ■ verb (probably νικάσ[ας], as in the dedication by the Olympian victor Kleombrotos from Sybaris: *IGDGG* II 5; [Arena IV 2; *LSAG*² 456 no. 1 (a); *CEG* 394; *SEG* LVII 971*]); 'not only is there potential similarity in subject matter of the inscription, but Achaean Sybaris was

the mother-city of Poseidonia and, after its destruction by Kroton in 511/510, is said to have sent citizens to its colony. The putative date for our dipinto is certainly consistent with the influence of survivors from Sybaris' (183); alternatively Νικασ-- may be the name of the dedicant, edd.pr. || Fr. 3. perhaps [--]ικι ε: dative singular noun (e.g. κύλιξ or γυνή) followed by another word; in fine alpha, epsilon, digamma or rho, edd.pr. || Fr. 4. fine beta, delta, epsilon, omikron or upsilon, edd.pr. || Fr. 5 in fine possibly a very careless and angular beta or delta, edd.pr. || Fr. 6. initio probably a digamma, kappa or tailed rho, edd.pr.

788. **Poseidonia/Paestum. Two fragments, early Imperial period.** Ed.pr. L.Vecchio, *PP* 66 (2011) 269-271, publishes two fragments now in the Museo Archeologico Nazionale at Paestum, which are the only testimonia for the use of Greek in this city in the early Imperial period (cf. also our lemmata nos. 803 and 805): 1) [--]κου[--] (marble plaque); 2) [- 1-3 - ?]ηθος (gray marble plaque with one line of text; a name like Ἄληθος, Βόηθος, Ζῆθος, Ἦθος, Κόμηθος, Πρόμηθος, ed.pr.; ph.). Cf. also C.Courier, *An.Ép.* (2011) [2014] no. 305.

789. **Puteoli. Bilingual (Greek/Latin) inscription for the holy god of Sarepta,** 79 A.D. *SEG* XXXVI 923 (*IGR* I 420; *OGIS* 594). Republished by P.Lombardi, *art.cit.* (cf. our lemma no. 1688) 398-404 (ph.; Italian translation), who argues that the Greek text was written in Tyre (cf. the similar lettering of *I.Tyr* I 1/2; the Latin inscription dates to the reign of Domitian), i.e., prior to the departure of the ship which brought the image of θεὸς ἅγιος Σαρεπτηνός to Puteoli. The voyage is referred to by the verb καταπλέω (L. 3), which in inscriptions mostly means 'to sail home': the ship, sent from Puteoli, returned from Tyre. Following C.C.Torrey (*Berytus* 9/10 [1948/1949] 45-49), L. interprets ηλειμ in L. 6 as the transcription of a Phoenician noun in the plural rather than as a proper name, and restores in LL. 5/6 [ἴς] | Ηλειμ: 'one/a man of the Eleim' (Phoenician *'īš* = 'man'); the latter are probably cult officials; in our inscription, they are likely to have supervised the construction of the building in Puteoli in which the god was installed (cf. l(ocus) c(oncessus) [d(ecreto) d(ecurionum)] in L. 7) and the consecration of the image. In L. 6 in fine, κατ' ἐπιτολήν is an astronomical term referring to a constellation (parallels, also for ἐπιτέλλω); given the date of the inscription (May 29), the Pleiades are a likely candidate (κατ'ἐπιτο[λὴν τῶν Πληιάδων?] [rather Πλειάδων; for Πληϊάδες, typical of epic poetry, cf. *SEG* LVII 1882 app.cr., Tybout]); their appearance in May marks the beginning of the harvest and of navigation, and here the departure of the god. L. also argues that the place where our inscription and the dedication in our next lemma have been found should not be identified as the Tyrian statio known from the letter mentioned in our lemma no. 1688 initio; the texts probably belonged to a large sacred area including meeting and banqueting rooms, naiskoi for the Tyrian deities, and other cultic and non-cultic facilities.

See also J.Aliquot, in *Sources de l'histoire de Tyr* -- (cf. our lemma no. 1406) 84-86 no. 3 (bibliography; text with app.cr.; French translation; comments; ph.; in LL. 5/6, A. follows J.T.Milik in reading [Αβδ]|ηλειμ [Phoenician name], though 'Aucune restitution proposée jusqu'à présent n'est entièrement satisfaisante'; 85).

790. Puteoli. Bilingual (Latin/Greek) dedication to the holy god of Sarepta by Tyre, 93/94-102/103 A.D. *IG* XIV 831 (*IGR* I 419; *CIL* X 1601; *SEG* LIX 1155 [1]). Republished by P.Lombardi, *art.cit.* (cf. our lemma no. 1688) 404-416 (ph.; Italian translation); cf. also J.Aliquot, in *Sources de l'histoire de Tyr* -- (cf. our lemma no. 1406) 86/87 no. 4 (bibliography; text with app.cr.; French translation; comments).

[S]acerdos Siliginiu[s ---]
Tyros [metro(polis)]
foederata
Τύρος ἱερὰ καὶ ἄσυλος κ[αὶ αὐτόνομος μητρό]-
πολις Φοινείκης κ[αὶ τῶν κατὰ Κοίλην Συρίαν]
πόλεων vacat
[θ]εῷ ἁγίῳ Σ[αρεπτηνῷ καὶ τοῖς Τυρίοις ἐν Ποτιό]-
[λοις κατοικοῦσι? τὴν στοὰν? ἀνέθηκε?]

Punctuation marks between the words of every single line; LL. 2-8 in a framed field; L. 1 above the field || 3. L. collects and discusses the evidence for the Tyrian foedus with Rome and for the cohors I Tyriorum || 4-6. In L. 5 [---] καὶ ἄλλων, previous editions; L.'s restoration, which dates the text between 93/94 and 102/103 A.D., is based on the room available on the stone and on parallels for the Tyrian urban titulature; ample discussion of the latter's evolution in the 1st/2nd cent. A.D. (based inter alia on *SEG* XXXVII 1463 and the other documents from Tyre mentioned *ibid.* in the app.cr., *I.Didyma* 151, and the letter of the Tyrian merchants in Puteoli [see our lemma no. 1688 initio]), and of the terms μητρόπολις and Κοιλὴ Συρία (for the latter L. draws on the studies of J.-P.Rey-Coquais: see *SEG* XXXI 1477 and LIII 1783); A. restores κ[αὶ σύμμαχος Ῥωμαίων μητρό]|πολις Φοινείκης [καὶ τῶν κατὰ Κοίλην Συρίαν καὶ ἄλλων | πόλεων and wonders whether the titles αὐτόνομος and ναυαρχίς should be restored in L. 6 in fine || 7-8. Σ[αρεπτηνῷ]: first restored by C.Clermont-Ganneau; Σ[εβαστῷ] (C.Dubois and others, including the edition recorded in *SEG* LIX) should be rejected (no further restorations in the previous editions); the object of the dedication is probably a portico: the inscription was found near a colonnaded building belonging to the sacred area of the Tyrians in Puteoli [cf. our previous lemma in fine], L. || [8. κατοικοῦντες?, L.; however, a dative going with τοῖς Τυρίοις is required, Tybout].

791. Puteoli. Graffito, late 1st/early 2nd cent. A.D. Graffito on the wall of a taberna. M.Guarducci in *Acta of the Fifth International Congress of Greek and Latin Epigraphy* (Oxford 1971) 220/221. Republished by S.Evangelisti, *Epigrafia anfiteatrale dell'Occidente romano VIII. Regio Italiae* I.1: *Campania praeter Pompeios* (Rome 2011) 66/67 no. 34 bis. Graffito next to representation of a retiarius who captures an adversary in his net. Cf. also S.Dardaine, *An.Ép.* (2011) [2014] no. 240.

[--]ορτο ῥετιαρίου

Near the trident of the retiarius the Latin Cumis: the gladiator performed in Cumae.

792. Pyrgi. Graffiti on vases (dedications and trade marks), late 6th/5th cent. B.C. Graffiti incised after firing on vases found in the 'Area sacra Sud'; no precise dates are given except for our no. 3. (Re)published by D.F.Maras, *SE* 74 (2008) [2011] 317-320 nos. 70-74 (ph.; dr.): 1) *SEG* LVII 947

(dedication to Δημήτηρ; 317/318 no. 70); 2) Δημο[--] ἔδωκ[ε --?--] (two non-joining fragments of the foot of a black glazed Attic kylix; e.g. Δημόδοκος, Δημοχάρης; perhaps the name of a deity in the lacuna in fine, M.; 318/319 no. 71); 3) ̣α̣μ or ̣μ̣α (Chalkidian black figured amphora with a trademark under the foot; late 6th/early 5th cent. B.C.; 319 no. 72); 4) ̣υ̣π or ̣π̣υ (fragments of a black figured Attic lekythos with a trademark under the foot; 319/320 no. 73).

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793. **Rhegion. Society and institutions in the Hellenistic period.** L.D'Amore, in *Sulla rotta per la Sicilia* 511-521, examines the onomastics and institutions of Hellenistic Rhegion to show that the city formed part of the cultural, institutional and linguistic koine of Sicily, with special connections to Syracuse and Corinth. The names Αἰνησώ (*I.Reggio Calabria* 6 [*IG* XIV 615; *SEG* XXIX 985]), Νυμφόδωρος (*IG* XIV 2400 [12 a]), Ὄνασος (*IG* XIV 2400 [8, 12]), Ὄρθων (*I.Reggio* 5 [*IG* XIV 616; *SEG* I 418]), Σάννων (*SEG* XXXIII 781 [e]), Φιντίας (*IG* XIV 2400 [19a/b]) and Φύλακος (*I.Reggio* 6) are also well attested in Syracusan onomastics. She discusses the persistence of the Doric dialect (e.g. *I.Reggio* 19 [*SEG* LVII 952]) and institutions (eponymous πρύτανις and συμπρυτάνεις [see *SEG* LIII 1092]; ἁλία and ἔκκλητος [ἁλία] as an 'assemblea particolare e ristretta chiamata a decidere in nome dell'intera ἁλία su determinate questioni per snellire le procedure di promulgazione dei decreti' [517], analogous to the ἐπείσκλητος in Korkyra [*I.Magnesia* 44 (*IG* IX.1².4.1196)]; στραταγοί [cf. *SEG* LVII 951]), the gymnasiarchy and the role of the gymnasium (*I.Reggio* 5; cf. *SEG* XLVII 2277), and compares the association of Dionysiac artists (*I.Reggio* 6) with that of Syracuse (*IG* XIV 12/13 and *SEG* XXXIV 974; cf. L 1025). Moreover, stamped tiles and bricks produced in Rhegion (*SEG* XXXIII 781; cf. also *SEG* XLVIII 1284) and also found in Messina (P.Orsi, *MAL* 24 [1916] 196), Lipara (*SEG* XXXVII 765 and XLI 820), Entella (*SEG* XLV 1357), and Kaulonia (*SEG* LI 1408 [16, 33]), as well as Rhodian amphora stamps found in Rhegion [cf. *SEG* LIX 1133] provide evidence for the city's participation in the commercial networks of the Hellenistic period.

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794. Rome. **Jewry: image and text in late Imperial epitaphs.** M.H.Williams, *JSJ* 42 (2011) 328-350, examines the corpus of late Roman Jewish inscriptions (Greek and/or Latin; ca. 500 are sufficiently complete to be used) to clarify the relationship between (sculpted or painted) image and text. The three main types of decoration are the solitary menorah, the hedera (ivy leaf), and a set of Jewish cultic objects (mostly menorah, ethrog, lulab and shofar; for a complete survey of the many combinations and variants see the Appendices on 346-350). From early on the Jews of Rome had adopted and adapted Roman burial customs (columbarium as a model of catacombs with loculi); in spite of the preponderance of Greek (75% of the epitaphs), the mention of synagogue offices and the Jewish character of the images, their memoralisation practice was deeply Roman in its underlying structure. In elite memorials, the record of offices was the norm, in line with the mention of honors for members of the Roman elite; restraint in the decoration of the funerary monuments was typical of both groups (for the Jewish elite, the single menorah and the hedera prevail). The memorials of the group immediately below the elite (e.g. scribae in mainstream society and γραμματεῖς in the Jewish community) seem to prefer a somewhat more conspicuous decoration. The funerary culture of the non-elite shows the most elaborate and unusual assemblages of epithets and images, both in non-Jewish and Jewish circles (with pagan symbols included in the Jewish reper-

toire). In the whole Jewish epigraphic corpus, prominence is given to the young, with detailed specification of the age of the deceased: a characteristic derived from Roman epitaphs, which hardly features e.g. in the broadly contemporary corpus from Besara/Beth She'arim. All this testifies to a high degree of enduring Jewish acculturation.

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795. **Rome. Honorary inscription of Tauromenion for Iallia Bassia (or Bassilla or Bassiane), 2nd cent. A.D.?** *IG* XIV 1091 (*IGUR* 61; *CIG* 5904; *IGR* I 140; cf. *SEG* LVIII 1059). A.M.Cirio, *Gli epigrammi di Giulia Balbilla* -- (cf. our lemma no. 1537) 62-64, follows *CIG* in reading the honorand's name (L. 3) as Ἰουλίαν Βα<λβ>ίλλαν, and suggests that Tauromenion honored her because of some benefaction she made to the city as a member of Hadrian's entourage when the emperor visited Sicily in 126 A.D. [There is, however, nothing to support this emendation; the stone is lost, but all copies read BACCI (or ΒΑΣΣΙ): the variants are BACCIΛΛ, ΒΑΣΣΙΛΑΝ and BACCIANH, resulting in *Βάσσίαν* (*IGUR*, with H taken as the article belonging to βουλή immediately following) or *Βασσιανή[ν]* or *Βάσσιλλ[αν]* (both readings in *IG*, and mentioned in the app.cr. of *IGUR* as less probable though acceptable readings); *CIG*'s implicit correction of ΙΑΛΛΙΑΝ/'Ιαλλίαν into ΙΟΥΛΙΑΝ/'Ιουλίαν is not based on evidence from the copies either, Tybout].

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796. **Rome. Epitaph of M. Aur. Xenonianus Aquila, late 2nd/early 3rd cent. A.D.** *IGUR* 413 (*SEG* IV 106). Y.Klaassen, *Talanta* 42/43 (2010/2011) [2012] 143-148 (text and translation), offers a detailed study of the epitaph of M. Αὐρήλιος Ξενωνιανὸς Ἀκύλας, a Bithynian stone-merchant (λιθένπορος), 'the first to have a statio in the horrea Petroniana' (LL. 4/5: στατίωνα ἴσχων ἐν ὁρίοις Πετρωνιανοῖς | πρῶτος) for the light it sheds on the deceased's integration into Roman society (see our lemma no. 1620). His structural integration was high (marble trader with professional skills; owner of a statio entertaining contacts with suppliers and clients; literate; Roman citizen with a priviliged position compared to non-citizen immigrants; as a Bithynian, he found many familiar cultural elements in Rome), while his identificational integration (related 'to the degree to which migrants ... keep in regarding themselves as primarily different and to the extent that they are viewed as primarily different by the rest of society'; 133) is harder to estimate. His Latinized name and the Roman citizenship increase the chance of identification, but he wrote his epitaph in Greek and probably 'had a lot of contact with other marble dealers from the same region, which may have made Xenonianus less inclined to identify with Rome' (148). [For the use of the typically Bithynian term πύαλος cf. also *SEG* LX 1039, Tybout]. Cf. also our lemma no. 814.

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797. **Rome. Christian epitaph of Eutropos, early 4th cent. A.D.** *CIG* 9598; *ICUR* 17225 (*SEG* XLIX 1377). G.Baratta, *Scripta -- Ardevan* 31-40 (ph.; dr.; bibliography), examines the detailed scene represented on the marble plaque left of and under the main inscription (A): a marmorarius (very probably Eutropos) and a servant working on a strigilated sarcophagus with lion protomes and central 'mandorla' (decorated with a cask, possibly pointing to security in the afterlife), and at right the lid of this sarcophagus with two delphins flanking a field inscribed with the name of the deceased (B). On the basis of the latter inscription, B. assumes that the sarcophagus represented was made by Eutropos to be used for himself; she points to the paradox that he was buried in a loculus

of a catacomb closed with a marble plaque. The explanation may be that in the end he preferred to rest 'ad martyres', in a place without room for a sarcophagus. [This 'paradox' disappears when we interpret (B) as a signature rather than an epitaph: it simply signalizes that the workshop represented is that of Eutropos, Tybout].

A: Ἅγιος θεοσεβὴς | Εὔτροπος ἐν ἰρήνῃ | υἱὸς ἐποίησεν κ(ατάθεσιν) πρὸ ι' κ(αλανδῶν) Σεπ(τεμβρίου)
B: Εὔτ|ρ{ρ}ο|πος

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798. **Rome Christian epitaph of Eusebi(o)s, undated.** *ICUR* 19790 (*CIG* 9612; Wessel, *IGCVO* 51): Ἐτάφη ὧδε Εὐσέβις | Αβεδνεσουβου κώμης | Αρρων οἰνοφόρου. In his commentary on the text in our lemma no. 807, D.Feissel, *BE* (2014) no. 586, points out that οἰνοφόρου (genitive!) cannot refer to Eusebios' occupation (he was a wine importer according to D.Nuzzo [in the same sense A.Ferrua ad *ICUR* 19790: 'οἰνο- qui comparat et vendit vinum sicut οἰνηγός qui transvectat', Tybout]); it is an epithet belonging to the toponym, the κώμη Αρρων οἰνοφόρος '(*Arra vitifer*, 'Arra-les-Vignes)', for which F. adduces as parallels Ἀβελὰ οἰνοφόρος καλουμένη (Euseb., *Onom.*, p. 32, 16 Klostermann; near Gadara) and χωρίον Καπροχεραμέων [no reference] (modern Kefer Kermîn, meaning 'village of the vines' in Syriac; near Antiochia). Arra may belong to Apamene, though several villages of this name are attested. [On the localization of Arra cf. also E.Lipiński, *The Aramaeans: Their Ancient History, Culture, Religion* (Leuven 2000) 294 (with a correct translation of κώμης Αρρων οἰνοφόρου in note 276: 'from the winegrowing borough of 'Arrō'), Tybout].

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799. **Rome and the Roman Campagna. Tabulae Iliacae, (mainly) late 1st cent.** B.C./**early 1st cent.** A.D. **and (occasionally) late 2nd cent.** A.D. *IG* XIV 1284-1293; *IGUR* 1612-1633; *SEG* LX 1046*. For the main contents of M.Squire's monograph *The* Iliad *in a Nutshell. Visualizing Epic on the* Tabulae Iliacae (Oxford 2011; numerous ph. of all tablets, partly in color; dr.), 'a remarkable and challenging book, full of learning and imagination ... provoking us to look at [the *Tabulae*] anew even when we may not agree with [S.'s] take on them' (F.W.Jenkins, *BMCR* 2013.02.32; see *ibid.* for a convenient survey of the contents), we refer to the summaries of the author's preliminary articles on the same subject in *SEG* LVIII 1118 and especially LX 1046 (sub 1/2): these lemmata convey S.'s views that the *Tabulae* should be considered playful, erudite objects manufactured for a cultured elite engaging in multiple readings of the ingenuously interrelated images and inscriptions (for the latter see now notably the sections 'Inscribed Erudition' [91-102], 'Elusive allusions' [102-110], and '*Technê* squared' [111-121], though discussions of inscriptions can be found *passim* [the 'General Index' (457-467) s.v. 'inscriptions' does not provide access to individual texts]), and that they owe much to Hellenistic art and literary aesthetics. Appendix 1 offers a catalogue of the 22 known tablets (388-412; its entries include the texts of the inscriptions [unfortunately presented in majuscules with few exceptions and without references to the *IG* and *IGUR*-nos., Tybout]; a second Appendix (413-416) concerns another tablet possibly belonging to the same group ('Tablet 23 Ky'; anepigraphic).

See also M.Squire, 'Three New *Tabulae Iliacae* Reconstructions (Tablets 2NY, 9D, 20Par)', *ZPE* 178 (2011) 63-78, and the author's articles published after 2011 (see *SEG* LVIII and LX).

800. Rome. Inscriptions from a sundial, reign of Domitian? *IGUR* 1647 (*SEG* XXX 1195). L.Haselberger, 'A debate on the Horologium of Augustus: controversy and clarifications', *JRA* 24 (2011) 47-73 (with reactions and additions by P.J.Heslin, M.Schütz, R.Hannah, and G.Alföldy on 74-77, 78-86, 87-95, and 96-98, respectively), discusses the many vexed questions concerning the so-called Horologium of Augustus and its Flavian successor in the Campus Martius which have been raised since their partial excavation by E.Buchner in 1979-1981. We do not summarize this debate which in its many technical aspects, involving archaeology, astronomy, mathematics, geometry and urban topography, does not belong to the field of Greek epigraphy. The upshot is that 'except for the obelisk, the physical appearance of the Augustan Horologium remains widely elusive' (69). The travertine pavement with inscriptions in monumental bronze letters (labels of a solar calendar, all recorded in *SEG* XXX; H. 53-55; dr.) seems to belong to the Flavian period, though the Θ in Θέρους ἀρχή may show traces of re-use of the lettering. On 81/82, Schütz argues, contra Haselberger and Buchner, that the seasonal inscriptions at the meridian line (Θέρους ἀρχή and Ἐτησίαι παυόνται) refer to the situation in Italy and consequently do not point to a provenance of the calendar in the Greek East. See now also L.Haselberger (ed.), *The Horologium of Augustus: Debate and Context* (Portsmouth, RI, 2014), in which the contributions to *JRA* 24 (2011) are reproduced and supplemented by other articles.

Cf. also P.Alberi Auber, 'L'obelisco di Augusto in Campo Marzio e la sua linea meridiana. Aggiornamenti e proposte', *RPAA* 84 (2011/2012) 447-580 (no specific discussion of the inscriptions).

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801. Rome. Epigram commemorating the building of a public bath house by Faustus?, 425 A.D.? *IGUR* 69 (*SEG* XIII 471 [XLII 931*]; *GV* 820 with Addd. on p. 693). In the article mentioned in our lemma no. 736, G.Manganaro on 123/124 (ph.; dr.; Italian translation), reproduces his earlier edition of this text and summarizes his views (see *SEG* XLII); following a suggestion of C.Crimi, he now restores in L. 6 ἴ[ης] rather than ἴ[χη] [the latter form in *SEG* XLII, following *ZPE* 94 [1992] 287-292, but on 124 note 34 M. writes 'ho sostituito ἴ[ης] alla forma ἴ[χης]', Tybout].

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802. Rubi (Ruvo). Christian formula on a bronze ring, 6th-8th cent. A.D. Bronze ring found in 1978/1979 during excavations in the cathedral and now in the Museo Civico in Ruvo; facsimile apud R.Cassano in M.Pani (ed.), *Epigrafia e Territorio, politica e società. Temi di antichità romane* 2 (Bari 1987) 152/153; published by D. Nuzzo, *Inscriptiones Christianae* XIII (cf. our lemma no. 769) 132/133 no. 63: Χ Μ Γ. Cf. also M.-Y.Perrin, *An.Ép.* (2011) [2014] no. 289, who for the formula ΧΜΓ refers to B.Nongbri, *HThR* 104 (2011) 59-68, especially 64-68.

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803. Salerno (area of: San Marco di Castellabate [Herculia?]). Two epitaphs, early Imperial period (A) / after the mid 1st cent. A.D. (B). Fragment of a white marble plaque inscribed on both sides (A/B; the Greek and Latin text each on a side); re-used in the wall surrounding the necropolis (1st/2nd cent. A.D.) excavated in San Marco di Castellabate, on the boundary of Paestum and Velia (the ancient settlement, where also remains of a harbor were found, is probably 'Herculia' or 'Erculam' known from Late Roman itineraries). Ed.pr. L.Vecchio, *PP* 66 (2011) 254-271, especially 256-

263 (ph.; dr.); cf. also C.Courier, *An.Ép.* (2011) [2014] no. 303. The Greek text is the first testimony for a Greek speaking community in this place; V. also (re)publishes two Greek texts from the same region (see our lemmata nos. 788 and 805); together the three inscriptions offer evidence of the survival of Greek in Tyrrhenian Lucania in the early Roman imperial period, which is best documented in Velia.

A: Θ[--] | σωτη[--] | ιουλ[--] | ριχος [--] || μης [--]
B: [--]olu | [--]no | [-- b]eneme|[renti] vix(it) an(nis) XXVIIII || [--] m(ensibus) VIIII di(ebus) VIII | [--]vicus | [-- pat]ronus

Date: early Imperial on the basis of the lettering (A); after the mid 1st cent. A.D. in view of the term benemerenti (B). The script of (A) is more careful than that of (B); the stone was re-used for the Latin epitaph, ed.pr. || A. 1. probably θ(εοῖς) [κ(αταχθονίοις)] (or [χ(θονίοις)]) or θ(εοῖς) [δ(αίμοσιν)], ed.pr. || 2. in view of the length of the lacuna possibly Σωτή[ριχος], a name which seems to be present also in LL. 3/4, ed.pr. || 3. a form of Ἰούλιος (probably abbreviated), ed.pr. || 3-4. possibly [Σωτή]|ριχος (cf. L. 2: homonymy of the deceased father and his son who erected the epitaph?), ed.pr. || 4-5. [μνή]|μης [χάριν], ed.pr. || B. 1-2. name of the deceased, e.g. Volusianus (or -o may be the end of a nomen followed by a cognomen Lu-) ed.pr. || 4-5. in smaller letters; punctuation sign between VIX and AN; in L. 4 in fine IIII above XXV || 6-7. probably a name ending in -vicus, to be connected with patronus; the latter erected the epitaph of his libertus (perhaps the abbreviation LIB should be restored in L. 3 initio); the onomastics of the Greek epitaph (Iulius with a Greek cognomen) may also point to the freedmen milieu, ed.pr.

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804. **Salerno (area of: Pastorano). Signature on a lamp, 2nd cent. A.D.** M.L.Nava, in *La vigna* -- (cf. our lemma no. 767) 761, reports the find of another lamp stamped Κελσει (= Celsi, 'of Celsus'; cf. *SEG* LVII 882*).

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805. **Sapri. Epitaph, early Imperial period** Republished on the basis of an 18th cent. majuscule copy of G.Antonini by L.Vecchio, *PP* 66 (2011) 264-269; considered a falsum in *IG* XIV 49* as C.Courier recalls in *An.Ép.* 2011 [2014] no. 304. V. argues that there is no reason for the assumption that this Greek epitaph and two Latin epitaphs recorded by Antonini for Sapri are forgeries (one of these three texts still exists: *CIL* X 461).

Θεοῖς [κ]ατ[αχθονίοις? | --- ἐπ]οίησεν [---|---] ΜΟΥ ΔΟΙ [---]Ρ[---|---] Εὔτυχος

Date: early Imperial in view of the formula initio, V. || 1. ΘΕΟΙΣΑΠ, copy; ΑΠ may be the beginning of the name of the deceased or, preferably, an erroneous reading of AT, V. || for other evidence of Greek speaking communities in this region see also our lemmata nos. 788 and 803.

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806. **Sena Gallica. Rhodian amphora stamp, 174-146 B.C.** Rectangular stamp (caduceus at right) on the handle of a Rhodian amphora found during excavations under the theater 'La Fenice' in

2000-2003. Ed.pr. F.Branchesi, *Picus* 31 (2011) 81-83 (ph.). Cf. also C.Courier, *An.Ép.* (2011) [2014] no. 357: [Ἡ]φαισ[τί]ωνος

Manufacturer; for Rhodian amphora stamps from nearby Suasa cf. *SEG* XLVII 1518, ed.pr. [see also XLV 1473, Stavrianopoulou].

807. **Sipontum (area of). Christian epitaph of Aurelius Cas(s)ianus, late 4th/5th cent. A.D.** Above the text a cross flanked by A and Ω. Published on the basis of a copy of G.Migliore by ed.pr. D. Nuzzo, *Taras* 31 (2011) 191-196 (dr.) (the same article in C.Laganara (ed.), *Case e cose nella Siponto medievale. Da una ricerca archeologica* (Foggia 2012) 155-158; dr.); also included by id. in *Inscriptiones Christianae* XIII (cf. our lemma no. 769) 52/53 no. 27. Cf. also M.-Y.Perrin, *An.Ép.* (2011) [2014] no. 295, and D.Feissel, *BE* (2014) no. 586.

Ἔνθα κατάκιτε | Αὐρ(ήλιος) Κασιανὸς Χ|αυθορωνος ἀπ|ὸ κόμης Ἀσητί||δος ὅρων Ἀντι|οχέων, ἐτῶν ἑξέ|κοντα πέντε

1. ἐπίκιτε, ed.pr.; corr. F. || 2. in *I.Aquileia* 249 an Aurelius Cassianus is on record, originating in Kyrrhos, ed.pr.; the name Κασιανός is typical of northern Syria and was originally connected with the cult of Ζεὺς Κάσιος, F. || 2-3. Χ|αυθορωνος (possibly denoting the profession of the deceased), ed.pr.; patronymic, F., who adduces *IGLS* 1728 from Apamene, recording a Βάσσου Χαυθαρ; Χαυθορων is a variant; he also adduces *MAMA* III 127 from Kilikian Korakesion: the epitaph Γεοργίου κ(αὶ) ? Αυθαρονίου, which he suggests reading as Γεοργίου Καυθαρονίου || 4-6. the name of the village (κόμης for κώμης) is unattested so far, ed.pr.; 'Ἀσητίς à désinence féminine, comme dans la même région Σερεμίς', F. || 6-7. ἑξέκοντα for ἑξήκοντα || the deceased may have been a merchant, ed.pr., who adduces parallels for Syrian merchants from Sicily and Rome; for one of the latter see our lemma no. 798.

808. **Spina. Graffito (vase name) on an Attic plate, 430-400 B.C.** Attic red figured stemmed plate; graffito incised after firing under the foot; found in a tomb in Valle Pega (Spina); now in the Archaeological Museum of Ferrara. Ed.pr. G.Colonna, *SE* 74 (2008) [2011] 235/236: πίνα(ξ)

First epigraphical attestation as a vase name; the graffito confirms the hypothesis that not only wooden but also ceramic plates were called πίναξ (G.M.A.Richter, M.J.Milne, *Shapes and Names of Athenian Vases* [New York 1935] 32), ed.pr.

809. **Tarentum. Inscriptions on vases.** See our lemma no. 767 (1) and (3).

810. **Tarentum (area of: Satyrion [Saturo]). Panathenaic prize amphoras, 575-430 B.C.** Besides the article summarized in *SEG* LVIII 1124, the collection of studies by L.Todisco, *Scritti di archeologia classica* -- (cf. our lemma no. 1598) also includes the article mentioned in LVIII 1124 in fine: on 173-190, first published in C.Masseria (ed.), *Ceramica attica da santuari della Grecia, della Ionia e*

dell'Italia (*Atti Convegno Internazionale Perugia 14-17 marzo 2007*) (Venosa 2009) 527-552, in which T. discussed the Panathenaic and pseudo-Panathenaic amphoras found in Sicily. References are made to amphoras bearing fragments of the τ̣ο̂ν Ἀθένε̣θεν ἄθλο̣ν inscription from Gela (174; ph.), Metapontion (175; ph.), Hipponion (177 note 62) and Tarentum (178-182; ph.; cf. *SEG* LVIII 1124*).

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811. **Volterra (area of: Ortaglia [Peccioli]). Graffito (vase name) on a cup, late 5th-mid 4th cent.** B.C. Fragment of a gray clay bowl of local production with graffito incised after firing upside down on the exterior. Ed.pr. S.Bruni, *SE* 74 (2008) [2011] 253/254 (ph.; dr.): λέκ[ος]

Ed.pr. refers to a similar bowl from Peccioli inscribed λέκος: see *SEG* LVII 982 and the comments *ibid.*

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812. **Unknown provenance. Two Latin defixiones with Greek voces magicae on lead sheets, 4th/5th cent.** A.D. A.Olivieri, *SIFC* 7 (1899) 193-198. Four fragmentary pieces of lead tabellae now in the Museo Archeologico of Bologna; 'Bologna 1, 3, and 4' (below A) belong to a single defixio (1 and 3 are joining; 4 belongs to a section below) aimed against the veterinarian (mulomedicus) Porcellus and his wife Maurilla; 'Bologna 2' (below B) is the first defixio seeking to damage a senator (Fistus = Festus?; identification impossible). The two texts are republished by C.Sánchez Natalías in *ZPE* 179 (2011) 201-217 and 181 (2012) 140-148, respectively (ph.; dr.; translations). For the iconography (cf. below) see also ead., 'Las defixionies de Bolonia: ¿Un nuevo retrato de Hécate-Selene?', in E.Suárez de la Torre, A.Pérez Jiménez (edd.), *Mito y magia en Grecia y Roma* (Barcelona 2013) 273-282, and 'Le *defixiones* durante la Tarda Antichità e la loro iconografia', *Chaos e Kosmos* 14 (2013) (online only: www.chaosekosmos.it), especially 7/8; cf. also M.Corbier, *An.Ép.* (2011) [2014] nos. 376-378 (text, dr. and French translation of '1/3 + 4').

The defixiones proper, written in Latin, are preceded on both tablets by a series of 'voces magicae'/'onomata barbarika' accompanying a divine figure similarly depicted on both tablets: a standing barefoot goddess with a magic sign on her breast, three snakes emerging from each side of her crowned head in the manner of hair and, unusually, with her hands crossed or tied at belly height (apparently an analogy with the victim, either to be understood as 'just as the deity is bound, so will the victim be' or 'until the victim is bound, the deity will stay bound'); on 'Bologna 1/3 + 4' the victim, labelled Porcellus on both arms, is depicted below, lying down, mummified and with his hands tied or crossed. We do not present the Latin texts, limiting ourselves to the voces magicae left (col. I), right (col. III) and on the chest (Col. II) of the goddess (and the Latin names of the victims between her legs).

Col.		I	II	III
A:		φωρβη	sign ψιαο	τιωρ
		φωρβεθ	βραι-	βαριω
		φωρβεν	ω	βαθαχαρ
	4	φωρβι		χαμφι
		φωρρω	sign	ρηο
				οεβ[ρνβ]

		φωρβι	Por-	ιαγαακ[ερβε]
	8	φωρρα	cel-	Σηθ • ο
			lus (etc.)	
B:		φωρβη	sign υια	τιωρ
		φωρβεν	βιρα-	βαριω
		φωρβεο	ω	βαθασωρ
	4	φωρβι		χανφι
				ρηο
		φωρβω	sign	οεβρνβ
		φωρβι		ιαυαακερβε
	8		Fis-	
		φωρρω	tu<m> (etc.)	Σηθ Fistu[m] (etc.)

Col. I. Invocations (similar or the same on A and B) of the goddess represented; polysyllables composed of βαρ, βορ/βωρ, φορ/φωρ, vel sim., are often associated with Hekate-Selene; also the snakes in this position point to this goddess, but the absence of other characteristics (trimorphism; torches; the names βριμω and βαυβω originally associated with her) urges caution, S.-N. || Col. III. the voces magicae, similar on both tablets, are unparalleled (βαριω: apparently varying βραιω/βιραω in Col. II), S.-N. [but for Σηθ in defixiones (A L. 8; B L. 9) cf. e.g. *SEG* XXXV 227 L. 13; XLVII 1291 L. 14 and 2152 L. 13 || B. 9. LHO Fistu[m], S.-N.; in view of the perfect analogy with (A) the three letters initio should be read ■ CHΘ (with a slightly hooked C and O for Θ), Tybout].

GAUL

813. Gaul. Linguistics and writing. Cf. *SEG* LIV 980. M.Bats, in C.Ruiz Darasse, E.R.Luján (edd.), *Contacts linguistiques dans l'Occident méditerranéen antique* (Madrid 2011) 197-226, provides a richly illustrated overview of the entanglement of languages and the diffusion of writing between the 6th and the 1st cent. B.C. beyond the colonial settlements, i.e., in the region between Olbia and Emporion. Aiming to answer four questions – who is writing, in which language, with which writing system, and to which purpose –, B. presents a selection of securely dated inscriptions arranged in a chronological order (we restrict ourselves to the somewhat longer texts written in Greek characters):

1) ca. 600–540/530 B.C.: a) μϝρεσιχος (= μυρεψικός [with digamma for ypsilon], 'perfumed', referring to the wine in the pithos bearing the graffito; B. 200 [ph.]; ed.pr. H.Rolland, *Fouilles de Saint Blaise (Bouches-du-Rhône)* [Paris 1951] 145-147); b) ΗΛΑΑΗ (for ἐλαίη?, 'pour indiquer un contenu d'olives ou d'huile?'; graffito on a sherd; 6th/5th cent. B.C.; B. 200 [ph.]; ed.pr. B.Bouloumié, *Saint-Blaise (fouilles Henry Roland). L'habitat protohistorique; les céramiques grecques* [Aix-en-Provence 1992] 269).

2) ca. 540/530–400 B.C.: a) *IGF* 135 (*SEG* XXXVIII 1036 [LVII 986*]; commercial document on a lead tablet from Pech Maho; B. 201: 'il s'agit d'un *memorandum* ou, plutôt, à mon avis, du compte

rendu d'une transaction faite à Emporion, à destination de (et archivée par) un certain *Heronoiios*, un Grec résident à Pech Maho'); **b)** *SEG* LX 1055 (two commercial documents on lead tablets from Lattara; B. 202-204); **c)** graffiti on fragments of pottery, mostly Attic (inedita?): 1) [--]ΛΗΦΟΡΟ[--] (B. 204 [ph.]; 470/460 B.C.; black-glazed bowl from Ruscino); 2) [--]ΟΔΑΙΜΟΝ--], [--]ΠΥΘΩ[--], and [--]ΤΑΡΧΟ[--] (the three longest texts among 13 graffiti on the feet of bowls from Montlaurès; ca. 450-400 B.C.; B. 204); 3) [--]ΙΟΝΚΑ[--] ([--]ιῶν κα[λός]?; on the rim of a red-figured bowl from La Monédière [Bessan]; ca. 425 B.C.; B. 206 [ph.]); 4) ΦΑΟΛ and V[.]ΡΓΩΝ (on the foot of a bowl [ca. 450 B.C.] and on a sherd, respectively; two of eight graffiti mostly on Attic black-glazed, but also on Massiliote ware from Lattara [cf. *SEG* XLIII 680]; V[.]ΡΓΩΝ: 'sans doute un nom, connu en Béotie avec la graphie Ϝέργων'; B. 206 [ph.];); 5) Etruscan dedication to the deity Uni in Greek letters (on the foot of an Attic black-glazed bowl from Saint-Blaise; written by 'un Étrusque resident, parlant sa langue, mais ne l'écrivant pas, et, un revanche, connaissant l'alphabet ionien masaliote!'; B. 206 [dr.]; ed.pr. G.Colonna, in S.Gori [ed.], *Gli Etruschi da Genova ad Ampurias. Atti del XXIV Convegno di Studi Etruschi ed Italici, Marseille-Lattes, 26 settembre - 1 ottobre 2002* I-II [Pisa 2006] 667/668).

3) **4th/3rd cent.** B.C.: **a)** ΒΑΛ (graffito on the neck of an Attic black-glazed krateriskos from Ensérune [ca. 375-350 B.C.]; probably an Iberian or Gaulish abbreviated personal name; B. 210 [ph.]; ed.pr. C.Dubosse, *Ensérune (Nissan-lez-Ensérune, Hérault). Les céramiques grecques et de type grec dans leurs contextes (VIe–IVe s. av. n. é.)* [Lattes 2007] 286); **b)** ΚΑΝΙΚΩΝΕ (two similar graffiti on Attic black-glazed skyphoi [350-300 B.C.] from Peyriac-de-Mer; personal name, probably of Iberian origin; B. 210 [ph.]; cf. M.Lejeune, *Études celtiques* 15 [1976/1977] 119/120); **c)** [--]αιης με ἀ[νέθηκε] (graffito on the inside of an Attic red-figured bowl [400-350 B.C.] from Elne [ancient Illiberris]; [--]αιης may be the end of a Greek personal name; B. 210/212 [ph.]).

4) **2nd/1st cent.** B.C.: **a)** ΟΡΒΩΝΟΣ or ΟΡΒΩΛΙΟΣ or ΟΡΒΩΤΙΟΣ (graffito on a bowl of Campanian A ware from Martigues; 250-200 B.C.; B. 212-214 [ph.]; ed.pr. M.Lejeune, *Études celtiques* 25 [1988] 79-106 no. G 502; contra Lejeune, B. considers the graffito a Gaulish name written in Greek rather than Gallo-Greek); **b)** ΡΙΤΥΛΟΣ (series of local vases of Campanian A type from Saint-Pierre; B. 212-214 [ph.]; early 2nd cent. B.C.; ed.pr. M.Lejeune, *Études celtiques* 31 [1995] 99-113 nos. G-529-548; again, B. rejects Lejeune's interpretation of the inscriptions as Gallo-Greek); **c)** *SEG* LIII 1143 (two abecedaries from Lattara; ca. 200 B.C.; B. 215/216 [ph.]); **d)** ΑΕΙΥΟΙΤΑΙ (or ΑΘΟΥΙΤΑΙ) ΚΟΝΓΕΝΝΟ-ΜΑΡΟΣ (graffito written vertically on the neck of a vase of Massiliote provenance from Baou-Roux [Bouc-Bel-Air]; 125-100 B.C.; B. 217 [ph.]; ed.pr. P.Boissinot, M.Bats, *RAN* 21 [1988] 115-120; cf. M.Lejeune, *Études celtiques* 30 (1994) 183-189 no. G-526; earliest inscription which can be assigned to Gallo-Greek with certainty, B., who interprets ΑΕΙΥΟΙΤΑΙ as a theonym); **e)** *IGF* 68 (1-48) (the dedications from the sanctuary of Ἀρισταῖος in L'Acapte [see also our lemma no. 817]; 125-late 1st cent. B.C.; B. 217/218); **f)** *IG* XIV 2432 (*SEG* XXXV 1067; inscription on a bronze hand recording the Οὐελαύνιοι; undated; B. 218 [ph.]); **g)** Ἀνδρόνικος Κουίντ(ου?) (*IGF* 54 [*SEG* XLIX 1399]; Gallo-Greek epitaph from Noves; 1st cent. B.C.; B. 220 [ph.];); **h)** the epitaph in our lemma no. 818.

Focusing on writing and onomastics, A.Mullen, *ibid.* 227-239, examines the creation and evolution of Gallo-Greek. M. rejects the theory of a Greco-Massaliote origin of the script and points to influences from Italy from the 3rd cent. B.C. evident from the earliest epigraphic (cf. the graffito from Baou-Roux [above 4 d]) and onomastic evidence (Latin names like Ουενιτουτα Κουαδρουνια [*SEG* XXX 1233] or Κάειος Ινδουτιλο(ς) [see our lemma no. 818]); moreover, names of Latin origin (e.g. Γάϊος, Εκιλιος Ρουμανιος, Κορνηλία, Σκούρρα) are attested together with the Gallo-Greek formula δεδε

βρατου δεκαντεν (the result of the contacts of the populations of south-east Gaul with the 'koiné méditerranéenne' rather than an adoption of the Greek expression (ἀνα)θεῖναι δεκάτην). See now also A.Mullen, *Southern Gaul and the Mediterranean: Multilingualism and Multiple Identities in the Iron Age and Roman Periods* (Cambridge 2013).

See also our lemma no. 819.

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814. **Lugdunum. Bilingual (Greek/Latin) epitaph of Thaimos, 197-212 A.D.** *IG* XIV 2532 (*IGF* 141; *CIL* XIII 2448; *ILS* 7529; *IGR* I 25). Along the lines sketched in our lemma no. 1620, Y.Klaassen, *Talanta* 42/43 (2010/2011) [2012] 138-143 (text and translation), uses this epitaph as a case study of migrants' integration into Roman (Gallic) society. Θαῖμος ὁ καὶ Ἰουλιανὸς Σαάδου, born in Syrian Atheila, had been βουλευτής in nearby Kanatha before migrating to Lugdunum 'for business taking with him a storehouse full of purchases' (LL. 8/9: [ἐς π]ρᾶσιν ἔχων ἐνπόρ[ιο]ν ἀγορασμῶν | [με]στὸν]) from Aquitania. He was well integrated structurally (probably with a reasonable command of Latin; participation in the Gallic labor market; owner of immovable property; contacts with suppliers and customers; high social and human capital, which increased his opportunities and social mobility; though not being a Roman citizen, as a councillor he may have come into contact with the local elite); his command of Latin and the assumption of the name Iulianus may imply a moderate identification with his Roman environment. Cf. also our lemma no. 796.

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815. **Massalia. Cults.** Cf. *SEG* L 1076. Using archaeological and epigraphic evidence, M.Santos Retolaza, J.-C.Sourisseau, in R.Roure, L.Pernet (edd.), *Des rites et des hommes. Les pratiques symboliques des Celtes, des Ibères et des Grecs en Provence, en Languedoc et en Catalogne* (Paris 2011) 223-239, offer an survey of the cults and cultic practices in Massalia. References to the fragmentary dedication probably for Διόνυσος (*IGF* 2; 5th cent. B.C.; ph.), the altar for Ζεὺς Πατρῷος (*IGF* 5; *SEG* XLV 1490; cf. XLIX 1397 and LIV 982; now lost), the priest of Λευκοθέα (*IGF* 8 [*IG* XIV 2433]; now lost), the stele for the Celtic deity Βελένος, probably assimilated to Apollo (*IGF* 6; cf. *SEG* L 1076), and the pyxis dedicated to the couple Λήρων and Ληρίνη (*IGF* 86; *SEG* XXXV 1059; cf. L 1074). Cf. also J.-C.Decourt, *BE* (2013) no. 489.

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816. **Olbia. Cults.** M.Bats, in *Des rites et des hommes* (cf. our lemma no. 815) 256-259, presents an overview of the cults in Olbia on the basis of the archaeological and epigraphic evidence (ph.): cult of Ἀφροδίτη (*IGF* 64; *SEG* LI 1466), Λητώ (*IGF* 65; *SEG* XIX 636; the defixio *SEG* XLVII 1531 was found in the same sanctuary), Μητέρες (*IGF* 66; *SEG* XIX 637) and Ἥρως (*IGF* 67; *SEG* LI 1466).

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817. **Olbia. Cult of Aristaios, last quarter of the 2nd cent. B.C.-early 1st cent. A.D.** M.Bats, in *Des rites et des hommes* (cf. our lemma no. 815) 260-263, offers a synthesis of the sanctuary of Ἀρισταῖος and its finds (ceramics, coins) with special reference to the ca. 320 dedications, all of them in Greek (*IFG* 68 [1-48]; cf. *SEG* XXXII 1080; XXXIV 1037; XXXVIII 1035; XLIX 1400; cf. our lemma no. 813 sub 4 e) except two. From the 230 attested individuals (70% men/30% women) 206 bear Greek, 22 Celtic-

Gallic and two Latin names. Anticipating a proper (re)publication by M.Giffault, three texts are given by way of example: 1) *IGF* 68 (2) (261; ph.); 2) A: Διονύσιος Ἑρμοχάριος Ἀρισταί[ωι] χά[ριν]; B: Πύθα Νίκωνος Ἀρισταίωι χάριν ἔχουσα (261; dr.; pottery sherd; not included in *IFG*); 3) *IFG* 68 (35).

M.Bats, in L.Borhy (ed.), *Studia celtica et romana Nicolae Szabó septuagesimo dedicata* (Budapest 2012) 51-54, points to phonetic variants in the transcriptions of Celtic-Gallic personal names into Greek in *IGF* 68 (6) (*SEG* XXXV 1068), (27), (28; ph.), (29), (30), (32), and (35-37; ph.). He discusses the names Αδρετιλ(λ)ος (Celtic form), Αδρετλος (Greek form), Σολιμαριος/Σολιμαρου (patronymics of Σολιμαρος according to the Celtic and Greek form, respectively), Δηιουιομαριος for the variation η/ε (the first component derives from deiuio ['deus']) and Κονγενοαλος, Ρεγο(υ)αλος, Κατοου(α)λας with regard to the use of the semivocal *w*. Cf. also *SEG* LIV 980.

818. **Velleron (Vaucluse). Epitaph of Kaeios and Samolatis (?), second half of the 1st cent. B.C.** Slightly pyramidal stele with triangular pediment. Ed.pr. M.Bats, in *Contacts linguistiques* -- (cf. our lemma no. 813) 222-224 (ph.): Κάειος | Ινδουτίλ|ο | Σαμολα||τις Ἀνε|κτία, οὐαλῆτε

1. Κάειος for Caius (Gaius) || 3-4. probably haplography (Ινδουτίλος Σαμολατις), though an abbreviation (Ινδουτίλο) should not be excluded, B. || 4-5. Σαμολατις may represent the genitive of a Gaulish name in –i, possibly in analogy to the genitive of Latin nouns of the 3rd declination (e.g. civis), B. || 5-6. Ανεκτία (previously unattested): perhaps the feminine form of Anectius or a feminine patronymic in –ια deriving from an unattested Ανεκτος (cf. the composite female name Ανεκτολατις). Consequently the epitaph is either that of C. Indoutilos and his wife Samolatis, daughter of Anektos, or of C. Indoutilos Samolatis and his wife Anektia. In the former case both deceased were peregrine, in the latter the husband was a Roman citizen, 'en adoptant le prénom latin Caius, mais en conservant son idionyme gaulois Indoutilos comme gentilice et en utilisant comme cognomen un autre nom indigène Samolatis', with his wife still being a peregrina, B. || οὐαλῆτε = valete.

SPAIN

819. **Spain (and Gaul and Lusitania). Linguistics: the influence of Greek in the Iberians.** Cf. *SEG* LX 1052. From a linguistic point-of-view, J.de Hoz, *Historia Lingüística de la Península Ibérica en la antiguëdad*, vol. 2. *El mundo ibérico prerromano y la indoeuropeización* (Madrid 2011) 130-154, focuses on the following topics: 1) Greek commerical epigraphy in the Iberian world (130-136; trademarks on Greek vases: monograms, numerals, vase names; graffiti and stamps); 2) Greek influence on Iberian epigraphy (136-138; Greek-Iberian alphabet of Ionic type [most clear parallels from Samos]); 3) the epigraphy of 'metoikoi' and Greek visitors (138-145; discussion, texts and Spanish translations of the dedication to Ἀπόλλων *IGEP* 240 from Valentia and the commercial letter from Pech Maho [*IGF* 135; *SEG* XXXVIII 1036; LVII 986*; cf. also our lemma no. 813 sub 2 a]; for the author's views on both documents we refer to *SEG* LX 1052); 4) the epigraphy of Emporion (145-152; cf., again, *SEG* LX 1052; discussion inter alia of the commercial letters *IGEP* 129 and 131, the defixiones *IGEP* 132/133, and the inscription mentioning Θέμις *IGEP* 139; in *IGEP* 3 [*SEG* XIII 485; graffito on a

vase], De H. inteprets (ε)ἶ τοῦ καταλαπαξικοιλίου as 'eres útil para vaciar el vientre': an aischrological pun in a sympotic context [alluding to use of the vase as a chamber pot] rather than a reference to the laxative quality of its contents [wine] in a medical sense [so E.Fränkel: 'von Nutzen bist du für die Bauchlauxierei]'; cf. already J.deHoz, *Veleia* 12 [1995] 171/172); 5) the language of the western Phokaians (152-154; Ionic forms showing that the Emporitans stood by their Phokaian origin, inter alia in *IGEP* 129, 131, and 134).

See now also J.de Hoz, 'El comercio en época arcaica y clásica: los grafitos y las cartas en plomo', in M.P.de Hoz, G.Mora (edd.), *El oriente griego en la península ibérica. Epigrafía e historia* (Madrid 2013) 43-60.

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820. **Spain (and Lusitania). Linguistics: Greek/Latin bilingualism.** On the basis of epigraphical evidence M.P.de Hoz García-Bellido, in *A Greek Man in the Iberian Street* (cf. our lemma no. 751) 79-91, distinguishes various degrees of Greek/Latin bilingualism ('code-switching') in the Iberian peninsula: 1) balanced switching between two texts, corresponding to full bilingualism of communities (e.g. in Ampurias and Mérida; 1st-3rd cent. A.D.); 2) switching of parts of texts with one language being dominant (situation of individual bilingualism), e.g. Latin in the dedication Ὑψίστῳ Σεράπιδι in the rock sanctuary of Panóias (*IGEP* 429; 2nd/3rd cent. A.D.); 3) switching on the level of sentences or 'tag-switching' with one dominant language, corresponding to the individual bilingualism of a high Roman social class (e.g. the use of Greek formulas and names in Latin texts in Tarraco as a display of elite culture; 2nd/3rd cent. A.D. [see our lemma no. 827 nos. 8-13 and in fine]); 4) the same phenomenon, but without individual bilingualism (e.g. the use of Greek terms as a mark of ethnic and/or religious identity in the Christian community of Tarraco; 4th cent. A.D.); 5) inconscious tag-switching, not serving to mark bilingualism (convential acclamation or formulas like nica [νικᾷ] or chere [χαῖρε]); 6) alphabet-switching: Greek inscriptions (partially or totally written in Latin letters (e.g. in the the Christian community in Mérida in the 4th/5th cent. A.D.).

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821. **Caesaraugusta (Zaragoza; area of: La Cabañeta, el Burgo de Ebro [Castra Aelia?]). Graffiti on ceramics, 2nd/1st cent.** B.C. Edd.pr. J.A.Mínguez Morales, B.Díaz Ariño, *AEA* 84 (2011) 76 nos. 37/38 (ph.; dr.), publish two Greek graffiti: 1) on a Campanian bowl incised after firing: Π (denoting 5 or 80); 2) on a ceramic jar: KH (denoting either 28 or κ(οτύλ)η). Cf. also S.Armani, *An.Ép.* (2011) [2014] nos. 540/541. The two graffiti are now also in *IGEP* 450/451, where M.P.de Hoz suggests that the graffiti may be commercial marks, whether abbreviated names like Κηφισόδοτος, Κηφισόδωρος, Κηφισοκλῆς or otherwise.

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822. **Corduba. Dedication to Heliogabalus and other Syrian gods, 218-222** A.D. *IGEP* 369 (*SEG* IV 164; LVIII 1134). E.Lipiński, 'Elaha Gabal d'Émèse dans son contexte historique', *Latomus* 70 (2011) 1081-1101, on 1095/1096 discusses this inscription. The theonym Φρην (LL. 3/4: Ἡλίῳ μεγάλῳ Φρην | Ἐλαγαβάλῳ καὶ ΚΥΠ[--]) was explained by early editors (followed by M.Frey, *Untersuchungen zur Religion und zur Religionspolitik des Kaisers Elagabal* [Stuttgart 1989] 50-54) as a Coptic form of Egyptian Re, which was rejected by F.Cumont because of the -ν in fine; however, in view of the

apparently Syrian origin of the dedicants it seems relevant that in some Aramaic dialects an -n is added to indeclinable words ending in a vowel [but cf. the references in *IGEP* to Re who appears under the name Φρη or Φρην in amulets and magical papyri, Tybout]; κυπ (mostly restored as Κύπ[ριδι], vel sim.; Κυπ[ρίᾳ], *IGEP*) is probably the transliteration of Aramaic *kīp/kēp* ('rock', 'stone') and refers to the black stone in the cult of the sun god at Emesa. In L. 5 L. suggests reading an ethnic Χαριναζαιος corresponding to a toponym 'Irnas which is attested in a mediaeval source as a place south of Emesa; accordingly L. reads and restores in LL. 4/5 καὶ Κυπ[ᾳ] | Χαριναζαιᾳ ('et au Rocher de Kharinaz'; Χαρι Ναζαίᾳ (other names of Kypris), *IGEP* and most previous editors).

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823. **Emporion. Cults.** Drawing on archaeological and epigraphic evidence, M.Santos Retolaza, J.-C.Sourisseau, in *Des rites et des hommes* (cf. our lemma no. 815) 240-255, discuss the cults in Emporion, focusing on the late Hellenistic period. They refer to the bilingual founding inscription of the temple of Sarapis (and Isis?) by the Alexandrian Νουμᾶς, probably a merchant (*IGEP* 140 [*SEG* XLII 974 [LVIII 1131*; *RICIS* 603/0701; *CIL* II 6185]), the fragmentary (Horos?) inscriptions recording Themis (Θέμιδος; *IGEP* 139) and perhaps Ζεύς and the Νύμφαι (*IGEP* 137/138 [*SEG* XXVIII 827]), and the mosaic inscription from a domestic context mentioning Ἀγαθὸς Δαίμων (ph.; *IGEP* 148; cf. *SEG* XLII 975]). For these inscriptions see also M.P.de Hoz, in X.Aquilué, P.Cabrera (edd.), *Iberia Graeca. El legado arqueologico griego en la peninsula Ibérica* (Girona 2012) 92-102, especially 99-102 (ph.), and ead., *El oriente griego* -- (cf. our lemma no. 819) 205-254.

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824. **Gerona (area of: Mas Gusó). Owner's inscription (?) on a bowl, late 6th cent.** B.C. Graffito incised on the lower exterior part of a gray bowl (imported from the Provence?). Edd.pr. J.Casas Genover, M.P.de Hoz, *Palaeohispanica* 11 (2011) 197-214 (ph.). See now also *IGEP* 180: Βοιος

Probably an indigenous Iberian name; cf. Βοιός in two late Hellenistic inscriptions: *CIG* 4064 (cf. *SEG* IV 620; Teos) and *SEG* XXVI 1504 (Kommagene), edd.pr.; in *IGEP*, D.H. prints Βοιοσ[--].

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825. **Gerona (area of: Sant Metges [San Julián de Ramis]). Commercial graffito (numeral), 400-350** B.C. Graffito on the bottom of an Attic vase. Mentioned by J.Burch, J.M.Nolla, J.Sagrera, *Excavacions arqueològiques a la muntanya de Sant Julià de Ramis. Les defenses de l'oppidum de *Kerunta* (Gerona 2011) 110 (ph.; dr.). See now also *IGEP* 186: ΔΠΙΙΙΙ

Probably the number of vases belonging to a batch, *IGEP*.

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826. **Onuba (Huelva). Graffito on a bowl, 6th cent.** B.C. Graffito incised on a sherd of an Orientalizing bowl of local producion. Ed.pr. A.J.Domínguez Monedero, in M.García Fernández et alii, 'Un inscripción griega arcaica hallada en el Cabezo di San Pedro (Huelva)', *SPAL. Revista de prehistoria y arqueología de la Universidad de Sevilla* 18 (2009) [2011] 93-103, on 98-101 (ph.; dr.); cf. also M.D.López de la Orden, E.García Alfonso (edd.), *Cádiz y Huelva. Puertos Fenicios del Atlántico*

(catalogue of an exposition held in Cádiz, Huelva and Sevilla, 2010/2011) 62/63 no. 11 (color ph.). See now also *IGEP* 340: . ΝΙΚΗΣΕΙ

Either νικήσει (or another form of νικάω like νικήσειν, -σειεν, -σειαν, -σειας, -σει; 'xx wins', 'may xx win', etc., probably written in a sympotic context) or an owner's inscription Νίκης εἰ[μι]; the first letter may be Γ, Ζ Ξ Π or Τ, ed.pr.; initio rather a Σ: either end of the name of a male person who is the subject of νικήσει, vel sim., or end of the name of the vase followed by the name of its owner, Νίκη, *IGEP* || ed.pr. briefly comments on the other inscriptions from Huelva (*IGEP* 334-342; ph. of 335): for *IGEP* 336 and 338 see *Cádiz y Huelva* -- 58/59 no. 9 and 60/61 no. 10, respectively (color ph.).

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827. **Tarraco. The Greek inscriptions.** After re-examination of the stones (as far as possible) G.Alföldy, *ZPE* 178 (2011) 87-125 (ph., unless stated otherwise; German translations), (re)publishes and discusses 26 inscriptions from Tarraco: 16 in Greek, 9 'bilingual' texts (i.e., Latin inscriptions with short formulas or acclamations, occasionally a single letter, in Greek) and one Hebrew/Latin bilingual with a Greek text erased. All texts are also included in *CIL* II^2 (G.Alföldy [et alii)] *Corpus Inscriptionum Latinarum* II^2 Pars XIV: *Conventus Tarraconensis*, fasc. 2/3: *Colonia Iulia Urbs Triumphalis Tarraco* (Berlin 2011/2012) and in *IGEP* (M.P.de Hoz, *Inscripciones griegas de España y Portugal* [Madrid 2014]). [Below, *RIT* = G.Alföldy, *Die römischen Inschriften von Tarraco* (Berlin 1975); for full bibliographies we refer to A. (2011) and *IGEP*].

We present the texts of the inscriptions not included in previous volumes of *SEG* in our lemmata nos. 828-832 (no. 829 is an ineditum), and two Jewish inscriptions with strongly revised Greek texts in nos. 833/834. We omit the highly fragmentary texts 98/99 nos. 8-11 (*CIL* II^2 14 G 8-11 = *IGEP* 216, 208, 210, 211, respectively; nos. 8 and 10 = *RIT* 721 and 1070; nos. 9 [epitaph ending in χαῖρε; dr. only] and 10 (text of uncertain character reading [-- ἐ]ποίησε]) are inedita) and the Latin epitaph 113/114 no. 24 (*CIL* II^2 14.2329 = *IGEP* Appendix 1 no. 3; the only Greek element is the 'theta nigrum' in the deceased's name Θemistocletus).

The remaining texts are: 1) *CIL* II^2 14 G 3 = *IGEP* 207 (*SEG* LII 1002; A. 90-92 no. 3); A. reads Νεαπόλιτ(α) instead of Νεαπόλιτα (previous editors, followed by *IGEP* [the ph. in *IGEP* seems to show the A in fine, Tybout]); date: probably 2nd/early 1st cent. B.C. (200 B.C.-350 A.D., *SEG*); cf. also D.Gorostidi, *Ager Tarraconensis* 3. *Les inscripcions romanes* (*IRAT*) (Tarragona 2010) 93 no. 41 (texts; ph.); 2) *CIL* II^2 14 G 3 = *IGEP* 227 (*RIT* 400; corrected text in *SEG* XLVII 1541; A. 95/96 no. 6); 3) *CIL* II^2 14 G 7 = *IGEP* 217 (*RIT* 684; *SEG* XXVI 1217 [corrected text]; LVIII 1132 [3]; A. 96-98 no. 7); date: probably 1st/early 2nd rather than 3rd cent. A.D.; 4) *CIL* II^2 14 G 12 = *IGEP* 224 (*SEG* XVII 487; XLIX 1410; A. 100 no. 12); 5) *CIL* II^2 14 G 13 = *IGEP* 223 (*SEG* LVII 1006; A. 100/101 no. 13); above the inscription the stylized figure of a man holding an axe; A. reads a Θ in fine (numeral?) and follows M.Mayer in interpreting the text as a quarry mark; Εὐτέρπη may imply the involvement of a woman, probably in the administration; 6) *CIL* II^2 14 G 14 = *IGEP* 226 (*SEG* LVII 989 [1]; A. 101 no. 14); A. interprets ἀνάγκη as a reference to the unalterable human fate rather than as a magical invocation (so I.Canós I Villena, *L'epigrafia grega a Catalunya* [cf. *SEG* LII 1000] no. 170). A.Chaniotis, *EBGR* (2011) [2014] no. 3, points out that the figure depicted on this gem is 'not a lion but a winged figure with a wreath and a distaff or torch'; 'sea god with hippocampus on its back', *SEG* (G.Németh); see now also I.Rodà, *Histria Antiqua* 19 (2011) 37-46 no. 4 (ph.), who interprets the figure as Eros (with cosmic overtones; for Eros' relations with Ἀνάγκη she refers to Parmenides, Fr. 178C, and Plato, *Symp.* 195c and 197b); 7)

CIL II² 14 G 15 = *IGEP* 225 (*SEG* LI 1472; LV 1086; cf. LVII 989; A. 101/102 no. 15); A. points out that this gem signed by Σκύλαξ is not a forgery; cf. also I.Rodà, *l.c.* 43-45 no. 12 (ph.); 8) *CIL* II² 14.1108 = *IGEP* 213 (*CIL* II 6085; *ILS* 1560; *RIT* 232; *SEG* XXVII 713; A. 105/106 no. 18; Greek acclamation in the Latin epitaph of an imperial freedman); A. follows J.H.Oliver's restoration [ἐμοὶ οὐκέ]τι φῶς Λιτορίου (*SEG* XXVII; no restoration in *IGEP*'s text), rejecting the earlier readings [φαίνει ἀ]εὶ φῶς and [ἐνθάδε ἔσ]τι φῶς; Litorius was the freedman's supernomen; cf. also A.Chaniotis, *l.c.*: 'in view of the widespread idea that the deceased became a star (e.g. *IG* XII.7.123), also attested in the freedman milieu (e.g. *SEG* XXXI 846), another possibility would be [φαίνει ἔ]τι φῶς Λιτορίου'; 9) *CIL* II² 14.1457 = *IGEP* 215 (*RIT* 953; cf. *SEG* LII 1000, ad I.Canós, *op.cit.* no. 146; A. 107/108 no. 19; Greek acclamation at the end of a Latin epitaph); following earlier editors, A. reads Ἀμέλι, ταῦτα (vocative of the deceased's supernomen Amelius) [not noting my suggestion in *SEG* LII to read ἀμέλ(ε)ι· ταῦτα ('it is of no concern to me, this is it/such is life'; ἀμέλει is probably a variant of οὐ μέλει (μοι), mostly used in epitaphs as part of the well known sentence οὐκ ἤμην, ἐγενόμην, οὐκ εἰμί, οὐ μέλει μοι; for a combination of the latter with ταῦτα ὁ βίος cf. e.g. *SEG* XXXVIII 1405); *IGEP* prints Ἀμέλι in the text as the reading preferred, but in the app.cr. states that ἀμέλι should not be excluded, Tybout]; A. now dates the inscription to the reign of Septimius Severus rather than considering it a Christian text of the 4th cent. A.D. (*RIT*); 10) *CIL* II² 14.1286 = *IGEP* 212 (*CIL* II 4315; *IG* XIV 2539; *ILS* 5301; *RIT* 445; *SEG* LIV 1004; A. 108/109 no. 20); 'gehört einwandfrei ... in das 2. Jahrhundert' (109; 1st/early 2nd end (?) cent. A.D., *SEG*); 11) *CIL* II² 14.2110 = *IGEP* 228 (*RIT* 961; cf. *SEG* LII 1000, ad I.Canós, *op.cit.* no. 145; A. 110 no. 21; single Greek name in an otherwise Latin Christian epitaph); A. reads in LL. 2/3 Aureliae Tonneiae | Ἀχωρίσται (supernomen [not noting A.Chaniotis' suggestion to read ἀχώρισται for ἀχώριστε ('inseparable') in *SEG* LII; *IGEP* prints ἀχωρίσται in the text as the reading preferred (interpreting it as a genitive formed on the analogy with Latin -ae rather than as a vocative), but in the app.cr. states that Ἀχωρίσται should not be excluded, Tybout]); 12) *CIL* II² 14.2104 = *IGEP* 229 (*RIT* 952; cf. *SEG* LII 1000, ad I.Canós, *op.cit.* no. 147; A. 111/112 no. 22); Ἄγρυχι χ[αῖρε] as the opening of an otherwise Latin Christian epitaph: vocative of the supernomen Ἀγροίκιος (male supernomina are normal for - especially Christian - women in the later Imperial period), A., followed by *IGEP* [but see *SEG* LII for my suggestion that Ἀγρύχι is the phonetic rendering of Ἀγροίκη, Tybout]; 13) *CIL* II² 14.2108 = *IGEP* 230 (*RIT* 959; cf. *SEG* LII 1000, ad I.Canós, *op.cit.* no. 148; A. 112/113 no. 23); following L.Vidman, A. and *IGEP* restore the Greek opening (in an otherwise Latin Christian epitaph) as Περεστέ[ριε], | χαῖρε (Περεστε[ρά], previous editors); the supernomen Peristerius is also used for Christian women.

Also drawing on the Latin epigraphical corpus, A. finally (118-122) comments on the presence of Greek immigrants, culture, language (Greek/Latin bilingualism) and onomastics in Tarraco from the 2nd cent. B.C. to the late Imperial period; its scale is exceptional if compared to the other Roman cities in Spain and may be explained by the importance of the city as a center of trade and immigration; moreover, knowledge of the Greek language could also be acquired in Tarraco and was consciously adopted by the elite to display their affinity with high Greek culture (as is illustrated inter alia by the insertion of selected Greek formulas and names into Latin texts (above nos. 8-13; for the phenomenon cf. also M.P.de Hoz García-Bellido, *art.cit.* [cf. our lemma no. 820] 84-86) or by the wealthy freedman C. Valerius Avitus commemorating his participation in Greek contests [see our lemma no. 832]).

828-832. **Tarraco (and area). Epitaphs, 2nd/early 4th cent. A.D.** In these lemmata we present five texts republished by G.Alföldy (see our lemma no. 827, also for the abbreviations) not (fully) included in previous volumes of *SEG*.

828: 89 no. 1. **Epitaph of Dorion, 2nd A.D.** *CIL* II[2] 14 G 1; *IGEP* 214 (*RIT* 505).

Ἀμμων[ία] | μήτ[ηρ] | Δωρίων[ι] | [Ἀ]λ<εξά>ν(δ)ρ[ου] || ΛΩΣ<Θ>[..?]

2nd/3rd cent. A.D., *IGEP* || 4. CΣΛΝΑ, lapis; the incomplete letters were apparently finished with paint, A.; [Ἀ]λεσάνδρ[ου], *IGEP* [the P is invisible on the ph., Tybout] || 5. O, lapis; [ἐπεχ]λώσθη ('Era su destino'), *IGEP*.

829: 94/95 no. 5 (dr. only). **Epitaph of Leon (?), last third of the 1st-mid 2nd cent. A.D.** *CIL* II[2] 14 G 5; *IGEP* 209. Fragment of a limestone funerary altar found in 1998 in the Roman cemetery along the Via Augusta: ---- | [---] . ΛΕΩ[---|---]ΛΟΓΟΥ . [---]

Perhaps Λέω[νι --], A. || 2. perhaps [-- Εὐ]λόγου; in fine C or O, A.

830: 92-94 no. 4. **Epitaph of Eutyches/Parelogis, 3rd/early 4th cent. A.D.** *CIL* II[2] 14 G 4; *IGEP* 220 (*RIT* 559; *SEG* XXVII 714; LVIII 1132 [4]).

Τὸ σῆμα το|ῦτο σῶμα | χρύπτ(ε)ι Ε|ὐτυχοῦ||ς· χαῖραι | Παρηλό|γει

1-4. Iambic trimeter; the formula '... alludes to the Orphic-Pythagorean concept of the body ... as the grave ... of the soul', A.Chaniotis, *EBGR* (2011) [2014] no. 3; see also the parallels in *IGEP* || 6-7. supernomen of Eutyches in the vocative (Παρηλόγει for Παράλογε [properly Παραλόγιε]), A., who rejects J.H.Oliver's suggestion that a consolation formula παρηγόρει should be read or understood (see *SEG* XXVII); in the same sense *IGEP*.

831: 90 no. 2 (dr. only). **Label on a bust representing Demosthenes (now lost), 1st-3rd cent. A.D.** *CIL* II[2] 14 G 2; *IGEP* 221 (*CIG* 6802): Δημο|σθέ|νης

832: 102-105 nos. 16/17. **Tarraconensis (area of: Villa del Munts [Altafulla]). Labels mentioning contests on wall paintings, 2nd cent. A.D.** *CIL* II[2] 14 G 16/17 = *IGEP* 236/235 = A/B (below), respectively (cf. *SEG* LX 1059 [3]). Two fragments with dipinti in a rectangular frame; from the villa of C. Valerius Avitus (known from several Latin inscriptions) in Altafulla (Villa dels Munts; ca 10 km east of Tarragona); for (A) we give the reading of C.B.Kritzas, *ZPE* 181 (2012) 88-90. Cf. also D.Gorostidi, *Ager Tarraconensis* 3 (cf. our lemma no. 827 sub [1]) 88 A/B (= *IGEP* 236 and 235, respectively; texts; ph.).

A: Ἄχθεια B: Νέμεια

῎Αχθεια for ῎Ακτεια: the owner of the villa had been victorious both at the Aktia and the Nemeia, K.; AK Θεία (numeral and name of a Titan?), A., with further speculations.

833-835. **Tarraco (area). Three Jewish inscriptions, 6th/7th cent. A.D.** J.Curbera, 'Jewish Inscriptions from Tarragona,' in *A Greek Man in the Iberian Street* (cf. our lemma no. 751) 45-53, republishes and discusses three Jewish inscriptions. Two of these are also republished after re-examination of the stones by G.Alföldy, *ZPE* 178 (2011) 114-118 nos. 25/26 (ph.), and in *CIL* II² 14.2/3 (the third one was already included in *CIL* II² 14.1 [Berlin 1995]); all texts are also included in *IGEP* (see our lemma no. 827, also for the abbreviations).

833: C. 49-51 no. 3; A. 115-118 no. 26; **Bilingual (Latin/Greek) epitaph of Rabla, 5th/6th cent.** A.D. *CIL* II² 14.2229 = *IGEP* 232 (*RIT* 1075; *JIWE* I 186; *IJO* II 148; *SEG* LIII 1154; LIV 1005).

In nomine D[omini]. | VIR requiesci[t na]|ta in Quisico [Rab]|la Sies soce[ra] || didascali, ia|cet cum pac[e]. | Ἔνθα κατάκ[ητε] | Ῥάβλα τοῦ Σῆ[ας --- ἑκυ]|ρὰ τοῦ μακ[αρισ]||τοῦ ΚΥ̣Ρ[.]Ε. [---] | ἀρχησυν(αγώγου)· [πατρῆς] | Κύζηκος [ἦν· μνήα] | δηκέων [ἧς εὐλο]|γήαν· ἥ[της ἔζησε ἄ]||νευ λώ[βης ἔτη --- εὐλόγει], | Κύρηε, ζ[ῶντας καὶ] | τεθνεῶ[τας]

'Im Namen des Herrn. Hier ruht die in Kyzikos geborene Rabla, Schwiegermutter des Synagoge-Vorstehers Sia. Möge sie im Frieden ruhen. Hier ruth Rabla, Schwiegermutter des seligen Synagoge-Vorstehers Sea. Ihre Heimat war Kyzikos. Das Andenken der Wahrhaftigen ist zuloben. Die ohne einen Schandfleck [---] Jahre lebte. Lobe, Herr, die Lebenden und die Verstorbenen'. A. [A.'s translation (as well as that in *IGEP*) omits τοῦ μακ[αρισ]||τοῦ ΚΥ̣Ρ[.]Ε. in LL. 9/10, Tybout] || for a full app.cr. see A. and *IGEP*; in the following we only note the different readings in *SEG* LIII (J.Curbera, which is the best edition available so far; C.'s text in *A Greek Man* -- is the same as that in *SEG*) and *IGEP* (which follows A.'s text with few exceptions) || 2-3. d[omi]|ṇi, *SEG*; d[omini]|ṇi, *IGEP* [printing error?]; in L. 2 initio 'sicher VIR, was einstweilen nicht zu deuten ist', A. [however, the ph. clearly shows only one R, which belongs to requiescit, Tybout] || 8. Σῆ[α, *SEG*, *IGEP* || 9-10. μακ[αρή]|του κ(αὶ) [δηκ]ερ[τατου] (?), *SEG*; μακ[αρίστ]|του, *IGEP* [printing error?] || 10. the letter before the lacuna may be a iota, A. || 15-17. λώ[βης ἔτη --]· | Κυρήε, ε[ὐλόγει τοὺς] | τεθνεῶ[τας], *SEG*; ζ[ῶντας καὶ] | τεθνεῶ[τας], A.Chaniotis apud A.

834: C. 51/52 no. 4 (dr.); A. 114/115 no. 25. **Trilingual (Hebrew/Greek/Latin) benedictions (with traces of a Greek text) on a washbasin, 6th cent. A.D.** *CIL* II² 14.2228 = *IGEP* 233 (*RIT* 1076; *JIWE* I 185; *CIJ* 666 c; A. 114/115 no. 25; C. 51/52).

Hebrew text ⟦[Εὐλο]⟧|γία Ἠ[σρ(αήλ)] Pax fides

Hebrew text: 'Peace upon Israel and upon us and our sons - amen' || the Greek text, read and restored by C. and followed by A. and *IGEP*, supersedes earlier readings (Ἠ[σρ(αήλ)] or ἡ[ρή(νη)], C.; A. prefers the former); it has been erased in favor of the Latin text, with the four initial letters in L. 2 remaining intact.

C. connects the erasure with the factional struggle concerning the use of Greek or Latin which took place in the Jewish community in the 6th cent. A.D. (cf. Justinian, *Nov.* 144.3; 553 A.D.).

835: C. 46-49 no. 2 (dr.). **Area of: Dertosa (Tortosa). Trilingual (Hebrew/Latin/Greek) epitaph of Meliosa (Mellosa?), 6th/7th cent.** A.D. *CIL* II² 14.806 = *IGEP* 238 (*CIJ* 661; *JIWE* 183).

Hebrew text of six lines

In nomine Δomini | hic est memoria ubi re|quiescit benememoria | Meḷiosa filia Iuδanti et || cuira Maries. Vixit an|[nos vigi]nti et quattuor | cum pace. Amen. | ['E]ỵ ὠνώ[μα]τη Κυ(ρίου) | ὧδέ ἐστην με||μώρην ὥπου ἀνα|πα[ύετ]ε ἀηπάμμνη(στος) | Μελ[ίω]σα [φ]ήλṇα Ἰύδαντ|[ος καὶ κυρ]ὰ Μάρες, ζήσ[ασα] | [ἔτη ἤκωσ]η τέσερα ἠν [ἠρήνῃ· || ἀμήν]

CIL follows the older editions, *IGEP* has C.'s text; we only note the readings in *JIWE* and refer to C. and *IGEP* for a full app.cr. || 15-16. με|μώρην (for μεμόριον), C.; με|μν[ῖ]ον, *JIWE* || 16-19. read and restored by C. (Μελ[ίω]σα or Μελ[λῶ]σα; the name in Hebrew [L. 2] is closer to Mellosa); ἀνά|π[αυετ]αη πάμμνη|στος Μ[ελιώσ]α [φη]λṇα Ἰύδαντ|[ος καὶ κ(υρ)ίας] Μάρες, *JIWE*.

LUSITANIA

836. **Lusitania. Onomastics.** J.d'Encarnação, in A.B.Tacla et al. (edd.), *Uma trajetória na Grécia antiga. Homenagem à Neyde Theml* (Rio de Janeiro 2011) 301-312, reflects on the use of Greek anthroponyms in Lusitania. Explanations should take into account bilingualism, the legal status and the social or geographical origins of the bearers, and personal qualities or messages; for the latter d'E. refers to id., *Inscrições romanas do Conventus Pacensis. Subsidios para o estudo da romanização* (Coimbra 1984) nos. 182 (Marcus Octavius Theophilus; propitiatory purposes?), 198 (Marcus Sulpicius Zographus; 'Marcus era 'pintor'?; 308) and 450 (ph.; Quintus Fabius Tryphon Argyrius; 'Poderá, pois, querer dizer que, para os pais, este jovem (faleceu com 25 anos) era algo de muito precioso, como a prate'; 309).

PANNONIA

837. **Carnuntum. Bilingual dedication to Aequitas/Εὐδικία, probably** 247-249 A.D. *CIGP*³ 4 (*IGR* I 1393; *ILS* 9257; *SEG* XLIX 1412). Reproduced in F.Humer, G.Kremer (edd.), *Götterbilder - Menschenbilder. Religion und Kult in Carnuntum. Katalog zur Ausstellung im Rahmen der Niederösterreichischen Landesausstellung 2011 im Archäologischen Museum Carnuntinum, Bad Deutsch-Altenburg, 16. April bis 15. November 2012* (Vienna 2011) 291 no. 401 (ph.; translation).

838. **Carnuntum. Magic inscriptions, 3rd/4th cent.** A.D. The catalogue *Götterbilder - Menschenbilder* (cf. our lemma no. 837) includes some small objects with magic inscriptions (ph.); cf. also E.Weber, I.Weber-Hiden, *Tyche* 26 (2011) 270 nos. 29-31, and A.Chaniotis, *EBGR* (2011) [2014] no. 66. Gems: 1/2) *SEG* LV 1097 (1) (322 nos. 492 and 494 [494 = *Tyche* no. 29]); 3) *SEG* LV 1097 (2) (322 no. 493; the inscription on the reverse is now given as ΧΑVΠΙΤΟΥ; no text on the obverse). **Lead pendants:** 4/5) Αβρα|σαξ (two identical circular lead pendants with representation of a demon with the head of a cock and legs of a snake on the obverse and inscription on the reverse; 3rd cent. A.D.; 322 nos. 495/496; *Tyche* no. 30). **Bilingual defixio:** 6) *CIGP*[3] 16 (320 no. 488 [M.Holzner, E.Weber]). **Silver leaf:** 7) an originally rolled silver leaf bears a Greek inscription that defies interpretation; the abbreviation Χρ(ιστός) in L. 15 [the dr. shows ΧΡΙ(Σ)ΤΟΝ, Stavrianopoulou] and a staurogram in L. 17 point to Christian influence (320 no. 489; dr.; [H.Taeuber]; ca. 4th cent. A.D.; *Tyche* no. 31).

839. **Halbturn. Hebrew inscription in Greek letters on a gold phylactery, 150-300** A.D. *SEG* LVIII 1142. H.Samuel, *ZPalV* 127 (2011) 185-196, collects numerous attestations of the form Ἰστραήλ (for the epigraphical evidence see 185/186) and discusses the linguistic phenomena underlying this variant, which reflects 'die Probleme griechischer Zungen bei der Aussprache eindes fremden Wortes spiegelt. Zukünftige Inschriftenfunde mögen dies bestätigen' (193).

NORICUM

840. **Unknown provenance. Lead tablet, 3rd/4th cent.** A.D. *SEG* XLVII 1546. Reproduced by M.Holzner, E.Weber, in *Götterbilder - Menschenbilder* (cf. our lemma no. 837) 321 no. 490 (ph.; dr.).

BRITANNIA

841. **Britannia. Protective spells, Imperial period.** R.S.O.Tomlin, in *L'Écriture* -- (cf. our lemma no. 1601) 137-144, offers a survey of the protective spells written in Latin and/or Greek, with echoes of Egyptian and Hebrew, and found in Roman Britian. Their magic is not 'native', since 'most of them, if not all, arrived in Britain on people's fingers, or hanging from their necks' (138). The 'finger-imports' are five rings and gems with short magic inscriptions (*RIB* II.3.2423 [1, 15-17, 43]). From the seven base metal or gold tablets two are very slight (*RIB* 706 and *RIB* II.3.2430 [2]); *RIB* 436 is 'a Jewish liturgical formula written in Greek letters and including a curious mixture of normal Greek phrases, some of which appear to have been marginal glosses inserted into the body of the text' (so R.Kotansky, *Greek Magical Amulets* I [cf. *SEG* XLIV 1737] 9, ad no. 2; translation); *SEG* LIV 1011 (LVI 1181) is a charm for health and victory written in a mix of Latin and Greek; the remaining three have medical objectives: two are of gynaecological nature (*SEG* XLVII 1543 [ph.; dr.; translation]; LVIII 1138 [translation]), whereas an as yet unpublished text of 30 lines (much of it metrical) found in

London invokes Ιαω, Σαβαωθ and Αβρασαξ to protect the bearer Δημήτριος and the 'unshaven Phoibos to drive away the cloud of plague', i.e., the hexameter published by Alexander of Abonouteichos during the Antonine plague in the late 160s [Lucianus, *Alex.* 36: Φοῖβος ἀκερσοκόμης λοιμοῦ νεφέλην ἀπερύκει, Tybout].

AFRICA PROCONSULARIS

842. Thuburnica (area of: Bir-Derbal). Dedication of the city to Baal Hammon, late 1st cent. B.C./early 1st cent. A.D. *CIL* VIII 25736 (*SEG* IX 869). M.Coltelloni-Trannoy, *REG* 124 (2011) 549-571, collects the evidence for the Greek-speaking communities in Carthage, Cirta and Thuburnica and their integration into these cities. For Thuburnica (562-567), there are five Greek dedications to Baal Hammon/Saturnus from the rural sanctuary of Bir-Derbal (*CIL* VIII 25736-25739 and *SEG* IX 870; M.Le Glay, *Saturne africain. Monuments* I [Paris 1961] 278 nos. 1-5), which also yielded dedications in Latin and Punic; the most interesting (25736) reads πόλεως εὐχή· ἐπὶ Διφίλου ἀρχάρχοντος. Following T.Kotula, C.-T. interprets ἀρχάρχων as the Greek translation of a Punic office ('chef des suffètes', also known as sufes maior from Latin documents), which shows that a Greek had access to the highest magistracy of this Libyco-Punic city. Discussion of the role of the city as dedicant, unique among the dedications from this sanctuary, and of the use of Greek; both may be explained as the city's homage to an immigrant (or an immigrant's descendant) who became its principal magistrate.

Cf. C.Dobias-Lalou, *BE* (2012) no. 506, who prefers interpreting πόλις as the 'Greek quarter/community' of Thuburnica (an alternative mentioned but considered less probable by C.-T. [567]); K. points to the use of πολίτευμα in the Ptolemaic diagramma (*SEG* IX 1 [LI 2211*) and in two decrees from Berenike (*SEG* XVI 931; see our lemma no. 1548) to indicate the Greek and the Jewish community, respectively. While not detracting from the remarkable integration of Diphilos into the civic life of Thuburnica, 'cette interprétation ... restreindrait l'acte de dévotion à une communauté qui sut reconnaître en Baal Hammon l'équivalent de son propre panthéon'.

CARIA

843. **Aphrodisias. Senatus consultum de Aphrodisiensibus, 39 B.C.** *Aphrodisias and Rome* 8. P.Thonemann in *The Maeander Valley* 198/199 (with note 86), comments on LL. 62-65 and argues that the passage concerns livestock moved in a system of pastoral transhumance between Tralles and Plarasa-Aphrodisias; the territories of the two cities were not contiguous; the drove-road was ca. 50/60 miles long! On 197-202 general reflections on long-distance transhumance; brief comment on the isopoliteia treaty between Hierapytna and Priansos (with a reciprocal pasturage arrangement between these non-contiguous poleis; *I.Cret.* III.III.4 (= Chaniotis, *Verträge* [cf. *SEG* XLVI 1206] no. 28)).

844. **Aphrodisias. List of Jewish donors, 4th/5th cent. A.D.** Ameling, *IJO* II 14 (*SEG* XXXVI 970; LII 1033; LVII 1010, 2135; LIX 1195). A.Chester, in *Neues Testament* --- (cf. our lemma no. 1655) 407-419 (Greek text; English translation), follows A.Chaniotis' interpretation of the date of and relation between texts A and B (410-419; cf. *SEG* LII 1033) and comments on the meaning of θεοσεβεῖς in this and other inscriptions. On 407/408, discussion of the status of the various occupations mentioned in this list.

845. **Aphrodisias. Funerary epigram for Zenobios, 150-50 B.C.** *SEG* XLIV 865; L 1099; Merkelbach-Stauber, *SGO* V 22 no. 24/06. B.Boyaval, *Connaissance Hellénique* 127 (2011) 57/58, comments on LL. 9-12. He accepts Rigsby's reading in L. 11 (see *SEG* L 1099) and suggests giving δέ in L. 11 a causal meaning, functioning to explain the δισσὰ ἄλγη in L. 9: 'il a laissé des douleurs doubles — *car* (ils l') ont inhumé à côté de son frère'. In L. 11 he deletes the comma after μέγα πῆμα: 'grande douleur qui a provoqué un deuil immense pour son patrie'. See C.Brixhe, *BE* (2011) no. 549 and (2012) no. 384.

846. **Aphrodisias. Labels of representations of ethne, 1st/2nd cent. A.D.** *SEG* XXXI 926/927. D.Grbić, *ŽAnt* 61 (2011) 129-139, comments on the following inscribed panels from the Sebasteion, featuring tribes from the Balkans: ἔθνους Ἰαπόδων (*SEG* XLII 990; *I.Aphr.* 9.22); ἔθνους Ἀνδιζητῶν (*SEG* XLII 990; LVI 1190; *I.Aphr.* 9.23); ἔθνους Πιρουστῶν (*SEG* XLII 990; *I.Aphr.* 9.18); ἔθνους Δαρδάνων (*SEG* XLII 990; *I.Aphr.* 9.24); ἔθνους Δακῶν (*SEG* XXXI 926; LVIII 1182; *I.Aphr.* 9.20); ἔθνους Βεσσῶν (*SEG* XXXI 927; LVIII 1182; *I.Aphr.* 9.9). The statues mark the most important phases in the conquest of Illyricum and the Danubian regions. Cf. *An.Ép.* (2011) [2014] no. 837.

T.Ismaelli, *MediterAnt* 14 (2011) 149-201, discusses the functions of the Sebasteion, lists the inscriptions found in the sanctuary dedicated to Ἀφροδίτη and the Θεοὶ Σεβαστοί and considers the social position of the local elite, whose members dedicated the Sebasteion in the Julio-Claudian period; several shops were housed in the sanctuary. [For the inscribed relief panels from the city's civic basilica (*SEG* LVIII 1154) see our lemma no. 1589.]

847. **Aphrodisias. Graffiti.** A.Chaniotis, in *Ancient Graffiti* 191-205, after some remarks on definitions ('graffiti are images or texts of unofficial character scratched on physical objects, whose primary function was not to serve as bearers of such images and descriptions'; 196), focuses on graffiti that concern the architecture and topography of the city, emotions and competition. Most of the material discussed by C. dates to the 4th/5th cent. A.D.

Comment on *SEG* LVIII 1162 (προβατα = Latin probata: 'checked and approved for use'); a graffito on a cistern in the Hadrianic Baths (representation of a vase in the shape of a fountain and Πατρικίου; ph.); a graffito on a block of the city wall (the acclamation ὀρθόν: 'upright!'; ph.); graffiti functioning as place inscriptions and seat reservations; *ALA* 245 no. 18 II: Καρ[μ]ιδιανὸς παθηκός (in note 8 on 207 C. mentions an unfinished form of πυγίζω (on the 18th column of the northern portico of the South Agora) and the verb βιν(ε)ῖν on the plastered wall of the backstage corridor of the bouleuterion); an unpublished graffito on a column of the South Agora (σοφιστοῦ; 'a teacher was expecting his clients here'; other rooms in the portico of the South Agora may have been clubhouses of the factions of the Hippodrome: *ALA* 227/228 no. 186 and an unpublished graffito: νικᾷ [ἡ τύχη] τῶν Ῥούσων [in view of a new find to be corrected in Ῥουσέων, Chaniotis]); unpublished graffiti on columns of the north portico of the Sebasteion (φιλῶ Ἐπικράτην; φιλῶ Ἀπολλώνιον κύριον and φιλῶ; the latter also on columns of the west portico of the Agora and the Tetrastoon; cf. Roueché, *Performers and Partisans* — 35/36 no. 7 b: φιλεῖ Θεόδοτος Ὑψικλέα, where Θεόδοτος should be corrected to Θεοδᾶτος). As to Roueché's *Performers* 34 no. 6.9 (Ζήνων ἔγραφε), C. wonders whether we should translate 'Zenon wrote this' or 'Zenon used to paint here'.

848. **Attouda. The Carminii.** *SEG* XLVI 1399; LV 1408/1409; LVI 2122; LVIII 1151. P.Thonemann, in *The Maeander Valley* 227-235, describes the history and activities of the Καρμίνιοι, who, through intermarriage, developed close connections with the neighboring cities of Trapezopolis and Aphrodisias. Stemma on 231 [see also the article by A.-V.Pont summarized in *SEG* LVIII 1151 (also with a stemma) and her article 'Grands notables et petites patries en Asie' in A.Heller, A.-V.Pont (edd.), *Patrie d'origine et patries électives: les citoyennetés multiples dans le monde grec d'époque romaine* (Bordeaux 2012) 285-308, especially 299-302, Pleket]. On 241 T. remarks that the Carminii, like the Herakleian Statilii and the Laodikeian Antonii (cf. our lemmata nos. 861 and 1175), may have been 'textiles-men'.

849. **Attouda. Honorary inscription, 2nd cent. A.D.** *Catalogo Denizli* 55. P.Thonemann, in *The Maeander Valley* 232, with note 103, suggests reading LL. 1-3 as follows: [Ἡ βουλὴ καὶ ὁ δῆ]μος ἐτείμ[ησεν Μ. Οὔλπιον | Καρμίνιον Πολυ]δεύκο[υ υἱὸν Κλαυδια|νὸν ἱερέα τοῦ Ἀπόλ]λωνος κτλ. The honorand was the son of M. Οὔλπιος Καρμίνιος Πολυδεύκης Κλαυδιανός, on record in *SEG* LV 1409. For the Carminii-clan see our lemma no. 848.

850. **Bargylia. Additions to the corpus.** *IIasos* 601-640. W.Blümel, *EA* 44 (2011) 121-129, provides a list of bibliographical additions to nos. 601-640; subsequently he adds four texts overlooked by him for *IBargylia*: no. 641* (= H.Grégoire, *Recueil des inscriptions grecques chrétiennes d'Asie Mineure* I 230),

642* (*JHS* 16, 1896, 219 no. 10 = *BCH* 58, 1934, 327/328 no. 13), 643* (*Sitzungsberichte Akad.Wiss.Wien* 132, 1894, 27) and 644* (*RA*, 1933, 49/50; *BE*, 1934 no. 245). He provides a list of inscriptions from Bargylia's territory found after 1985 (nos. 645*-656*); for these numbers we give a comparatio numerorum with *SEG*.

SEG	*I.Bargylia*	*SEG*	*I.Bargylia*
XXXIX 1107	645* (see below)	XLVIII 1328	651*
XL 952-954	646*-648*	XLIX 1422/1423	654*/655*
XLII 991	649*	L 1100/1101	652*/653*
XLIV 868	650*	LI 1496	656*
XLV 1508 (A-B)	651*/652*	LII 1038	656*
1509	649*	LV 1111	653*
XLVII 1559/1560	652*		

In 645* read ἀπωτι in L. 13 and σίᾳ τῇ ἑα[υ]τῇ γυναικὶ ζῶν καὶ φρονῶν in L. 19. Two possibly Bargylian decrees were found in Kos: *IG* XII.4.1.144 and 178. On 126-129 B. lists a number of texts found in villages which did not belong to Bargylia's territory (Çömlekçi, Kemer, Tepecik). See also our lemma no. 1693 sub *SEG* XLVII 1562.

851. Vacat.

852. Bybassos. **Amphora stamps, 4th-2nd cent.** B.C. W.Held, B.Cankardaş Şenol, A.Kaan Şenol, *AST* 28.3 (2011) 332-334, discuss several amphora stamps from Rhodes (island and peraia) and Knidos; ph. of a stamp of Πολυκλῆς (3rd cent. B.C.) and a stamp of Βόηθος (monogram; 3rd cent. B.C.).

853. **Göktürkbükü (on the north coast of the Bodrum Peninsula). Epitaph of Melas, 1st cent.** B.C. Square marble panel with relief of a circular shield containing an inscription, probably from a heroon. Now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 37.2 (2011) 200/201 no. 5 (ph.; French translation): ὁ δῆμος ἔθαψεν | Μέλανα Μενεσθέως | ἄνδρα ἀγαθὸν γενόμενον

Dated by edd.pr. on the basis of the letter forms || 2. Μέλανα is often attested in Caria and Pamphylia, edd.pr., with references [Μέλανα is the accusative of Μέλας; cf. already *LGPN* V.B s.v., Corsten].

854. **Halikarnassos. Epigram praising the city ('the pride of Halikarnassos'), late Hellenistic period.** *SEG* XLVIII 1330; LVI 1192. R.Gagné, in M.Haake, M.Jung (edd.), *Griechische Heiligtümer als Erinnerungsorte. Von der Archaik bis in den Hellenismus* (Stuttgart 2011) 129-163, publishes a French version ('mis à jour et remanié') of his English article summarized in *SEG* LVI 1192.

855. **Halikarnassos. Building inscription or dedication?, 2nd cent. A.D.?** Four fragments of a white marble architrave of a Doric stoa, three of them (a-c) found in the town of Bodrum near the site of the temple of Ares/Mars, the fourth (d) 'à l'entrée de la ville de Bodrum'. Fragment d is kept in the garden of the Museum of Underwater Archaeology. Edd.pr. H.Bru, E.Laflı, *DHA* 37.2 (2011) 202-205 no. 6a-d (ph.; French translation). Greek texts also in *An.Ép.* (2011) [2014] no. 1360 (a-d).

a [- - - γυναικ]ὸς αὐτοῦ Ἰουλίας Μυροῦς καὶ τῶν [τέκνων ? - - -]
b [- - -]α Αἴθων Κλαυδιανὸ[ῦ - - -]
c [- - -]ινα Δημητρίου Κλαυδ[ι- - -]
d [- - - ὁ δῆμος τῶν Ἁ]λικαρνασσέω[ν - - -]

Dated on the basis of the restored name Κλαυδιανός in fragment b, edd.pr. [names in -ιανός are attested during the entire Imperial period, Corsten] || for the Doric stoa which probably belonged to a gymnasium, cf. P.Pedersen, *KST* 13.2 (1991) 159, edd.pr., who suggest, however, that these blocks belonged to a Doric stoa in the sanctuary of Ares/Mars [necessarily a stoa?, Corsten]; the persons mentioned in these fragments were donors and perhaps also city-magistrates, edd.pr. || a. for the male name Μυρῆς cf. Robert, *Noms* 294; Zgusta, *KP* 340 § 994, edd.pr. [rather, gen. of the female name Μυρώ, cf. *LGPN* V.B 307 s.v., Corsten] || a and d. possibly [- - - γυναικ]ὸς αὐτοῦ Ἰουλίας Μυροῦς καὶ τῶν [Ἁ]λικαρνασσέω[ν - - -], edd.pr. || c. -ινα: probably the last three letters of a female name; the patronymikon of Demetrios could have been Κλαυδιανός or Κλαύδιος, edd.pr.

856. **Halikarnassos (area of: Geriş Köyü). Altar for the cult of Arsinoe Philadelphos, ca. 279-268 B.C.** Block, re-used in a modern garden wall in the village of Geriş (at the northwest coast of the Bodrum Peninsula). Edd.pr. A.Diler et alii, *AST* 28.3 (2011) 193/194 (text in majuscules; ph.; Turkish translation).

Ἀρσινόης | Φιλαδέλφου

Arsinoe II Philadelphos, sister and wife of Ptolemy II, edd.pr. [for another altar for Arsinoe II see our lemma no. 1538. Private altars for the cult of Arsinoe II are very common; e.g. *IG* XII.6.496; *I.Kaunos* 54; *Milet* VI.I.288/289, VI.3.1323; *SEG* XLVIII 1802; see also S.Caneva, in T.Gnoli, F.Muccioli (edd.), *Divinazzione, culto del sovrano e apoteosi tra antichità e medioevo* (Bononia 2014) 85-115, Chaniotis].

857. **Halikarnassos? Epitaph of an unknown person, 150-200 A.D.** Fragment of a white marble sarcophagus [or an ostotheke, Scheibelreiter-Gail] showing a panther drinking from a krater. Provenance unknown, now in the garden of the Museum of Underwater Archaeology in Bodrum. The first two preserved letters are inscribed to the left of the panther, the remaining text on the krater. Mentioned by H.Özyurt Özcan, *AST* 28.1 (2011) 390 (ph.); edd.pr. H.Bru, E.Laflı, *DHA* 37.2 (2011) 206 no. 7 (ph.; French translation): [- - -]ου τάφος

Dated on the basis of the style and motif of the relief as well as the letter forms, edd.pr. || [- - -]ου- genitive ending of a personal name, edd.pr.

858-859. **Halikarnassos? Epitaphs, 3rd cent.** A.D. Edd.pr. H.Bru, E.Laflı, *DHA* 37.2 (2011) 207-210 nos. 8/9 (ph.; French translation). Provenance unknown, now in the garden of the Museum of Underwater Archaeology in Bodrum.

858: 207/208 no. 8. **Epitaph of Thiasos.** White marble naiskos-stele with tenon and three akroteria, in the pediment a rosette; inscription on the shaft, its last line on the tenon. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1361.

χαῖρε Θίασε ❦
Θίασος οὐερ-
νάκλος ἔζησεν
4 ἔτη ἐννέα· Ἐπιτύν-
χανος πατὴρ καὶ Τύ-
χη μήτηρ καὶ Ματρῖνος
συναπελεύθερος
8 μνημο(σ)ύνης χαριστ(ήριον)
ἀνέθηκαν

1-2. Θίασος: typical slave-name, often attested also in Latin inscriptions (Thiasus), see H.Solin, *Die stadtrömischen Sklavennamen* (Stuttgart 1996) 501/502, edd.pr. || 2-3. οὐερνάκλος = Latin vernaculus ('born in the house'), edd.pr. || 8. μνημοσύνης, lapis [μνημο(σ)ύνης χαριστ(ήριον), if the reading is correct, is an odd combination of the formula μνήμης χάριν and the dedicatory formula χαριστήριον, Chaniotis] || 8-9. 'ont consacré ce monument d'action de grâces, en souvenir', B.Puech in *An.Ép.* || all the slaves were probably manumitted by testament, edd.pr.

859: 208-210 no. 9. **Epitaph of Mithres and Deios.** Pedimental stele with akroteria, in the pediment a flower; inscription (with guide lines) on the shaft, incised wreath below.

Μιθρῆς Εἰσι-
δώρου ζῶν
ἑαυτῷ καὶ
4 Δείῳ Μιθρέ-
ους ἀνεψιῷ
ἀνέστησεν

3. ἑαυτῶν, edd.pr. per errorem [corr. from the ph., Scheibelreiter-Gail].

860. **Halikarnassos (area of: Küçük Tavşan Adası). Christian mosaic inscription, 6th cent.** A.D. M.Andaloro, P.Pogliani, in *Eleventh Colloquium Mosaics* 15-30 (color ph.), report on the discovery of a fragmentary floor mosaic in the church of the Küçük Tavşan Adası during excavations in 2000; inscription in a tabula ansata (leaves and a triangle at right) [we read from the ph., Stavrianopoulou].

ΕΠ[- - -] | ΟΙΠ.[- - -]Τ[- - -] | ΠΡΟΩ[- - -]ΕΣ[- - -] | ΤΕΤΡΑ.ΟΣΟΜ[- - -] || ΚΕ ΕΥΛΑΒΕΣΤΕ[- - -] | ΣΕΝΤΩΣ ΤΩΙ..Ν ΥΠΕΡ[- - -]

861. **Herakleia Salbake. The family of the Statilii.** P.Thonemann, in *The Maeander Valley* 218-227, discusses several Statilii who had connections with Laodikeia on the Lykos: *I.Laodikeia* 43 (Στατίλιος Μαρκιανός, a Hadrianic procurator, honored in Laodikeia on the Lykos), 51(a) (Στατίλιος Κριτωνιανός,

an eques Romanus married to Αἰλία Λαρκία of Laodikeia). The origin of these Statilii lies in Herakleia; Critonianus was a descendant of T. Στατίλιος Κρίτων, a famous physician and court-doctor of Trajan, who procured important privileges for his city (cf. inter alia *SEG* XLIX 1427 app.cr. in fine).

Subsequently he discusses several descendants. In *MAMA* VI 37 (*SEG* XXX 1264; *La Carie* II no. 151) he suggests restoring in LL. 9-11 Τίτος Στατί[λιος Τίτου] || υἱὸς Πολλί[α Μαρκια]|νός (*SEG*: Πολλί[α Φροντωνια]|νός), a son of the above-mentioned physician; Marcianus is also on record in *I.Laodikeia* 43 (see above); our documentation of his equestrian career is now more complete. T. argues that the ἀρχιατρός Στατίλιος Ἀρτεμίδωρος, honored in *La Carie* II no. 77 by his great-nephew Στατίλιος Ἄτταλος (also a court-physician of M. Aurelius/L. Verus, 161-169 A.D.), was also a son of Statilius Crito; he suggests restoring his name in *La Carie* II no. 72 (*SEG* XXXIII 864) LL. 1-2: Τίτου Στατειλ[ί|ου Κρίτων]ος υἱοῦ (Π)ολλία Ἀρτεμιδώρου (*La Carie*: Τίτου Στατειλ[ί|ου - -]ος etc.). This Artemidoros may have been identical with the doctor Ἀρτεμίδωρος Καπίτων, whose writings are said to have had a strong impact on Hadrian.

Further comment on Statilius Attalos who also minted coins in Herakleia, to be distributed among the νέοι of that city. T. suggests ('with all due caution'; 225) that an ancestor of Statilius Crito was enfranchised by T. Στατίλιος Ταῦρος, patron of Kos under Augustus (*SEG* XLIII 558/559) and that the Hellenistic sanctuary and village may have been granted city-status through the agency of Statilius Taurus. Brief reflections on the Herakleian family of the Aburnii (cf. *SEG* XLIX 1427 app.cr. in fine).

On 241 T. presumes a connection between the Statilii and the textile industry. He refers to *I.Laodikeia* 51 (*Catalogo Denizli* 56): a statue of Aelia Larcia, wife of Statilius Critonianus, was dedicated by a βουλευτής and ἱερονείκης παράδοξος, but financed by a εἱματιοπώλης.

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862. **Herakleia under Latmos. Letters of Antiochos III and of Zeuxis to the city, 196-193 B.C.** *SEG* XXXVII 859, LIV 1071. S.Vacante, *MediterrAnt* 14 (2011) 43-55, in particular 50-55, argues that, given the overall situation after Kynoskephalai, the reason for the benefactions toward Herakleia lay not so much in an impoverished state of the city but 'dalle necessità politiche del momento'. In support of his interpretation, he remarks that the text of the inscription, which speaks of wars and κα||[ταφθ]οραί (B LL. 13/14), is not very illuminating on the topic of benefactions, and that (following C.Crowther and J.Ma) a significant part of the king's deeds has to do with the reincorporation into the city of people living in villages (δῆμοι) and of certain οἰκέται, because Herakleia had lost some territory, perhaps on an order of an earlier king (Philip V of Macedon?). – Cf. our lemma no. 864.

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863. **Iasos. The 'Little Sea' inscription and the ekklesiastikon, ca. 334-321 B.C.** *I.Iasos* 20, 24 and 30; cf. *SEG* LX 1112. S.Vacante, *Klio* 93 (2011) 322-336, prints the Greek text of *I.Iasos* 24 and 30 (for the combining of the two texts, see *SEG* LVII 1085) that concerns Alexander the Great's restoring of the μικρὴ θάλασσα to Iasos (ἀπέδοσαν in L. 18), and suggests dating the restoration to Alexander's final years (326-324/323 B.C. [for the 'Little Sea' cf. *SEG* LX 1126]). The restoration is likely to have produced higher revenues for the city (from fishing but also salt-pans and pasturage; V. argues against viewing Iasos as a small city with scarce revenues). Printing the Greek text and an English translation of *I.Iasos* 20 (*SEG* XL 959; LX 1111/1112), V. suggests that these higher revenues were used in part for the payment of the ekklesiastikon (L. 6). He assumes that in L. 6 the total sum (180) was expressed in half-staters,

amounting to 1,800 drachmas, which was to be divided among five neopoioi (one per tribe), i.e., 360 dr. each. An ekklesiastikon of one drachma per person is certainly possible. Detailed discussion of previous theories concerning these documents.

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864. Iasos. **Letter of Laodike III and honorary decree for Antiochos III, 196-193 B.C.** *I.Iasos* 4; cf. *SEG* LII 1043, cf. LIII 2153. S.Vacante, *MediterrAnt* 14 (2011) 43-55, in particular 47-50 and 51-55, argues that εὐεργεσίαι of Antiochos III toward Iasos were not prompted by an earthquake alleged to have occurred in 199/198 B.C., since no earthquake is mentioned in the inscription – in contrast to mention of earthquakes in other comparable texts (collected by E.Guidoboni, A.Comastri, G.Traina, *Catalogue of ancient earthquakes in the Mediterranean area up to the 10th century* [Rome 1994]) – and since the measures taken by Antiochos (which address only a select group of citizens, the ἀσθενοῦντες ('poveri') and their families) would not have been sufficient to remedy the damage done by such a devastating earthquake. In addition, V. stresses (53) that Bargylia, close to Iasos, was clearly not affected by this conjectured earthquake. He instead tentatively suggests that the problems mentioned may well have been due to an epidemic, bearing long-term effects, or might have stemmed from a disadvantaged social group, perhaps foreigners, who possibly were integrated into the polis on the basis of the king's benefaction in order to avoid further upheavals. The term ἐπανόρθωσις (col. I L. 31), rather than referring to a material restoration (such as after an earthquake), could refer to 'una rinascita in senso ideale e globale'. – Cf. our lemma no. 862.

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865. **Kaunos. Provincial affiliation.** On the basis of the *Stadiasmus* (see our lemma no. 1241), in which Kaunos is mentioned but not assigned to a province; the customs-inscription from Myra/Andriake (*SEG* LVII 1166), in which Kaunos appears among the Lycian cities; and the presence in the city of honorary inscriptions for Roman magistrates functioning in Lycia/Pamphylia, C.Marek, *Adalya* 14 (2011) 57-62, concludes that from 43 A.D. onward Kaunos belonged to the province of Lycia. Cf. *An.Ép.* (2011) [2014] no. 1413. Contra: S.Şahin, *Gephyra* 10 (2013) 32-37.

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866. **Kaunos. Honorary inscription for C. Calestrius Tiro, reign of Trajan.** Base of a large statue found in the harbor; mentioned by C.Marek, *Adalya* 14 (2011) 59 (ph. on 62; German translation); cf. also id. in W.Eck et alii (edd.), *Öffentlichkeit–Monument–Text* (*XIV Congressus Internationalis Epigraphiae Graecae et Latinae, 27-31. Augusti MMXII, Akten*; Berlin 2014) 711/712. O.Salomies, in *An.Ép.* (2011) [2014] no. 1414, reads the following text from the ph.

[- - - - - - - - - Γάϊον Καλέστριον Τίτου υἱὸν]
[Π]ολλίᾳ Τείρωνα, πρεσβευτὴν Αὐτοκρά-
τορος Καίσαρος, θεοῦ Νέρουα υἱοῦ, {Νέρουα}
4 {υἱοῦ}, Νέρουα Τραϊανοῦ Καίσαρος Σεβαστοῦ Γερμα-
νικοῦ Δακικοῦ ἀντιστράτηγον ἐπαρχειῶν Λυκίας καὶ
Παμφυλίας, ἀνθύπατον ἐπαρχείας Ἱσπανίας
Βαιτικῆς, πρεσβευτὴν ἐπαρχείας Ἀχαιίας (sic),
8 πρεσβευτὴν Αὐτοκράτορος Νέρουα Τραια-
νοῦ Καίσαρος Σεβαστοῦ Γερμανικοῦ Δακικοῦ
λεγεῶνος ιδ' Διδύμου Ἀρείας Νικηφόρου,
ἐπιμελητὴν ὁδῶν Τειβουρτείνης Οὐαλε-
12 ρίας Σαβείνης Ἀρρανῆς καινῆς, στρατηγὸν δή-

μου Ῥωμαίω(ν), δήμαρχον, ταμίαν αὐτοκράτο-
ρος, χειλίαρχον λεγεῶνος δ' Φλαουίας Εὐτυ-
χοῦς, δέκανδρον ἐπὶ δικαστηρίων vacat
16 vac. ἑκατον....ων

On the ph. the first line (here L. 2) begins with the tribus [Π]ολλίᾳ; but M.'s translation begins with: 'La *boulê* et le *démos* de *Caunos* honorent Gaius Calestrius Tiro, fils de Titus', S. ['Rat und Volk der Kaunier ehren Gaius Calestrius, Sohn des Titus, Tiro'], who infers that the clause may have been inscribed on another stone || for the Roman province to which Kaunos belonged see our lemma no. 865.

867. Vacat.

868. **Knidos. Prayers for justice, late Hellenistic period.** *I.Knidos* 147-159. In an attempt to elucidate the possible legal aspect of the Thesmophoria at Athens, C.Faraone, *JHS* 131 (2011) 25-44, analyzes, on 27-37, the 13 curse tablets from the sanctuary of Δημήτηρ Θεσμοφόρος at Knidos (and parallels in Epizephyrian Lokris (*DT* 212) and on Amorgos (our lemma no. 703 bis). Through public display of the tablets, women appealed to Demeter and Kore to punish those who had done them injustice (theft, slander); their objective was to conclude an agreement between the parties; the wrongdoers (mostly men whose identity is, at least initially, unknown) are expected to fall ill and, in consequence, to publicly confess their crimes to the goddesses. On 31, F. gives a list of accusations found in the Knidian curse tablets (*I.Knidos* 147-159) and on 32 an outline of the 'typical' Knidian curse (dedication – wish – self-protection clause – justification). He argues that the Knidian curse tablets differ from those from most other regions by use of a 'cautious and polite manner in which conditional curses and blessings are sometimes made' (e.g., the women state that their items were lost rather than stolen, presumably when they are not sure about the circumstances; cf. *I.Knidos* 149 A with B) and by the provisions for self-protection; that expresses the wish that the accuser may not be harmed by the possible presence of the wrongdoer (if a woman) at the festival of Demeter. The public display and these special clauses suggest that the tablets were deposited during the Knidian Thesmophoria. F. concludes that the Knidian curse tablets provide 'insights into how the Thesmophoria festival may have provided Greek women with a forum for crime detection and dispute resolution, especially in cases of anonymous theft and slander' [for a similar interpretation (based on Polybios 15.29.8-14) see already *SEG* LIX 2062, Chaniotis]. He quotes *I.Knidos* 150 a (English translation) and provides English translations of *I.Knidos* 148 (dr.), 149, 150 b, and 152.

869. **Labraunda. Honorary inscription for Gn. Domitius Ahenobarbus, ca. 30 B.C.** *I.Labraunda* 62. Cf. *SEG* LVI 2123. J.Carlsen, in L.Karlsson, S.Carlsson (edd.), *Labraunda and Caria (Proceedings of the International Symposium commemorating sixty years of Swedish archaeological work in Labraunda*; Uppsala 2011) 109-119, suggests identifying the honorand with Gn. Domitius Ahenobarbus, consul in 32 B.C. and very active in the eastern Mediterranean in the 30s (earlier commentators: the homonymous consul of 122 B.C.); the four other honorary inscriptions for Romans in Labraunda all date from the 1st cent. B.C. The consul of 32 B.C. was honored in Ephesos and Samos; the city of Mylasa, heavily afflicted by Labienus, may have needed the help of Domitius. C. proposes to restore the text as follows:

[Γναῖον] Δομ[έ]τ[ιον - -]
[Λευκί]ου υἱὸν Αἰ[νόβαρ]-
[βον τ]ὸν ἑαυτοῦ [πάτρωνα?]
4 [καὶ - - εὐ]εργέτην ὁ δ[ῆμος]

The Greek text also in *An.Ép.* (2011) [2014] no. 1355; P.Hamon, *BE* (2012) no. 374: C.'s proposition is 'possible mais --- pas démontrée'.

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870. **Larisa. Dedication (?), (early?) Imperial period.** Fragment of a slab with relief, broken at left and right; inscription on one of the sides. Edd.pr. S.Tül, M.Aydaş, *Ege Defterleri* 2 (2011) 16 (ph.; Turkish translation).

[τῶι Διὶ τῶι Λαρισαίωι]
[- - - -] . ὑπὲρ τῆς γυνα[ικὸς]
[- - - - - -]ν ἀνέθηκεν
4 [- - - ὑ]πὲρ ΦΙΛΟΥΕΥΧ[- - - -]

[Dated by edd.pr. to the Hellenistic period but the letters seem rather to be of the (early?) Imperial period, Corsten] || 1. restored on the basis of the fact that a sanctuary of Zeus Larisaios is known from the region in the Hellenistic period, edd.pr. || 3. initio, [τὸ εἴδωλο]ν, edd.pr., who refer to their reconstruction of τὸ κοινὸν τῶν Εἰδ[ωλ]|είων in the text in our lemma no. 880, which they interpret as an association of sculptors || 4. in fine [ὑ]πὲρ φίλου Εὐχ[άρου] or [ὑ]πὲρ Φίλου εὐχ[ήν], edd.pr.

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871. **Mylasa. Dedication to the Daimones Agathoi of Hekatomnos and Aba, 4th cent.** B.C. *I.Mylasa* II 4 no. 350. R.Descat, *ZPE* 178 (2011) 195-202, proposes the following text (ph.; French translation).

Δαίμοσιν Ἀγαθο[ῖς]
Ἑκατόμνω καὶ Ἀ[βας, ὢν]
γρασταπατις Μα[υσσώλ]-
4 λου ἀνέθηκε τὰ [ἐσχά?]-
ρια Ἀρτιμης Ταργ[ηλίου?]

[--] Δαίμοσιν Ἀγαθο[ῖς --|--] Ἑκατόμνω καὶ Α[--|--]ΓΡΑΣ τὰ πατισμα[--|--]ΛΟΥ ἀνέθηκε ΤΑ[--||--]ΡΙΑ Ἀρτιμης Ταργ[ηλίου?], *I.Mylasa* (in L. 3 πάτισμα for φάτισμα (unattested and related to φατίζω)) || the stone is complete above, below and at left, D. || 1. Δαίμονες Ἀγαθοί, followed by the name(s) of the deceased, is very common in Mylasa (see e.g. *I.Mylasa* 449/450, 453-456), D. || 2. Aba: wife (and at the same time sister) of Hekatomnos and daughter of Ὑσσαλδωμος, D., who refers to an honorary inscription for Idrieus, in which Ἀβα Ὑσσαλδωμου is mentioned (cf. for the publication of this text *SEG* LX 1110 sub 3) || 3. γρασταπατις: unattested word, indicating a functionary; various Iranian functions end in *pati* ('seigneur, maître, chef'), D., who for γραστα refers to the Indo-Iranian root *gras* ('manger, dévorer') and to Greek γράω ('dévorer') and in the γρασταπατις sees an official in charge either of the livestock (troupeaux) of the satrap or of the feeding (alimentation, nourriture) of the satrap (and his court), with a slight preference for the latter because of the archaeological context of the dedication || 4-5. ἐσχάρια: 'brasiers, réchauds portatifs', D. || 5. Ἀρτιμης Ταργ[ηλίου?] (Artimès fils de Targelios) was the *grastapatis* (LL. 2-3, [ὢν] γρασταπατις, 'en étant *grastapatis*') and also the subject of ἀνέθηκε in L. 4 (ἀνέθηκε τά, 'a consacré les ...'), D.; Ταργ[ηλίου?]: [D. includes the question mark in his intermediate texts (on 198 and 199), but not in his full text on p. 201 ('la proposition finale de lecture'); there is no intervening discussion of the name, and his omission of the question mark is presumably in error; Richardson] || D. points out that this inscription was found in the center of Hekatomnid Mylasa, where recent excavations may have unearthed a funerary monument for

Hekatomnos and Aba and a site of Hekatomnid ruler cult; *I.Mylasa* 6/7 (two altars dedicated by Μαύσσωλλος Ἑκατόμνω) may have to be related to that cult and more specifically to the cult of the Daimones Agathoi of the two deceased, Hekatomnos and Aba.

872. **Mylasa (area of: sanctuary of Sinuri). Letter of Antiochos III to the sanctuary of Sinuri, 203-201 B.C.** *SEG* XXXIX 1122; LX 1127. B.Virgilio, *Studi Ellenistici* 25 (2011) 79-177, especially 119-143 (ph.; French translation), repeats his publication of the text in *Studi Ellenistici* 23 (2010) 55-107 (*SEG* LX 1127); cf. also P.Hamon, in *BE* (2011) no. 530, who in L. 2 prefers [ἀπαχθῆναι] instead of V.'s [ἀπαχθέντα].

873. **Mylasa. Gladiatorial shows.** D.Aubriet in L.Ozarowska, K.Sekita, J.Simon (edd.), *ΣΧΟΛΗ: Feast – Play – Celebration in the Ancient World* (Warsaw 2011) 19-29, comments on *I.Mylasa* 531, with special reference to the ἐξοπλασία (preliminary parade of the gladiators) and the distribution of roses and presents by the organizer of the show. Further comment on *I.Mylasa* 533 (dedication of a statue of Labraundian Zeus by a summa rudis). A. suggests a relation between the presence of gladiatorial shows and the presence of a slave-market in the city. Non vidimus: see the summary in *An.Ép.* (2011) [2014] no. 1356.

874. **Myndos (Gümüşlük). Honorary decree for Stratonikeia, 2nd cent. B.C. (after 161 B.C.).** *SEG* LVIII 1225. W.Blümel, M.H.Sayar, *EA* 45 (2012) 88, report that R.Catling and C.Crowther (per ep.) read and restore LL. 7-9 as follows: ἴσως καὶ δικαίως ἐξαπέ[στειλαν] Βοτ[ρύ]αν Ἕρμωνος, Ἀνδ[ρο]|σθένην Μοσχίωνος, Μ[ητρό]δωρον Μητροδώρου, Ἀναξίμα[ν]|δρον Ἀξιόχου, Ἱεροκλῆν Ἱεροκλείους [τ]οῦ Ἀσκληπιάδου ---

875. **Myndos (area of: Kara Toprak). Epitaph of the Furii Attalos, Damas, and Demetrios, Imperial period.** *Iscr.Cos* EF 216 (Bargylia; attributed to Myndos in *I.Iasos* 629); *SEG* LVII 1034 (sub Bargylia); *I.Iasos* 629. W.Blümel, *EA* 44 (2011) 130/131, points out that inscriptions recording a fine to be paid to Ἄρτεμις Κινδυάς are found in various places: Bargylia (*I.Iasos* 635; *SEG* XXXIX 1107), Kildara (*SEG* XXXIX 1114), Kücük Tavşan Adası (island near Türkbükü at the northern end of the peninsula of Bodrum (*AST* 16.1 [1999] 185/186)) and Kos (*Iscr.Cos* EF 332, 362). He interprets the location of these findspots as evidence that the cult of Artemis Kindyas was exported to various other places outside Bargylia and that the stones were not 'pierres errantes' to be assigned to Bargylia [fines for the violation of the grave are usually paid either to the fiscus or to an institution/sanctuary of a place in the vicinity of the grave; at least the inscription of Kos must be a pierre errante, Chaniotis].

876. **Myndos (area of: Asar Adası). Epitaph with funerary imprecation, Byzantine period.** Fragment, broken below and at left; the right side may have been reworked (the last letter of L. 3 is possibly incomplete); found on the island of Asar Adası. Mentioned by D. Şahin in *Eleventh Colloquium Mosaics* 58 (ph.); no text [we read from the photograph, Chaniotis, Corsten].

[- - -]ΠΟΣΤΑΞΕΝΟΤΑΦ.
[- - -]ος κἂν ἐνθαδὶ ΟΣ
[- - -]C εἰ δέ τις θέλι K.
[- - -]Ç τοῦ Ἰούδα vacat

[1. Initio, pi or tau; in fine, perhaps an epsilon; τάξεν ὁ ταφε[- -]? || 2. or ἐνθάδιος; for ἐνθαδί in Late Antique epitaphs see e.g. *I.Ephesos* 3072; *IGUR* III 1151; *I.Estemo Oriente* 3 || 3. in fine, perhaps an epsilon || 4. certainly a variant of the funerary imprecation ἐχέτω τὴν μερίδα/κληρονομίαν] τοῦ Ἰούδα; for this formula and its variants see *IG* II² 13489, 13523; IV 628; *SEG* XXVII 30, 528; perhaps [ἐχέτω τὸ μέρο]ς τοῦ Ἰούδα (cf. *SEG* XXVII 528: ἔχεις μέρος μετὰ τοῦ Ἰούδα), Chaniotis.]

877. **Nysa. Honorary inscription for Sextus Iulius Maior, ca. 150 (147-149?) A.D.** Base of a statue that was probably erected in the second story of the *scaenae frons* of the Gerontikon as part of the statuary program that comprised members of the donor's family and of the emperor's house. Mentioned by W.Eck, *Chiron* 13 (1983) 180 note 448. Ed.pr. M.Kadıoğlu, *JDAI* 126 (2011) 145/146. Cf. now W.Blümel, in M.Kadıoğlu, *Das Gerontikon von Nysa am Mäander. Forschungen in Nysa am Mäander* 3 (Mainz 2014) 93 no. 117 Y9 pl. 56.7 (with minor changes in the division of lines).

[Σέξτο]ν Ἰούλιον [Μαί]-
[ορα ὕ]πατον καὶ ἀ[ντι]-
[στράτ]ηγον Μυσία[ς]
[τῆς] μεγάλης κά[τω]
[Ἰο]ύλιος Ἀντων[ῖνος]
[Πυθ]όδωρος ὁ ὑὸς [ἐκ]
[διαθ]ήκης Ἰουλία[ς Ἀν]-
[των]ίας Εὐρυδίκη[ς τῆς]
[α]ὐτοῦ μητρό[ς]

Date: 147-149 A.D. is the date assigned to the statuary program of the Imperial family displayed here: Faustina Minor appears without the title Augusta that she gained after the birth of her first child Domitia Faustina on December 1st, 147 A.D. The next children of Marcus Aurelius and Faustina Minor – male twins born in 149 A.D. – are not included in this statuary program, ed.pr. || 1-2. Sextus Iulius Maior is the father of the donor of the gerontikon, (Sextus) Iulius (Maior) Antoninus Pythodoros in ll. 5/6 (cf. *SEG* IV 406), ed.pr., who explains the omission of his full cursus honorum (governor of Syria ca. 137-141 A.D., proconsul of Africa or Asia 141/142 A.D.) by the desire to appear modest among members of the Imperial house who were at the center of the statuary program || 6-9. Iulia Antonia Eurydike, who had bequeathed the money for the rebuilding of the gerontikon, died around 140 A.D.; cf. *IG* IV² 1 prolegomena p. XXXIV, ed.pr.

878. **Stratonikeia. M. Cocceius Nerva, 39-37 B.C.** M.-C.Ferriès, F.Delrieux, *TOPOI* 17.2 (2011) 421-465, discuss in some detail the following two Greek inscriptions (Greek texts; French translations): *I.Stratonikeia* 509 (C.F.Eilers, *Roman Patrons of Greek Cities* [Oxford 2002] no. C 122; F.Canali de Rossi, *Il ruolo dei patroni* --- [cf. *SEG* LI 2334] no. 59) and *SEG* IV 604 (Teos; Eilers no. C 100; Canali de Rossi no. 70), both of which are honorary inscriptions for Μᾶρκος Κοκκήϊος Νέρουας, αὐτοκράτωρ and ὕπατος ἀποδεδειγμένος (in both texts) and εὐεργέτης καὶ πάτρων καὶ σωτὴρ τῆς πόλεως (in the Stratonikeia text) and κοινὸς εὐεργέτης καὶ σωτὴρ τῆς ἐπαρχήας καὶ τῆς πόλεως (in the text from Teos).

Reconstruction of his career: in 39 B.C. active in the war against Labienus; he owed the title αὐτοκράτωρ ('imperator') to his exploits against L. in the years 40-37 B.C., in his capacity as legate under P.

Ventidius Bassus. In 38/37 B.C. he may have been governor of Asia, before he returned to Rome to hold the consulate in 36 B.C.

On 432-435 a tabular survey of all attested patrons of cities in Asia Minor, followed by a detailed discussion of the meaning of the above-mentioned honorary titles and of the honors awarded to Cocceius: δεύτεραι τιμαί, the χρυσοῦς στέφανος ἀριστεῖον and the εἰκὼν χαλκῆ ἔφιππος [for the latter see also our lemma no. 1140]. He owed these titles and honors to what he did for Stratonikeia: restoration of the πατρία ἐλευθερία τε καὶ πολειτεία and the grant by the Roman authorities of a double asylia (Panamara; Lagina). See also the summary in *An.Ép.* (2011) [2014] no. 1358.

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879. **Stratonikeia. Gladiatorial reliefs.** After a rapid survey of various aspects of the city (fortifications; earthquakes; travellers from the 17th century onward; Turkish excavations since 1977; the theater (ph.) and adaptations for the accommodation of μονομαχ(ίαι/κυνηγέσια), D.Aubriet, in *Philologos Dionysios* 567-601, on 587-595 focuses on gladiatorial reliefs recently found in the city: *SEG* LVI 1209 (ph.; Greek text; French translation; Δρόσερος is a provocator), 1210 (ph.; a provocator), 1211 (ph.; a secutor), 1212 (ph.; Greek text; French translation; a secutor), 1213 (ph.; a provocator) and 1214 (ph.; Greek text; French translation; a retiarius). On 584-586 brief discussion of *I.Stratonikeia* 1005 (Greek text; French translation), 1015 (Greek text; French translation) and *SEG* LVIII 1256 (Greek text; French translation [A. gives in L. 1 ἅμιλ[λα] instead of the correct Φαμιλ[ία], Pleket]).

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880. **Tralleis (area of: Karaceksi Mezarlığı, ca. 6 km north of Karagözler, ca. 35 km northwest of Tralleis). Honorary decree and epigram for Chairemon, 26/25 B.C.** Cf. *SEG* XLIX 1447. Edd.pr. S.Tül, M.Aydaş, *Ege Defterleri* 2 (2011) 3-13 (ph.), report that in 1978 a base was found 6 km north of Karagözler which preserves a more complete text of the decree contained on the statue base *SEG* XLIX 1447 and also an epigram. The base contains the text of a decree and an epigram. The epigram was already known from the *Hist.* of the Byzantine author Agathias (*Hist.* II 17; cf. Merkelbach-Stauber, *SGO* I 02/02/02). C.P.Jones, *ZPE* 179 (2011) 107-115 (ph.; English translation) republishes the text of Tül-Aydaş. Cf. also C.P.Jones, *ZPE* 180 (2012) 126 for a small correction. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1349. We present Jones' text.

A. Decree:
Τὸ κοινὸν τῶν Σιδα[ρ]|είων Χαιρήμονι Θεοφρ[άσ]|του πρεσβεύσαντι πρ[ὸς] | τὴν σύνκλητον καὶ τὸ[ν Αὐτο]||κράτορα Καίσαρα ὑπὲρ τ[ῆς δευ]|τέρας κτίσεως τῆς π[όλεως] | καὶ ἐπιτυχόντι vacat

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1-2. Εἰδ[ωλ]|είων, edd.pr.; J. points out that according to Agathias the stele was erected in an estate called Σιδηροῦς; the κοινόν is likely to have been an association of miners in a district or village in which iron was processed || 2-3. Θεοφι[λή]|του, edd.pr.; J. saw a 'small rightward-facing loop' and points out that the dative (instead of the accusative) betrays Roman influence; contra B.Puech in *An.Ép.*, who suggests that the dative may have a 'signification cultuelle' and that Chairemon may have had a cult as κτίστης in the village of Sidarous.

B. Epigram:

Κλασθείσης πάτρας σεισμῷ ποτ[ε, Κάνταβριν ἐς γᾶν]
Χαιρήμων ἔπτη, πατρίδα ῥυσ[όμενος]
Καίσαρι δ' ἰλιχθεὶς περὶ γούνα[σι, τὰν μεγάλαυχον]
ὤρθωσεν Τράλλεις τὰν τότ[ε κεκλιμέναν·]
ἀνθ' ὧν συγγενέες τεῦξα[ν βρέτας, ὄφρ' ἐπὶ βωμῷ],
ὡς δῖ, καὶ κτίστα τάνδ[ε φέροιτο χάριν]
vacat Μηνόδωρ[ος]

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1. σεισμῷ: earthquake of 27 B.C.; Augustus' help is mentioned in his *Res Gestae*, by Strabo and Suetonius, J. || 5. συγγενέες: 'fellow-members of the κοινόν, kinsmen', J. || 6. ὡς δίκαι κτίστα, edd.pr.; δῖ = δεῖ: 'as he should', J., who interprets κτίστα as genitive || 7. perhaps Μηνόδωρ[ος ἔγραψε], J., who points out that Strabo in 14.1.42, writing about a certain Pythodoros from Tralleis, mentions a Menodoros, 'a learned man', who may have been the father of our Menodoros || the honorand (Chairemon) belonged to a distinguished Trallian family, J. (with prosopographic details on 107, 110 and 114) || below, the text of Agathias' epigram, as given by J.

Κλασθείσης πάτρας σεισμῷ ποτε, Κάνταβριν ἐς γᾶν
Χαιρήμων ἔπτα, πατρίδα ῥυσόμενος·
Καίσαρι δ' εἰλιχθεὶς περὶ γούνασι τὰν μεγάλαυχον
Ὤρθωσε Τράλλιν, τὰν τότε κεκλιμέναν·
Ἀνθ' ὧν συγγενέες τοῦτο βρέτας, ὄφρ' ἐπὶ βωμῷ
Οἷα δίκα κτίσταν, τάνδε φέροιτο χάριν

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881. **Tralleis. Posthumous honorary decree, ca. 1-50 A.D.** *I.Tralleis* 31. P.Thonemann, in *The Maeander Valley* 238 note 121, suggests reading in L. 1 [- -] τῆς χώρας Και[σ]αρέων (*I.Tralleis*: [- -] τῆς χώρας ΚΑΙ[.]ΑΙΚΩΝ). This restoration implies a date between Augustus and Nero. T.Drew-Bear in *BCH* 114 (1990) 637 note 66, dated the text to the Hellenistic period. Given the extensive connections of the honorand with distant cities in Phrygia/Pisidia, T. wonders if he perhaps was a 'wholesale trader or businessman'.

IONIA

882. **Ionia. Neokoriai.** S.Dmitriev, in *Priests and State* (cf. our lemma no. 1545) 529-552, provides a detailed study of the various (2nd, 3rd, 4th) neokoriai claimed by the cities of Ephesos, Pergamon and Smyrna. He suggests that the neokoria mentioned on Ephesian coins of 65/66 A.D. refers to a cult of Julius Caesar, authorized by the emperor and of provincial significance. This neokoria is only on record on coins, not in public inscriptions. 'Putting forward this *neokoria* or adding it to the overall number of her imperial *neokoriai* (to which the *neokoria* of Artemis was also added in the early third century), the coins of Ephesus would have allowed to catch up with, and overcome, her rivals, Pergamum and

Smyrna' (547). In the process D. comments on *I.Eph.* 1489/1490 (*Syll.*³ 849; Oliver, *Greek Constitutions* no. 135 A), 212 (Oliver no. 266), 300 and 740. – Cf. B.Puech's summary in *An.Ép.* (2011) [2014] no. 1310.

883. **Ionia. Egyptian grain.** *I.Eph.* 274; *I.Tralleis* 77, 80 and 145. P.Thonemann, in *The Maeander Valley* 213 with note 32, argues that the cities were 'routinely dependent on Egyptian grain in the first and second centuries A.D.', since 'the great arable harvests of the Maeander long since' had 'given way to more speculative and profitable crops. Endemic hoarding or profiteering by the great landowners' seem less likely as an explanation.

884. **Ephesos. City: urban development, 3rd-14th cent. A.D.** S.Ladstätter, in D.Daim, S.Ladstätter (edd.), *Ephesos in byzantinischer Zeit* (Mainz 2011) 3-29, discusses the development of Ephesos during Late Antiquity and the Byzantine period. L. recognizes 'dramatic changes' in the city due to a series of earthquakes in the course of the 3rd cent. A.D. As a result of a seismic catastrophe in the third quarter of the 3rd cent. A.D., large parts of the city were destroyed. L. argues that it is not before the mid-4th cent. A.D. that the epigraphic and sculptural production is resumed. On 9/10 brief discussion of the recovery period in the 4th and 5th cent. A.D. and the use of the 'Kuretenstraße' for the display of inscriptions. *I.Eph.* 42 is adduced with photos of the inscription on 23.

On the basis of the archaeological and epigraphic evidence, S.Pülz, *ibidem* 51-81, provides an overview of the transformation of Ephesos' urban landscape from the 3rd cent. A.D. to the late Byzantine period. The following inscriptions are inter alia adduced: *I.Eph.* 42, 557, 1301, 1306, 1534.

885. **Ephesos. Euergetism, Imperial period.** P.Barresi, *MediterrAnt* 14 (2011) 75-105, analyzes euergetism in Ephesos expressed through the donation of public buildings or parts of them. He adduces the following inscriptions: *I.Ephesos* 20, 285a, 305, 402, 404, 406, 410/411, 414, 416, 419a, 421, 423/424, 424a, 428, 429-431, 435/436, 438/439, 444/445, 449, 454/455, 460, 500, 508, 618, 632, 672, 702, 795, 857, 892, 1139, 1244, 1491-1493, 1505, 1687, 1988a, 2033/2034, 2041/2042, 2061, 2076-2082, 2113, 3003, 3005/3006, 3009, 3013, 3065/3066, 3071, 3080, 3086, 3088/3089, 3092, 3217, 4123, 5101, 5113; *SEG* XXXIV 1122.

886. **Ephesos. Library of Celsus.** E.C.Portale, *MediterrAnt* 14 (2011) 107-148, analyzes the library of Celsus in its socio-cultural and philosophical environment. Following V.M.Strocka, in S.Ladstätter (ed.), *Neue Forschungen zur Kuretenstraße von Ephesos* (*Akten des Symposiums für Hilke Thür vom 13. Dezember 2006 an der Österreichischen Akademie der Wissenschaften = DenkschrWien* 382; Vienna 2009) 250 and 252-253, she states that Celsus' monument is not by chance a library, but serves 'heroisation par culture', in perfect accord with the historical and cultural background of the Second Sophistic. In addition, she examines the family of Τιβ. Ἰούλιος Κέλσος Πολεμαιανός, of whom we know his son Τιβ. Ἰούλιος Ἀκύλας, his daughter Ἰουλία Κυϊντιλία Ἰσαύρικα, his son or nephew Τιβ. Ἰούλιος Ἰουλιανός, and his daughter or niece Ἰουλία Λυδία Λατερανή (Οὐάρ?)ιλλα (who was married to Τιβ. Κλ. Ἀριστίων, who completed the library building). Iulius Celsus himself was probably married to Κυϊντιλία Οὐάριλλα, a daughter or sister of Π. Κυϊντίλιος Οὐάλης Οὐάριος. P. also discusses an ἔγγονος

Σχριβωνιανός and two persons of the Late Antique period, a certain Φίλιππος, known through the statue of his Ἔννοια on the library facade, and Στέφανος, who built the nymphaeum in front of it. The following inscriptions are adduced: *I.Eph.* 27, 1491 and 5101-5115 (ph. and dr. in figs. 9, 15-17, 19, and 21-24).

887. Ephesos. **Bath-Gymnasium complexes, Imperial period/Late Antiquity.** J.Auinger, in O.Dally, C.Ratté (edd.), *Archaeology and the cities of Asia Minor in late antiquity* (Ann Arbor 2011) 67-79, gives a brief overview of what is known of the Ephesian baths and bath-gymnasium complexes (i.e. the Harbour Baths, the Theater Bath-Gymnasium, the baths on the Upper Agora, the Varius Baths, the Vedius Gymnasium and the East Gymnasium), especially their mosaics, architectural décor and inscriptions from the Imperial period to Late Antiquity, with a more detailed discussion of the Vedius Gymnasium on 71-76 and the East Gymnasium on 76-79. The following inscriptions are adduced: *I.Eph.* 431, 438, 453, 1314.

J.Auinger, in F.D'Andria, I.Romeo (edd.), *Roman sculpture in Asia Minor* (Portsmouth, RI, 2011) 117-129, focuses on the Vedius Gymnasium and the East Gymnasium and explores the function of the so-called 'Kaisersäle' and their sculptural decoration. On the basis of the epigraphic evidence (*I.Eph.* 438/439), the donors and the dating of the buildings are discussed. The so-called statues of Flavius Damianus are re-interpreted as statues of Vedius III (121).

888. Ephesos. **Portraiture, late Hellenistic/early Imperial period.** As part of her analysis of late Hellenistic and early Imperial portraiture, M.Aurenhammer, in F.D'Andria, I.Romeo (edd.), *op.cit.* (see our lemma no. 887) 101-115, adduces the following epigraphic evidence: *I.Eph.* 253, 256, 407, 1547, 3006/3007.

889. Ephesos. **Artemision, Imperial period.** On the basis of mainly epigraphic evidence, L.Zabrana, *JÖAI* 80 (2011) 343-363, provides a survey of the history, administration, function, festivals and games of the Artemision in Imperial times (344-347). Z. identifies the building southwest of the sanctuary's temple as a Roman odeion, previously referred to as the so-called 'Tribüne'; Z. argues that the musical contests of the Artemisia took place there.

890. Ephesos. **Emperor cult.** A.-V.Pont, in N.Belayche, J.-D.Dubois (edd.), *L'oiseau et le poisson. Cohabitations religieuses dans les mondes grec et romain* (Paris 2011) 127-147, argues that the buildings dedicated to the IOmperial cult are not the symbolic expression of Rome's supremacy. Financing of the buildings was in the hands of private people and was not related to Roman authorities. Discussion, inter alia, of *I.Eph.* 412, 1522 (Sebasteion, financed from the sacred revenues of the Artemision) and 721 (altar for the Parthian victory, paid for by Τιμαῖος); neokoros-temples were financed by the provincial Κοινόν. Cf. B.Puech's summary in *An.Ép.* (2011) [2014] no. 1309.

891. Ephesos. **The Vedii Antonini.** Cf. *SEG* LVIII 1308. F.Kirbihler, in M.-J.Kardos, *Habiter en ville au temps de Vespasien* (Nancy, Paris 2011) 112-138, briefly describes the origin and the rise to prominence of the Ephesian family of the Vedii Antonini, with special reference to the question of when the first senatorial members of the family acquired a house in Rome and through which strategies the family acquired senatorial status and functions.

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892. **Ephesos. Customs law of Asia,** 62 A.D. *SEG* XXXIX 1180; LVIII 1304*. G.Kantor, *ZPE* 179 (2011) 155-158, suggests reading in L. 148 ἐπιτρόπωι Νέρωνος Σεβαστοῦ τῶι τῆς ἐπαρχείας ἀφηγουμένῳ προσίναι ọ[- -], 'approach the procurator of Nero Augustus who is in charge of the province'; 'perhaps προσίναι ọ[φειλόντων], "they should be obliged to approach"' (Kantor on p. 155); cf. the reading προσηναọ videlicit πρὸς ἣν ἄν, 'they should be obliged to approach' (edd.pr. H.Engelmann, D.Knibbe, cited by Kantor [155], who rejects this reading of edd.pr. on the basis of a new ph. at Oxford). Προσίναι is a variant spelling for προσιέναι. For the latter K. refers to *I.Eph.* 25 LL. 49/50 (Oliver, *Greek Constitutions* 170) and *I.Aphr.* 8.100 LL. 9-11. The Latin equivalent is: eum, qui provinciae praeest, adire potes (*Dig.* 1.18.8). The new reading implies that 'some form of independent procuratorial jurisdiction *both in a public province and outside imperial domains*' [italics added, Pleket] was established or enhanced. From Tac., *Ann.* 12.60 we know that in 53 A.D. Claudius established some sort of procuratorial jurisdiction (155). The lacuna in LL. 147/148 prevents us from establishing the scope and limits of such jurisdiction (156). Edd.pr.'s proposal (cf. *SEG* XXXIX 1180 app.cr.) implies that we have disputes between publicani and inhabitants of the province, whereas B.Levick (see *SEG* LVIII 1304) suggests that the disputes were between publicani and travellers. K. speculates about 'litigation between *publicani* and those who had commercial transactions with the *res familiaris*'. – Brief remarks by K. on the relation between procuratorial and gubernatorial jurisdiction. Cf. our lemma no. 1152.

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893. **Ephesos. Imperial letters and honorific inscriptions from the bouleuterion, 2nd cent.** A.D. H. Taeuber, in L.Bier (ed.), *The Bouleuterion at Ephesos* (Vienna 2011) 90-98, republishes eleven inscriptions (ph.; English translations) from the bouleuterion. On 188 brief summary of the epigraphic material connected with the bouleuterion. Cf. *An.Ép.* (2011) [2014] no. 1314. See also our lemmata nos. 894-896.

1) **Imperial letters by Hadrian** (*I.Eph.* 1487/1488). T. comments that 'at least one letter belonged to the wall blocks of the proscenium of the first phase of the Bouleuterion, the other was replaced by a marble sheet in Vedius' renovation' (118). However, 'it remains unclear if both letters were written on the wall in the first place and only one of them (?) was afterwards replaced by a marble slab during Vedius' revetment'. 'The original letter was probably engraved soon after the reception, i.e. in 129 when Hadrian visited the city' (90/91). *I.Eph.* 1487: 'the original of this text must have been written at the same time as inscr. 4 [*I.Eph.* 1488], i.e. in winter 128/129'. 'The present version, however, is of considerably later date, since it was engraved on the marble revetment which was ordered by Vedius Antoninus' (91).

2) **Imperial letters by Antoninus Pius** (*I.Eph.* 1489, 1491-1493). Two further copies of *I.Eph.* 1489 exist, which were on display elsewhere in the city: *I.Eph.* 1489A (Harbour Gymnasium), 1490 (findspot unknown). *I.Eph.* 1491: T. does not agree with C. Kokkinia's restoration of οὐ[ν] instead of οὐ[κ] in L. 12 [cf.

SEG LIII 1273, Kuhn], since 'it does not comply with the overall tendency in this letter' (98 note 355). *I.Eph.* 1493: this letter must have been inscribed to the right of *I.Eph.* 1492 (150 A.D.) and hence must be dated to 150-161 A.D.

3) **Honorary inscription (?) for Hadrian on wall blocks** (*I.Eph.* 271D). T. comments that it must have been inscribed on the wall blocks before the renovation of the bouleuterion by Vedius Antoninus, since its shape, dimensions and letter forms are very similar to *I.Eph.* 1488. T. remarks that 'the fact that it was written directly on the wall makes it highly improbable that it belonged to a statue of the emperor' (96); the Imperial acclamation in L. 6 suggests that 'it was written during the last years of Hadrian's reign' (96).

4) **Dedicatory inscriptions on a plinth of a statue for Lucius Verus (*I.Eph.* 1505) and on bases of statues for Marcus Aurelius (*SEG* LI 1577), a daughter of Marcus Aurelius (*I.Eph.* 285A) and the** Demos (*I.Eph.* 1903 (3)). The statues were probably on display in the niches of the scaenae frons. T. remarks on *I.Eph.* 285A that it presumably belonged to a statue of Annia Galeria Aurelia Faustina; the inscription 'is written on a chamfer which is rather unusual for this kind of monument' (97). *I.Eph.* 1903(3): the base dates from the 2nd cent. A.D. (119); 'a second statue of the Boule has to be postulated' (97).

On 95 T. lists the following additional small fragments of Imperial letters which were found in or near the bouleuterion: *I.Eph.* 1494, *Skizzenbuch* 1688, 1690/1691. On the basis of the epigraphic and sculptural evidence, T. proposes on 118 that the *terminus ante quem* for the first phase of the bouleuterion is 128/129 A.D.; Vedius' renovation works were presumably finished in the 150s A.D.

In the context of an analysis of the sculptural program of the scaenae frons, M.Aurenhammer, T. Opper, *ibidem* 99-114, provide a brief discussion of *I.Eph.* 1903(3) on 104/105 and comment on the possible location of the imperial letters by Hadrian and Antoninus Pius (105/106) in the bouleuterion; they suggest that *I.Eph.* 1491-1493 'could have been placed above the central door' (106). They also draw attention to the fact that an inscription referring to Septimius Severus (*I.Eph.* 294) was found near the bouleuterion and note that this emperor also appeared in statue groups of the Antonine dynasty.

894-896. **Ephesos. Building inscription of the bouleuterion, ca. mid-2nd cent.** A.D. *I.Eph.* 460.1/2, 477. H.Taeuber, in L.Bier (ed.), *op.cit.* (see our lemma no. 893) 87-90, republishes and discusses the three parts of the inscription from the architrave friezes of the scaenae frons of the Ephesian bouleuterion, including new fragments (in the appendix on 127-135, U.Quatember provides a catalogue (ph.; dr.) and detailed analysis of the fragments and their possible positions in the scaenae frons). Cf. *An.Ép.* (2011) [2014] nos. 1315/1316. [The symbol * indicates the juncture between wall blocks and aedicula blocks as reconstructed by Taeuber, Kuhn.]

894: No. 1. *I.Eph.* 460 (1). On the upper architrave (ph.; dr.; English translation).

Ἀρ[τέμιδ]ι Ἐφ[εσίαι] κα[ὶ Αὐτοκράτ]ορι * [Καίσ]αρι Τί[τωι] * Α[ἰλίωι] Ἁ[δριανῶι Ἀντ]ω-ν[είνωι * Σεβασ]τῶι [Εὐσεβ*εῖ κ]α̣ὶ τ̣ῶ[ι οἴκωι αὐτοῦ καὶ τῆι πρώτηι καὶ] μεγίσ*[τηι μητροπόλει * Ἀσίας καὶ δὶς νεωκόρωι τ*ῶν Σεβαστῶν * Ἐφεσίων π]όλε[ι τῆι γλυκυτάτηι πατρίδι]

Cf. *I.Eph.* 431, 438 for the same text, T.

895: No. 2. *I.Eph.* 460 (2). On the lower frieze (ph.; dr.; English translation).

Π̣όπλ[ι]ος Ο̣ὐ̣ήδ[ιος Π]οπ*[λίου υἱὸς Κυρεί*ν̣α̣] Ἀν̣[τωνεῖνος γραμμα*τεὺς τοῦ δήμου συν-κλ]ητι*[κὸς ἀρ]χ̣ιερ̣[εὺς Ἀσίας ἀνέθη]*κεν μετὰ Φλ(αουίας) Παπιανῆς τῆς * [γ]υ̣να[ικὸς αὐτοῦ ἀρχιερείας Ἀσίας]

This inscription continues the text of the upper architrave; the titles of Vedius are attested elsewhere (*I.Eph.* 732, 1489, 2065); for Flavia Papiane's title ἀρχιέρεια Ἀσίας see *I.Eph.* 729, T.

896: No. 3. *I.Eph.* 477. On the lower architrave (ph.; dr.). 14 fragments.

1) Α̣ΝΕ; 2) ΘΥΓΑΤ; 3) ΔΙΑ; 4) .ΙΔΟ; 5) ΛΑ; 6) ΣΓΡΑ; 7) Τ̣Ο; 8) ΑΝ; 9) ΨΙΟ̣; 10) ΙΒΕ; 11) ΤΡΑΤ; 12) Ι̣ΛΙΑΝ; 13) Τ̣ΟΥΔΕ; 14) ΡΕΣΙ̣

'Written below the frieze inscription on the upper fascia of the architrave'; the inscription 'must have been confined to the two center aediculae and the wall section between them', T. || frr. 1-3. perhaps [πρυτ]α̣νε[υούσης τῆς] θυγατ[ρὸς αὐτῶν Οὐη]δία[ς] κτλ.?, T. || fr. 4. perhaps [ἱερείας τῆς Ἀρτέ]μ̣ιδο[ς]?, T. || frr. 6, 10, 11, 12 could 'point to a connection with the well-known family of Ti. Claudius Demostratos Kailianos'; Vedius' daughter, Vedia Papiane, 'could have been the wife of a member of this family and he in turn could have referred to a prominent cousin' (frr. 8/9: ἀν[ε]ψιο[ῦ]), T. || fr. 14. perhaps [π]ρεσβ[ευ-] or [π]ρεσβ[ύτεροι]?, T.

897. **Ephesos. Dedicatory inscription of the Fountain of Domitian, 92/93 A.D.** As part of her analysis of the architecture and sculptural program of the Fountain of Domitian at Ephesos, B.Longfellow, *Roman Imperialism and civic patronage: Form, meaning, and ideology in monumental fountain complexes* (Cambridge 2011) 62-76, republishes *I.Eph.* 413.1/2 and 419 (English translations on 64) which she associates with this monument. L. discusses the fountain's donor, the proconsul Calvisius Ruso, and his motivation to select the peculiar sculptural program and to dedicate the monument to Domitian.

898-899. **Ephesos. Inscriptions from the Nymphaeum of Trajan.** U.Quatember, *Das Nymphaeum Traiani in Ephesos* (Vienna 2011) 49/50 and 86, reprints *I.Eph.* 424 and 600A from the fountain of Trajan in Ephesos and supplies several corrections (German translations). Cf. *An.Ép.* (2011) [2014] no. 1317.

898: **Building inscription, 102-114 A.D.** *I.Eph.* 424. Written on the blocks of the lower architrave frieze and the upper fascia.

[Ἀρ]τέμιδι Ἐφεσίᾳ κα[ὶ] Αὐ[τοκράτορι] Νέρουᾳ Τρα[ϊανῶι Κα]ίσα[ρι Σεβαστῶ]ι Γερ[μα-νικ]ῷ Δακικῷ καὶ τῇ πατρίδι Κλαύδιος Ἀριστίων τρὶς ἀσιάρχης καὶ νεωκό[ρος]

[με]τὰ Ἰουλίας Λυδίας Λα[τερανῆς Οὐαρίλ]λη[ς] τῆ[ς γυναικὸς] θυγα[τ]ρὸς Ἀσίας ἀρχιε[ρεί-ας καὶ πρυτά]νεως [-- ὕδωρ εἰσ]αγαγὼν δι' οὗ κ[ατεσκεύασεν ὀχ]ετοῦ διακοσίων καὶ δέκα σταδίων καὶ τὸ ὑδρεκδοχῖον σὺν παντὶ τῷ κόσμωι ἀνέθηκεν ἐκ τῶν ἰδί[ων].

2. ὕδωρ: this fragment is not attested, though the edition of *I.Eph.* 424 misleadingly indicates so, Q.; ὑδρεκδοχῖον: it remains unclear to which sort of building ὑδρεκδοχ(ε)ῖον refers; it might also be a local variant of ὑδρεῖον, Q.; κόσμωι rather than κόσμῳ as in *I.Eph.* 424, Q.

899: **Honorary epigram for a proconsul, 4th/5th cent. A.D.** Written on the 'Geison' on the lower level of the back of the fountain. *I.Eph.* 600A; Merkelbach-Stauber, *SGO* I 03/02/26. Cf. D.Feissel, *BE* (2014) no. 565. τῶν ἀσιηγηνέων π[---]αν | ἀντ' εὐηγεσίης μεγαλ[--]

The proconsul was presumably honored for a major construction work in relation with the Nymphaeum of Trajan, perhaps the repair of the fountain's water supply system or the renovation of its sculptural program, Q. || on the basis of Q.'s photo, F. reads L. 1 in fine πτ[.....]αν and L. 2 in fine μεγαλη[...]; comparing the epigram with that in honor of the proconsul Μεσσαλῖνος (*I.Eph.* 1307; cf. *SEG* XXXVII 898), he suggests the following reconstruction: τῶν Ἀσιηγηνέων πτ[ολίων - - - στῆσ]αν | ἀντ' εὐηγεσίης μεγάλη[ς Ἐφέσοιο πολῖται]; the two epigrams may have been composed by the same author, which would date *I.Eph.* 600A presumably also to Theodosius' reign.

On the basis of mainly epigraphic evidence, Q. explores the careers of Τι. Κλαύδιος Ἀριστίων and Ἰουλία Λυδία Λατερανή on 50-52. The inscribed statue base for the divine Nerva (*I.Eph.* 420) is discussed in the context of the fountain's sculptural program on 74-78. Brief comparison is made with the epigraphic and sculptural programmes of other fountains in Ephesos, Miletos, Sagalassos and Olympia on 103-106. [See also *SEG* LVIII 1306, Kuhn.]

B.Longfellow, *op.cit.* (cf. our lemma no. 897) 77-95, discusses the epigraphic evidence related to the Nymphaeum of Trajan. The nymphaeum's building inscription (*I.Eph.* 424) and an honorary inscription on a base for a colossal statue of Trajan (*I.Eph.* 265) are reprinted (English translations). Comparison is made with the dedicatory inscription (*I.Eph.* 424A + Add. p. 10) of the fountain near the Magnesian Gate on 79/80. Brief discussion of the career of Ti. Claudius Aristion on 81/82. [On Ti. Claudius Aristion see also *SEG* XLV 1569, Kuhn.]

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900. **Ephesos. Honorary inscription for the proconsul C. Laecanius Bassus, ca. 79/80 A.D.** E.Rathmayr, in F.D'Andria, I.Romeo (edd.), *op.cit.* (see our lemma no. 887) 131-149, reports on an unpublished honorary inscription on a statue base for the proconsul C. Laecanius Bassus Caecina Paetus (cf. H.Taeuber, in M.Aurenhammer, K.Jung (edd.), *Das Nymphaeum des Gaius Laecanius Bassus. Forschungen in Ephesos* 15.1, forthcoming), found in the 'Domitian Street' and now kept in the Selçuk Museum (ph.; German translation). A covering plate, which has not survived, was fixed on the inscribed base; it probably carried the beginning words of the inscription as well as the statue of the proconsul. The statue was placed at the north-eastern corner of the basin of the fountain. The fragment of a male portrait head is tentatively assigned to it (fig. 9.11 on 142). On 146 R. suggests that, as a counterpart to the statue, another statue, presumably of the same proconsul, was placed at the opposite side of the

basin, which corresponds with the fact that the inscription reports the setting up of 'honours' in the plural. R. proposes that one statue showed C. Laecanius Bassus in the toga of a Roman citizen, and that the other depicted him in military garb, thus highlighting his different roles. On 131 R. stresses that C. Laecanius Bassus was not the donor of the monument; he simply approved and supported the construction work of the fountain in his capacity as governor of Asia.

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901. Ephesos. **Honorary decrees for grain suppliers.** J.K.Davies, in *Economies of Hellenistic Societies* 177-206, on 187/188 lists the Ephesian decrees for grain suppliers: *SEG* XXXIX 1151 and 1159; *I.Eph.* 1423-1426 ('could — reflect activities to do with grain supplies'), 1452, 1455, 1461, 3419; in 1382 the reference to τὰ σιτικά '*prima facie* reflects a major preoccupation'.

902-903. Ephesos. **Honorary inscriptions, 2nd/3rd cent. A.D.** Fragments of two statue bases, built into the northern analemma of the theater. Ed.pr. P.Sänger, *Tyche* 26 (2011) 241-246 nos. 2/3 (ph.; German translation).

902: 241-245 no. 2. **Honorary inscription for Titus Flavius Damianus (III), ca. 200-250 A.D.** Statue base of gray-white marble. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1319.

[T.] Φ[λ. Ο]ὐήδ[ιον]
Δαμιανὸ[ν]
[τ]ὸν κράτιστ̣[ον]
[υἱ]ὸν Τ. Φλ. Οὐ̣[ηδίου]
[Ἀ]ντωνείνο[υ τοῦ]
[λ]αμπροτάτου ὑ̣[πατι]-
κ̣οῦ, ἀνθυπάτου Ἀ[φρικῆς],
[ἰ]όκουρον, κυαί[στορα]
κανδιδᾶτον, τρι[βοῦνον]
κ̣ανδιδᾶτον, πρ[αίτορα]
κανδιδᾶτο[ν]
vacat
[Τ]ρόφιμο̣ς ὁ̣ θρ[έψας]

1-2. T. Fl. Vedius Damianus (III) is further attested only in *I.Eph.* 678 LL. 14/15; the new inscription gives evidence for his senatorial cursus honorum, ed.pr. || 8. ἰόκουρος is the Greek equivalent of the Latin term *viocurus*, which in the Imperial period was exclusively used for the office of the *quattuorvir viarum curandarum* at the start of a senatorial career; cf. P.Culham, *Glotta* 65 (1987) 161-170, ed.pr. || 8-11. Damianus III was *quaestor*, *tribunus plebis* and *praetor* as *candidatus* of an emperor, but it is not clear, whether he and his brothers (Antoninus II and Apellas, sons of the consul T. Fl. Vedius Antoninus I) were patricians or not, ed.pr. || 12. [Τ]ρόφιμο̣ς ὁ̣ θρ[έψας]: Trophimos was obviously a slave in the house of Antoninus I; in *I.Eph.* 3082 and 3083 he appears as πραγματευτής (*actor*); in *I.Ephesos* 3082 he calls Antoninus I δεσπότης (*dominus*); taken together with the fact that in the inscriptions for the sons of Antoninus I (*I.Eph.* 3084/3085, and in the present inscription) he appears as ὁ θρέψας, he was presumably entrusted with the education of the children as well as with the administration of the household; his name Trophimos probably indicates that he was raised in the family, ed.pr.

903: 245/246 no. 3. **Honorary inscription for C. Antius Aulus Iulius Quadratus, early 2nd cent.** A.D. Gray-white marble fragment, perhaps upper part of a statue base. Greek text also in *An.Ép.* (2011) [2014] no. 1320.

[Γ(άϊον) Ἄντι]ον Αὖλον Ἰούλιον Αὔλου [υἱὸν]
[Οὐολτινί]ᾳ Κουαδρᾶτον ὕπ̣[ατον β' ------]
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1. For C. Antius Aulus Iulius Quadratus cf. *PIR*[2] I 507; H.Halfmann, *Die Senatoren aus dem östlichen Teil des Imperium Romanum bis zum Ende des 2. Jahrhunderts n. Chr.* (Göttingen 1979) 112-115; he is also known from *I.Eph.* 614, 1538, and 3033, but his name is preserved in 3033 only, so that the new text may be the missing part of 614 or 1538, ed.pr.

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904. **Ephesos. Honorary inscription for Marcellina, undated.** *I.Eph.* 893. P.Thonemann, in *The Maeander Valley* 216 note 47, suggests restoring in LL. 5/6 [Ἀντία]ν Μαρ[κελλεῖ|ναν] and in LL. 10/11 Ἄ[ντιος | Μα]ρκελλ[εῖνος]. They may have been the mother and the brother, respectively, of Ἀντία Μαρκελλῖνα, the wife of M. Ἀντώνιος Ζήνων, suffect consul in 168-170 A.D. and proconsul of Africa in 183/184 or 184/185 A.D. For the family of the Antonii from Laodikeia see *ibidem* 205-218.

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905. **Ephesos. Epigram commemorating the restoration and re-erection of the statue of a certain Piso, 405-410 A.D.** *SEG* XLIII 795. C.Roueché, in F.D'Andria, I.Romeo (edd.), *op.cit.* (see our lemma no. 887) 91-100, reprints *SEG* XLIII 795 (English translation). R. focuses on the question of why the proconsul Φλ. Ἀνθέμιος Ἰσίδωρος repaired the statue of T. Κλαύδιος Πίσων Διόφαντος [cf. *SEG* XLV 1580, Kuhn]. On 95 R. suggests that the proconsul 'carried out the restoration as a public benefit: perhaps "Piso" had become a toponym in the city', which 'would fit well with the inscription placed in the mouth of the statue'. She briefly discusses statuary that marked locations in the city, at which public rituals (e.g. distribution of donations) were performed.

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906. **Ephesos. Statue bases, 4th-6th cent. A.D.** J.Auinger, M.Aurenhammer, in D.Daim, S.Ladstätter (edd.), *Ephesos in byzantinischer Zeit* (Mainz 2011) 173-206, discuss the sculptural display in Ephesos during Late Antiquity. On 180 they comment on the increase in epigrams in the epigraphic record from the 4th cent. A.D. onward. While in the Imperial period statues were mainly set up in public places, display of Late Antique statuary predominately focused on the streets, especially the 'Kuretenstraße', 'Marmorstraße' and 'Stadionstraße' (190). On 190/191 brief discussion of the re-use of sculpture and its 'Christianization' through the incision of crosses, the problem of dating Late Antique sculpture and of assigning the statues to their statue bases. The following inscriptions are adduced as part of a reconstruction of the display of statuary within the city: *I.Eph.* 407, 1302, 1307, 1309/1310, 1320. [See also *SEG* XXX 1304, XLVI 2274, LIX 1305, LX 1155, Kuhn.]

907. Ephesos. **Sculpture and statue bases from the Upper Agora and Tetragonos Agora, Imperial period/Late Antiquity.** M.Aurenhammer, A.Sokolicek, in O.Dally, C.Ratté (edd.), *op.cit.* (see our lemma no. 887) 43-66, provide a survey of the sculptural and epigraphic evidence from the public buildings in the Upper Agora of Ephesos (i.e. the basilica-stoa, bouleuterion, prytaneion, the baths, the fountain of Domitian) and a detailed analysis of the 33 statue bases found on the Upper Agora. On 60/61 brief comments on the value of statue bases as a source of evidence for the study of processes of urban transformation and the re-use of statue bases in Late Antiquity, with special reference to *I.Eph.* 1351. The statue bases of the Upper Agora are analyzed according to their findspots, numbers, types, dating: 1) **The central area:** *I.Eph.* 611, 683C, 736, 740, 891, 904, 1076, 1083A. 2) **The street to the Magnesian Gate:** *I.Eph.* 301, 329.1, 475, 710D. 3) **The baths on the Upper Agora:** *I.Eph.* 1118, 1316. 4) **The fountain at the south side of the agora:** *I.Eph.* 236, 855, 855A, 1316, 1845. 5) **The prytaneion:** *I.Eph.* 609, 613A, 715A, 985, 1058, 1076, 1926.3. 6) **The bouleuterion:** *I.Eph.* 285A, 633, 1505, 1562, 1903, 1905.4. In view of the overall number of extant statue bases from Ephesos, the total of only 33 found in the Upper Agora is 'minimal'. The majority of these bases (30 out of 33) date from the Imperial period, and only two are Late Antique; the inscriptions on 4 out of the 33 bases are in Latin. The unequal distribution of statue bases in Ephesos is demonstrated through a comparison with the epigraphic evidence from the Tetragonos Agora: here inscribed 178 statue bases have been found, which constitute about one third of the overall number of inscriptions (616) known from the Tetragonos Agora. Out of these 616 inscriptions, 525 are in Greek, 66 in Latin, and 6 are bilingual (for 19 inscriptions the language is unknown due to their fragmentary character). The percentage of Latin inscriptions from the Tetragonos Agora equals the percentage of Latin inscriptions on the Upper Agora; the Latin inscriptions are mostly of unofficial character. There is hardly any evidence for Late Antique statue bases on either agora, which forms a sharp contrast to the use of Late Antique bases, or Imperial bases in Late Antique contexts, in the major streets of Ephesos. According to A., S., an urban transformation took place in the period between the mid- to late 3rd cent. and the 5th/6th cent. A.D.: the public squares lost their function as centers for public representation; this function was transferred to the major streets of Ephesos, which became the foci of statuary display and adornment. See also our lemma no. 906.

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908. Ephesos. **Oracle of Apollo against pestilence, shortly after 165 A.D.** *SEG* XLI 981; Merkelbach-Stauber, *SGO* I 03/02/01. F.Graf, in G.Bohak, Y.Harari, S.Shaked (edd.), *Continuity and Innovation in the Magical Tradition* (Leiden-Boston 2011) 120-124, comments on LL. 7-9 ("Αρτεμις with her torches melting down the waxen figurines that the evil magos has set up), with brief remarks on Babylonian parallels for accusations of sorcery. According to G. 'the oracle and its priests realized the problems to the community that a witchcraft accusation against a specific individual would bring —. They chose to unite the citizens not by a trial against an outsider — but by instituting a major city festival, performed in honor of Artemis, the Great Goddess of Ephesus as well as of neighboring Sardis' (124). G. mentions an article on this oracle by Zs.Várhelyi, 'Magic, Religion and Syncretism in the Oracle of Claros' in S.R. Asirvatham et alii (edd.), *Between Magic and Religion* (Lanham 2001) 13-31 (non vidimus).

909. **Ephesos. Dedication of a statue of Hyg(i)eia, ca. 200-250 A.D.** Gray-white marble statue base, built into the northern analemma of the theater. Ed.pr. P.Sänger, *Tyche* 26 (2011) 235-241 no. 1 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1318.

[τῇ γλ]υκυτάτῃ
vac. π̣ατρίδι vac.
[τὴ]ν̣ Ὑγείαν
[ἀνέ]θ̣ηκεν ἐκ τῶ[ν]
vac. ἰδίων vac.
[Μ. Φ]ούλουιος Πο̣υ̣-
[πλιχι]ανὸς Νεικη-
[φόρο]ς φιλοσέβ-
[αστος] ἐπιστάτης
[τῆς] μετακατασκε̣υ̣-
[ῆς τ]οῦ γυμνασίο̣υ̣

Date: M. Fulvius Publicianus Nicephorus is a well-known Ephesian benefactor who held various offices during the reigns of Elagabalus to Maximinus Thrax; cf. C.Schulte, *Die Grammateis von Ephesos* (Stuttgart 1994) 191 no. 127. His position as epistates of the μετακατασκευὴ τοῦ γυμνασίου (LL. 9-11) can probably be connected with the restoration programs of ■ local gymnasium (Theater Gymnasium?), perhaps after an earthquake around 220 A.D. that is documented in Terrace House 2 (for the chronology of Terrace House 2, see S.Ladstätter, in F.Krinzinger [ed.], *Das Hanghaus 2 von Ephesos. Studien zu Baugeschichte und Chronologie. Archäologische Forschungen* 7 [Vienna 2002] 34/35), ed.pr. || 9. ἐπιστάτης: the term points to one of the administrative offices 'die weniger den Charakter von regulären Ämtern haben, sondern eher Merkmale eines – teilweise befristeten – staatlichen Auftrages aufweisen' (see H.Schwarz, *Soll oder Haben? Die Finanzwirtschaft kleinasiatischer Städte in der Römischen Kaiserzeit am Beispiel von Bithynien, Lykien und Ephesus* (29 *v. Chr. – 284 n. Chr.*) (Bonn 2001) 291, ed.pr. || 10. μετακατασκευή is elsewhere attested only in *IG* II² 840 L. 24; cf. *LSJ* 1112 s.v., ed.pr.

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910. **Ephesos (area of: Βωνειτῶν κατοικία). Testament of Τιβ. Κλ. Σωτήριχος, Imperial period.** *I.Ephesos* 3221. For an analysis of the donation referred to in the inscription see our lemma no. 1607.

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911. **Ephesos (area of: Ἀλμουρηνῶν Φρυγῶν κώμη?). Epitaph with foundation, Imperial period.** *I.Ephesos* 3262. For an analysis of the donation referred to in the inscription see our lemma no. 1607.

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912. **Ephesos. Epitaphs, 3rd cent. A.D.** *I.Eph.* 4201-4205, 4210, 4213, 4215-4217, 4219, 4220, 4223. On the basis of research on the architecture and furnishings (mosaics, paintings, stucco, and inscriptions), N.Zimmermann, *JÖAI* 80 (2011) 393-402 (ph.; dr.), argues that the original layout of the Cemetery of the Seven Sleepers dates back to the 3rd cent. A.D. and not to the reign of Theodosius II as has been proposed.

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913. **Ephesos (area of: Belevi). Archaic graffiti, ca. 6th cent. B.C.** As part of their analysis of the temples and altars of Artemis at Ephesos, M.Kerschner, W.Prochaska, *JÖAI* 80 (2011) 73-153, discuss pictorial and verbal graffiti found in the marble quarry near the modern village Belevi. Their archaic style demonstrates that the quarry was used as early as the second quarter of the 6th cent. B.C. (125-

129). The para-Carian inscriptions have not been deciphered yet. It is argued that masons who came from Lydia or Caria and who were involved in the construction of Dipteros 1 (the 'Kroisos Temple') at Ephesos inscribed these graffiti. Their literacy shows that they were specialized craftsmen rather than poor laborers. K., P. stress that Dipteros 1 was a major project in which a large number of specialized craftsmen participated, and that they came from different parts of the Lydian kingdom.

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914. **Ephesos. Christian dipinto (Psalm quotation), late 5th/beginning of the 6th cent.** A.D. Greek dipinto in red letters, together with drawings of crosses, doves and trees, on the main wall of a tomb ('Grabhaus 335/10') of the Harbour Necropolis of Ephesos. Edd.pr. M.Steskal, H.Taeuber, N.Zimmermann, *JÖAI* 80 (2011) 291-307 (ph.; dr.; German translation). Cf. *An.Ép.* (2011) [2014] no. 1324.

Ὡ κατυχôν ἐν βοηθίᾳ τοῦ ὑψίστου
ἐν σκέπῃ τοῦ θ(εο)ῦ τοῦ οὐρανοῦ αὐλισ[θήσεται]·
[ἐρεῖ?] τῷ κ(υρί)[ῳ] μου [---]..[---]κ.[---]
4 βοηθός μου κε[---]ετ[---]
[---]....εις ἁγιο[---]
[---]ο[...]ορω[---]

1. ὁ κατοικῶν ἐν βοηθείᾳ, edd.pr. || 1-2. beginning of Psalm 90; this Psalm often appears in funerary inscriptions in Syria and Egypt; this is its first attestation in the epigraphy of Asia Minor; the deceased person may have originated from Syria or Egypt, edd.pr. [for instances of Psalm 90 in papyri and inscriptions see *SEG* LVII 2155, LIX 2032, Kuhn] || 3-6. these lines do not follow the text of Psalm 90, edd.pr. || 4. κε = καί; βοηθός μου: cf. psalms 17.3, 27.7, 62.8, 69.6, 118.114, edd.pr.

915-917. **Ephesos. Graffiti, ca. 4th-6th cent.** A.D. Edd.pr. M.Büyükolancı, C.Roueché, in F.D'Andria, I.Romeo (edd.), *op.cit.* (see our lemma no. 887) 96-99 (ph.), publish ten graffiti, both verbal and pictorial, incised on a gray-blue marble column, now kept in the gardens of the Selçuk Museum. The column was found during the excavations in the early 1990s in the 'Street to the Stadion', which runs south from the theater toward the stadion. We print the verbal graffiti. Cf. *An.Ép.* (2011) [2014] nos. 1321/1322.

915: No. 1. Graffito below the depiction of a tendrilled plant in an urn and, to the right, a small feathered bird: ἔργον Ἰωάν|νου

916: No. 8. Graffito below the drawing of a hump-backed pig prancing to the left: Λοκανι|κός

λουκανικόν = lucanicum = 'sausage'; perhaps 'sausage-seller'?; 'the image probably marked the place where the sausage-seller was to be found, perhaps on particular market days', edd.pr.

917: No. 9. Graffito above and to the left of the drawing of a tall naked male figure, who holds an object in his left hand and stands on a horizontal line: Καλọẹịḳου

Nipples are indicated, but no genitalia; the figure might represent a statue; the object could represent a bow, edd.pr.

918. **Erythrai. Paian to Asklepios, ca. 380-360** B.C. *I.Erythrai* 205; *LSAM* 24; *SEG* XLVII 2337; XLIX 378; L 1716; LI 2170bis, 2342; LIV 1896bis. C.A.Faraone, *Mnemosyne* 64 (2011) 206-231, undertakes a new analysis of this paian (Greek text and English translation) and its offshoots (cf. our lemma no. 173), offering various insights into the meter and compositional aspects of this monostrophic song. He contends that the later non-strophic versions are sophisticated variations, rather than metrically inferior alterations, as usually assumed. In order to demonstrate this, he first prints the text of the Erythraian paian as it was laid out on the stone, and then prints that text in the form of a literary text, 'treating each of the putatively lyric stanzas as three individual dactylic segments, which each begin with a dactylic tetrameter ... and end with the traditional paeonic cry'. He does the same with the composite text of the variations found in Ptolemais (*IGR* I 1154; Bernand, *Inscr. métriques* 176), and Athens (*IG* II^2 4509 + *SEG* XLVI 269), and with the text from Dion (*SEG* III 497) [see *SEG* LX 2029]. He considers dactylic paians to be an early feature of the cult of Asklepios at Athens, as evinced in Sophocles' famous paian on the Sarapion monument, *SEG* XXVIII 225.

919. **Klaros. Two decrees of Kolophon against abuses of tax farmers, 300-250** B.C. *SEG* XLVIII 1404. M.Wörrle, *Chiron* 41 (2011) 401, with note 124, interprets τοὺς ἐνεκτημένους τοὺς ἐν τῆι χώραι (LL. 8/9) as citizens owning land in the countryside (edd.pr.: 'résidents, à savoir des étrangers qui avaient reçu le droit de propriété dans la campagne'; 400 note 118). He adduces *Milet* I.3.150 L. 73 (τινὲς τῶν ἐκτημένων ἐν τῆι Μιλησίων χώραι ἢ γεωργούντων). In L. 40 he interprets ὅσοι γράφωνται ἐν Νοτίωι ἢ Κολοφῶνι as 'plaintiffs who bring to justice their adversaries in Notion or Kolophon'; the plaintiffs are citizens (edd.pr.: 'être inscrits dans les listes des résidents des phrouria').

920. **Klaros. Delegation from Kyme, 144** A.D. Cf. *SEG* LX 1239. J.-L.Ferrary, *CRAI* (2011) 871-873, points out that the mention of thirteen agonothetai among the ephebes from Tanagra (*SEG* LIX 492) may explain why in an inscription from Klaros, recording a delegation from Kyme (144 A.D.), four or five members of the chorus are recorded as ἀγωνοθέται. The chorus consisted of children of families of the elite. [The inscription is now published in id., *Les Mémoriaux de délégations du sanctuaire oraculaire de Claros, d'après la documentation conservée dans le Fonds Louis Robert* (*Académie des Inscriptions et Belles-Lettres*) (Paris 2014) no. 78, Corsten.]

921. **Klaros. Graffito, second half of 6th cent.** B.C. N.Şahin, P.Debord, *Pallas* 87 (2011) 176 (ph.), publish a marble fragment found west of the archaic altar of Apollo. A fragmentary graffito shows a naked person ('il est évidemment très tentant de reconnaître Apollon') carrying a small hare in his right hand; he stands in front of a ship's stern which has the form of the protome of a wild boar; below it the letters ΠΥΘ[---]: πύθ[ιος] [or a personal name: Πυθ[- -], Chaniotis].

922-924. **Kolophon on-the-sea (Notion). Honorary inscriptions, 2nd cent. B.C.-2nd cent. A.D.** E.Laflı, A.Cumalıoğlu in A.Giannikouri (ed.), *The Agora in the Mediterranean from Homeric to Roman times* (Intern. Conf. Kos, 14-17 April 2011; Athens 2011) 275/276 (ph.), provide photographs and texts of three inscribed marble statue bases found in the agora at Notion; our lemma no. 924 was previously published. Republished by E.Laflı, H.Bru, *DHA* 39.2 (2013) 287-295 nos. 1-3 (ph.; French translation).

922: 287-291 no. 1. **Honorary inscriptions for [- -]oklea (A), Eumedes (B) and Laodike (C), 2nd cent. A.D.**

A) [Ὁ] δῆμος | [- -]όκλῃαν Δημη||[τρίου] ἱέρειαν οὖσαν | [τῆς Μητρ]ὸς Ἀνταίας || ἀνέθηκεν

2. [Ἱερ]όκλῃαν or [Φιλ]όκλῃαν, L., B. || 4. L., B. refer to *AJPh* 56 (1935) 358-372 no. 1 L. 18, recording a cult of Μήτηρ Ἀνταία (Old Kolophon) and to *SEG* LIII 1305 (Kolophon on-the-sea) L. 5: [- -]ΟΝ τῆς Μητρὸς [- -]

B) Εὐφράνωρ Εὐ|μήδους τὸν | υἱὸν Εὐμήδην | Εὐφράνορος φι||λοστοργίας ἕνεκεν | ἀνέθηκεν

The names Εὐφράνωρ and Εὐμήδης are attested in other inscriptions from Kolophon, L., B.

C) Ὁ δ[ῆμος] | Λαοδίκ[ην - -] | ἱέρεια[ν τῆς] | Ἀφροδίτ[ης] || ἀν[έθηκεν]

For Aphrodite in Kolophon L., B. refer to *SEG* IV 569.

923: 291-293 no. 2. **Honorary inscriptions for Dionysios (A) and Kretheus (B), 2nd cent. B.C. (?).**

A) Διονύσιον Πυθαγόρου | τὸν φύσει Πυθαγόρου | Πυθαγόρας Ἑκατοδώρου | ὁ φύσει πατὴρ ἀνέθηκεν

B) Κρηθέα Ἀδμήτου | τὸν φύσει Κρηθέως | Λαδίκη Διονυσίου | ἡ πατρόη ἀνέθηκεν

1. Κρηθεύς: the name is on record in *AJPh* 56 (1935) 358-372 no. 1 L. 958, L., B. || 4. πατρόη for πατρώη/πατρῴα ('tante paternelle'), C.Brixhe apud L., B.

924: 293-295 no. 3. **Honorary inscription for the athlete [- -]kles, Antonine period.** Edd.pr. A.Plassart, Ch.Picard, *BCH* 37 (1913) 240/241 no. 47. Left part of a marble statue base.

[Ὁ] δῆμος | [- -]κ̣λῆν Μ̣[η]τροδώρου | [νι]κήσαντα Ἐλευθέρια | [ἃ] συντελοῦσιν οἱ Ἕλληνες || [ἐν Π]λαταιαῖς [ἀ]γενείους | [π]ένταθλ[ο]ν [- - -]

2. [- -]δην, edd.pr. || [3-5. for the Ἐλευθέρια see O.M.van Nijf, *Metis* (2005) 273-277, Pleket].

925. **Metropolis. Inscribed stone projectiles, late Hellenistic period.** S.Aybek, B.Dreyer, *MDAI(I)* 61 (2011) 205-217, publish 131 stone projectiles, found in arsenals on the acropolis of Metropolis. Several of

the projectiles are inscribed with letters that indicate their caliber (E, I, IB, IE, H, Z, B). The letter *iota* appears most often on the projectiles, from which the editors conclude that the 10-mina caliber torsion device was the one preferred in the city. The small city of Metropolis presumably relied on external know-how, help and support to guarantee the maintenance of the city's arsenals and defense structures as well as the training of those citizens who operated the bolt and dart machines. A historical context of Attalid or Roman rule is suggested.

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926. **Metropolis. Mosaic inscriptions, 3rd/4th cent.** A.D. A.K.Öz, in *Eleventh Colloquium Mosaics* 701-708, mentions mosaic inscriptions found in the Atrium House, probably a residence with a domestic workshop (704): 1) at the entrance: Ἀγαθῆ(ι) τύχηι leaf (color ph.); 2) left of the entrance: ΧΑΙΡΕΙΕ [no ph.; probably χαίρετε, Stavrianopoulou]; 3) near the exit: *Bona fortuna*; 4) illegible inscription on the west edge, probably a greeting in Latin.

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927. **Miletos. Relations with Hellenistic kings.** K.Nawotka, *Eos* 98 (2011) 27-42, provides a succinct overview of the vicissitudes of Miletos in its contacts with Alexander the Great, the Diadochs and the Seleukids. In passing he mentions various Greek inscriptions.

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928. **Miletos. Epigraphic evidence for the history of the city, late Imperial to Byzantine periods.** On the basis of mainly epigraphic evidence, O.Dally, M.Maischberger, P.I.Schneider, A.Scholl, in O. Dally, C.Ratté (edd.), *op.cit.* (see our lemma no. 887) 81-101, provide a chronological overview of key events in the history of Miletos from the late Imperial to the Byzantine period. The following inscriptions are adduced (listed here in the chronological order provided by the authors): *Milet* VI.1.195, I.5.2; *SEG* IV 467; *Milet* VI.1.339, 3.1387a-d, 1112; *ALA* 20/21; *Milet* VI.1.341-343, 3.1129, 1575a-b, VI.1.206, 3.1576. There is a decrease in public inscriptions after the 3rd cent. A.D.: out of the 1180 inscriptions in *Milet* VI.2 and VI.3, only 65 inscriptions are 'Christian' and/or 'Byzantine' (84 note 2). Special discussion of the Market Gate [see also our lemma no. 929] and related epigraphic evidence (*Milet* VI.1.206, 261) as well as of the Baths of Faustina (*Milet* VI.1.339/340; 3.341/342, 1400).

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929. **Miletos. Market gate, Byzantine period.** P.Niewöhner, in O.Dally, C.Ratté (edd.), *op.cit.* (see our lemma no. 887) 103-122, discusses the date and character of the Byzantine walls built at the back of the Roman market gate, by making comparisons to other early Byzantine fortification walls in Anatolia. The Justinian inscription found in front of the gate (*Milet* I.7.206) is reviewed in this context (104-107), with brief comments on the possible use of the inscribed block (ph. on 105); he repeats his observation (cf. *SEG* LVIII 1346) that it is not clear if the inscription dates the city walls.

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930. **Miletos. Marble sculpture from Miletos, Imperial period.** R.Bol et alii, in R.Bol (ed.), *Funde aus Milet. Teil 2: Marmorskulpturen der römischen Kaiserzeit: Aufstellungskontext und programmatische Aussage* (Berlin 2011), provide a survey of what is known about the sculptural and epigraphic

finds connected with the following buildings in Roman Miletos: the Great Harbour Monument, the monument in the 'Vorhof' of the bouleuterion, the nymphaeum, the Market Gate (see also our lemma no. 929), the heroon at the Theater Bay, the baths of Faustina, the theater, the Serapeion, and the Roman House. The epigraphic evidence is discussed in its wider archaeological context. The following inscriptions are reprinted (some ph. and dr.; German translations): Bouleuterion: *Milet* I.2.1-2. Nymphaeum: *Milet* I.5.2; I.7.268/269. Market Gate: *Milet* I.7.261. Theater: *Milet* I.2.5; I.9.365; VI.3.1091 and 1309; VI.2.936 and 939, VI.3.1126/1127. Serapeion: *Milet* I.7.200.

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931. **Miletos. Delta lands.** P.Thonemann, in *The Maeander Valley* 309-314, briefly reflects on *SEG* LIV 1178 (Didyma; rescript of the emperor Justinian, 533 A.D.), especially on the clause in LL. 10-12 that the sum of the taxes levied on the new city of Justinianopolis should be levied instead 'on those places [in Milesian territory] which have been turned into land, previously having been sea, but which now have become subject to taxation' (cf. also LL. 60-62). Justinian responded that the new lands would be subject to a tax assessment. On 315-317 comment on *Milet* VI.1.341-343; translation of 341 and 343. In *Milet* VI.1.341 Hesychius is praised for the restoration of the baths [of Faustina]; in *Milet* VI.1.343 we read about the λοετροῦ πολὺς ὄλβος, ὃν ἀρτιπαγοῦς ἀπὸ γαίης ὤπασεν: 'the great opulence of the baths, which he bestowed from (sc. the revenues deriving from) the land newly hardened'. T. argues that the 'newly hardened' land was newly formed alluvial land, belonging to Hesychius' estate and that the epigram antedates 533 A.D. The ὁλκοὶ καλλιρόων ὑδάτων in the last line of *Milet* VI.1.343 ('the channels of beautiful flowing waters') are likely to have been some sort of 'canals' (rather than an aqueduct), through which the Imperial government wanted to 'control the increasingly unfavourable fluvial conditions' (317). In *Milet* VI.3.1129 the γέφυρα which the governor Vitianus had constructed is a 'dike or causeway' rather than a bridge, 'providing access on foot in winter from Miletos to another location in the plain' (*ibidem*).

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932. **Miletos. Its islands.** For the relation between Leros/Patmos/Lepsia and Miletos see P.Thonemann, in *The Maeander Valley* 283-286. The islands had Milesian φρούρια in the Hellenistic period, witness some decrees in honor of Milesian φρούραρχοι, but they also contributed significantly to the Milesian economy: the harbour served as a base for maritime traders: see G.Manganaro, *ASAA* 25/26 (1963/1964) 293/294 no. 2 (honorary decree for Ἀριστόμαχος who lived on the island and made his living from trade: ἐργαζόμενος τὴν κατὰ θάλασσαν ἐργασίαν). In *ATL* from 454/453 B.C. the Milesians from Leros were assessed three talents; in later lists Miletos as a whole, including Leros, never paid more than ten talents. T. argues that the high assessment of three talents for Leros alone may have been due to the fact that Miletos still had not recovered from the sack of 494 B.C. and that many Milesians still lived on Leros, to which they had fled in the 490s.

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933. **Miletos. Maeander-names.** Cf. *SEG* LVI 2119. P.Thonemann, in *The Maeander Valley* 27-31, collects names referring to the river Maeander through a nominal element: e.g., Ἀναξίμανδρος ('prince of the Maeander'), Μανδρόμαχος ('Maeander-warrior'). Such names are to be related to the importance of the lower Maeander flood plain as a 'marginal and disputed territory for Miletus' and 'a fertile arena

for conflict between the cities of the lower Maeander'. In Samos, also involved in conflicts concerning the Maeander delta, such names were also popular.

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934. **Miletos. The so-called 'Banishment Decree', early 5th cent. B.C.** *Milet* I.6.187. A.Slawisch, *MDAI(I)* 61 (2011) 425-432, re-assesses the evidence for the dating of the so-called 'Banishment Decree'. On the basis of the inscription's letter forms and style, epigraphic comparanda and excavation reports, it is argued that the inscription does not date, as previously supposed, from the mid-5th cent. B.C. Rather, S. demonstrates that the inscription dates from the very early years of the 5th cent. B.C., i.e. from the time of the Ionian Revolt. A drawing comparing the letter forms of the Banishment Decree with the dedicatory inscription by Aiakes from Samos (*Syll.*[3] 10= *IG* XII.6.561) and the *lex sacra* for the cult of Ποσειδῶν Ἑλικώνιος (*Milet* VI.3.1218) is presented on 426. [On the history of Miletos in the late 6th and early 5th cent. B.C. see also *SEG* XXXVII 981, Kuhn.]

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935. **Miletos. Honorary inscription for C. Iulius Epikrates, mid-1st cent. A.D.** *Milet* VI.3.1131. P. Thonemann, in *The Maeander Valley* 322/323, with note 63, interprets LL. 6/7 as follows: the Milesians were allowed to take possession of 'the land newly turned to earth by the Maeander, and the sandbanks' (τὴν ἀπ[ο]γα̣ι̣[ου]μένην χώραν ὑπὸ τοῦ Μαιάνδρου καὶ τοὺς γα̣ι̣ε̣ῶνας). T. sets this passage in context. The sandbanks protected the salt-water lagoons along the coastline of the delta. The Milesians acquired exclusive fishing rights to any stretch of the sea itself. The sea-bass and mullet of the lagoons were famous throughout antiquity, and also shellfish from which purple woollen dye was produced. Wool was the most important export good of Miletos.

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936. **Miletos. Funerary epigram for Milesians who died in a war against Megara (buried in a polyandreion), ca. 200 B.C.** *Milet* VI.2.732 (*GV* 33; Merkelbach-Stauber, *SGO* I 01/20/08). T.Boulay, in *Pratiques et identités* 213-225, prints the Greek text of *Milet* VI and a French translation, and argues that the war against the Megarians was the Lelantine war in which Miletos and Eretria opposed Megara and Chalkis. He identifies the occasion for the erection of this text in the context of Miletos' quest for independence from Hellenistic kings (Ptolemies; Antigonids), in which members of the community might be inspired by the achievements of their ancestors. B. adduces *Milet* I.2.12A (Merkelbach-Stauber, *SGO* I 01/20/33): an honorary epigram for Λίχας who made alliances with Crete, Athens and Rhodes: ὁμαίχμια (L. 3) does not refer to Lichas' activities as recruiter of Cretan mercenaries but to a 'communauté d'armes' (i.e., 'alliance militaire'; 219). As πρῶτος Ἰώνων (L. 3) Lichas also defended the interests of the Ionian κοινόν during his embassies to the kings. Reconstruction of the political career of Lichas: σύνεδρος (*Milet* I.3.33 A and 141; 33 A concerns the grant of πολιτεία to Cretan mercenaries in 234/233 B.C. when Lichas was one of the σύνεδροι), θεοπρόπος (*Milet* VI.3.1225 = *LSAM* 47) and finally ἡγεμὼν πτόλιος (*Milet* I.2.12A L. 6: 'Staatsmann und Feldherr', C.Habicht, *Chiron* 21 [1991] 328; after 229/228 B.C., according to B.). His ancestors fought against the excessive arrogance of the Lydians, just as in the Lelantine war ancestors of the Milesians fought against formidable enemies. The stelai inscribed with these epigrams were erected in or near the bouleuterion, which 'apparaît comme un

lieu de mémoire --- aussi important que le *Delphinion*' (225), and B. suspects that the polyandrion is to be found nearby.

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937. **Miletos. Milesians buried in Athens.** See our lemma no. 18.

938-941. **Miletos-Didyma. Building inscriptions from the Sacred Road, 101/102 A.D.** N.Ehrhardt, P.Weiß, *Chiron* 41 (2011) 217-262 (ph.; dr.) (re)publish several Greek and Latin inscriptions set up during the Trajanic building program for the Sacred Road between Miletos and the Apollo sanctuary in Didyma. The Latin texts (with revisions) not repeated here are *Milet* I.7.272b = *CIL* III 14403 (no. A 3A), *Milet* VI.1.217 (no. A 1), *I.Didyma* 55 LL. 10-11 (no. B 1), LL. 11-17 (no. B 3A) , *CIL* III 7150 (no. A; see our lemma no. 941). Cf. *An.Ép.* (2011) [2014] nos. 1351/1352.

938: 222-224 no. 1. Upper part of a moulded gray marble stele, in the courtyard of the museum, from Yeniköy.

Αὐτοκράτωρ Καῖσαρ θεοῦ
Νέρουα υἱὸς Νέρουας Τραϊα-
νὸς Σεβαστὸς Γερμανικ[ὸς]
δημαρχικῆς ἐξουσίας
ὕπατος τὸ δ' πατὴρ πατρί-
δος ὁδὸν ἱερὰν τὴν ἀπὸ Μ̣[ι]-
λ̣ήτου μέχρι τοῦ ν̣[αοῦ τοῦ]
[ἐν Διδύμοις Ἀπόλλωνος?]
- -

3. The last two letters were perhaps squeezed onto the edge or missing, edd.pr. || 4. no numeral is given at the end of the line, edd.pr. || 5. the fourth consulship dates the construction, completion and dedication of the Sacred Road, edd.pr. (pp. 248/249) || 6. in fine alternatively Μ̣[ει]-, edd.pr. || 6-7. the Greek text differs from the Latin parallel (*Milet* VI.1.217), edd.pr. || 7-8. the restoration is based on the traces of nu in L. 7 in fine, edd.pr.

939: 227-230 no. A 3. *Milet* I.7.272a. Fragment of a marble stele reworked into a Byzantine capital; Greek inscription on the narrow lower face, Latin inscription (*Milet* I.7.272b) on the larger upper face. After revision, E.-W. regard the face with the Latin text as the main face and suggest a different division of lines in the Greek text (the preserved Greek text was previously thought to be the lefthand part of the inscription):

[Αὐτοκράτωρ Καῖσαρ] θεοῦ Νέ[ρ]-
[ουα υἱὸς Νέρουας] Τραϊανὸς
[Σεβαστὸς Γερμα]νικὸς δη-
[μαρχικῆς ἐξου]σίας τὸ δ'
[ὕπατος πατὴρ πα]τρίδος
[ὁδὸν ἱερὰν τὴν ἀ]πὸ Μει[λή-]
[του μέχρι τοῦ ναοῦ - - - - - - -]
- -

3-5. The numeral is misplaced, since it belonged to the consulship, E.-W. (pp. 248/249) || 6-7. [ὑ]πομεί-[νας?] or [ὑ]πὸ Μει[λησίων?], *Milet* I.7.272a; here reconstructed on the basis of the text in our lemma no. 938, E.-W.

940: 231 no. B 2. *I.Didyma* 56 LL. 5/6. E.-W. (as *I.Didyma*) classify this small marble fragment as belonging to the Trajanic construction work of the Sacred Road, because the numeral occurs here not after the consulship, as it would normally be, but after the tribunicia potestas as in the text in our lemma no. 939 and in the inscription of the milestone in our lemma no. 942.

941: 232-243 no. B 3. *CIG* 2870; K.Tuchelt, *Vorarbeiten zu einer Topographie von Didyma. Eine Untersuchung der inschriftlichen und archäologischen Zeugnisse* (*MDAI(I)* Beiheft 9) (Tübingen 1973) 27 no. 1 g. After the excavation of the marble block in 1972 (cf. K.Tuchelt, *MDAI(I)* 23/24 [1973/74] 168) it became clear that the stone is a stele inscribed on both sides (for the Latin text cf. E.A.Gardner, *JHS* 6 [1885] 344; *CIL* III 7150; reprinted by E.-W. on 234 no. A). After a revision of the Greek text E.-W. restore [χασμά]των in LL. 1/2 by analogy with *vallibus* in the Latin text.

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942. **Miletos-Didyma. Milestone from the Sacred Road, 101/102 A.D.** *I.Didyma* 57. N.Ehrhardt, P.Weiß, *Chiron* 41 (2011) 234-236 (ph.) revise the Greek and Latin text. For the date cf. *SEG* XL 1603 and our lemmata nos. 938-941. They suggest that the missing θεοῦ in L. 8 could have been filled in with paint. L. 14 is written below the tabula ansata, μι stands for μί(λια), the iota being written above the mu as in the monogram of the cityname of Miletos. [See now D.H.French, *Roman Roads and Milestones of Asia Minor*, Vol. 3. *Milestones*, Fasc. 3.5 *Asia* (British Institute at Ankara, Electronic Monograph 5 [2014] 228 no. 123 (A), Blümel per litt.]

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943. **Priene. The Πεδιεῖς.** Cf. *SEG* LVIII 1350. P.Thonemann, in *The Maeander Valley* 14-16, argues that in antiquity (up to the 12th/13th cent. A.D.) there was a status distinction between those who lived in the valley floor of the Maeander and those living in the northern foothills. The Πεδιεῖς ('Plain-dwellers') clearly belonged to the former: see *I.Priene* 3 (= *I.Priene* (2014) 16; an 'indigenous population-group living in Prienean territory in the Maeander plain'), 14 (= *I.Priene* (2014) 2) LL. 57 and 17 (= *I.Priene* (2014) 28) L. 20, where they are referred to with the more positive expression οἱ ἀπὸ τῆς χώρας: together with Prienean citizens they resisted a Galatian invasion; this yielded the 'neutral phrase οἱ ἀπὸ τῆς χώρας'. In spite of Priene's disdain for the Pedieis, it is clear that the foothills and flood plain 'formed part of a single, interdependent ecological system'.

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944. **Priene. Honorary epigrams for the wrestler Ἀθηνόπολις, ca. 150 B.C.** *I.Priene* 268; *I.Priene* (2014) 275; *SEG* XIX 681*; *IAG* 48. P.Thonemann, in *The Maeander Valley* 121 note 64, suggests identifying the athlete Athenopolis with the homonymous man who minted silver coinage in the city; on the reverse of his coins his name is crowned by a winged Nike; in the epigrams, particular emphasis is given to the crowns Athenopolis won during his career. [For the Prienean family of the priest Athenopolis cf. our lemma no. 946 app.cr. in fine, Pleket.]

945. **Priene. Honorary decree for Κράτης, early 1st cent.** B.C. *I.Priene* 111; *I.Priene* (*2014*) 67; cf. *SEG* LVIII 1965. P.Thonemann, in *The Maeander Valley* 329-331 (with note 85), focuses on the passages concerning the salt-works, and examines the dispute that the city of Priene had over revenues from these salt-works with Roman publicani (significantly called ἁλῶναι: 'salt-contractors'). He distinguishes between three different groupings of salt-pans: (a) the royal salt-pans formerly exploited by King Attalos and now irrelevant to the point at issue; in L. 112 initio he restores [τὰς μὲν ἁλέας τὰς βασιλικάς, ἃς π]ρότερον εἰργάζετο βασιλεὺς Ἄτταλος; (b) those recently constructed by Krates, and (c) those 'which have since ancient times been dedicated to Athena Polias'. In LL. 113-114 T. restores τὰς δὲ κατασκευασθείσας ὑφ' ἑαυ|[τοῦ καὶ τὰς ἀνακειμέ]νας ἐκ πλείονος χρόνου τῆι Ἀθηναῖ τῆι Πολιάδι, ἃς κατέχει καὶ καρπίζεται | [ὁ δῆμος] (in *I.Priene* Hiller did not restore καί after ὑφ' ἑαυ|[τοῦ). T. emphasizes that in this conflict 'major financial assets were at stake'.

On 332-334 T. comments on LL. 123/124 concerning a conflict between Priene (and other cities) and Miletos about the right of εἴσπλους, sc. 'the right for ships to sail up the Maeander from its mouth to riverine harbors further inland'. In L. 151 he suggests restoring φα[μένων αὖθις δεῖν κρ]ιθῆναι περὶ πάν[των]; in LL. 146/147 he restores περὶ δὲ ὧν ἦμεν προκεκριμένο[ι ὑπ'] Ἐρυθραίων καὶ νε[ν]ικηκ[ότ]ε[ς τῆι κρίσει τῆι κατ]ὰ τὸν εἴσπλουν [μετὰ τῶν τοῦ|τ]οις ἐπικοινωνούντων ('the matters concerning which we received a preliminary judgement from the Erythraeans, and in which we were victorious in the judgement concerning the right of sailing in, along with the others who have a share in the business'). In L. 144 he considers restoring τῆς πρὸς Μιλησίους ἡμῖν κρίσεως ἐνστάσης τῆς ἐπὶ τοῦ [Μαιάνδ]ρου ('when our suit against the Milesians concerning the Maeander came to court').

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945 bis. **Priene. Cult regulation of the sanctuary of the Panionion, 350-300** B.C. P.Hommel, in G. Kleiner, P.Hommel, W.Müller-Wiener, *Panionion und Melie* (Berlin 1967) 45-63. In the article summarized in our lemma no. 1593, F.G.Naerebout on 253/254 (text and French translation of LL. 6-11), argues that χορός in L. 11 refers to a group of dancers (LL. 9-11: θύ|[ειν δὲ] τῶι Διὶ τῶι Βουλα[ίωι —|—] ἐν χορῶι· θύειν δεῖ [—]; 'Il faut sacrifiier à Zeus Boulaios ... avec la dance, et sacrifier à ...') rather than being a misspelling of χῶρος (so Hommel, who read and restored [- - τοῖς τε ἄλλοις θε|οῖς, οἷς] ἐν χόρωι [i.e., χ(ώ)ρωι] θύειν δεῖ [- - -]; 'Opfern soll man dem Zeus Bulaios und den anderen Göttern, die am Ort auf Opfer Anspruch haben' [50]; in his commentary on 58, H. mentions ἐν χορῶι followed by punctuation as a possible reading). [Probably something like θύ|[ειν δὲ] τῶι Διὶ τῶι Βουλα[ίωι καὶ ---- εὖ | αἰνεῖν (or ἐπαινεῖν, ἐφυμνεῖν, vel sim.)] ἐν χορῶι; cf. *I.Tralles* 1 L. 13: ἐν χορῷ εὖ αἰνεῖν Σεισίχθονα καὶ Δία, Tybout].

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946. **Priene. Regulations concerning the sale of the priesthood of the Phrygian Meter, 2nd cent.** B.C. Yellowish-gray marble stele built into the Basilica south of the theater; now in the depot of the excavation-house; scanty remains of an upper moulding preserved. Edd.pr. H.-U.Wiemer, D.Kah, *EA* 44 (2011) 1-54 (ph.; German translation); the text now also in *I.Priene* (*2014*) 145. Cf. also P.Hamon, *BE* (2012) no. 364.

Ἡ πριαμένη τὴν ἱερεωσύνην τῆς Μητρὸς τῆς
Φρυγίης ἱερήσεται τὸν βίον τὸν αὑτῆς ἀτελὴς
οὖσα τοῦ σώματος καὶ ἀνδραπόδου ἑνός· παρέξε-
ται δὲ ἡ πόλις ἱερεῖον τῆι μὲν Μητρὶ πρόβατον,

[Παν]ὶ δὲ ἀλέκτορα, Ἑρμῇ δὲ καὶ Ζανὶ ἄρνας δύο·
λ̣ήψεται δὲ παρὰ τῆς πόλεως εἰς τὰ ἱερεῖα ἡ ἱερῆ
δραχμὰς τεσσεράκοντα τοῦ μηνὸς τοῦ Ἀρτε-
μισιῶν̣ος τῆι νουμηνίαι· λήψεται δὲ τῶν θυομέ-
ν̣ων̣ δ̣έ̣ρμ̣ατα καὶ τῶν γερῶν τὰ ἡμίση· τὰ δὲ ἡμί-
σ̣η τ̣ῶ̣ν̣ γερῶν καὶ τὰ λοιπὰ κρέα διανεῖμαι ταῖς πα-
[ρ]α̣γε[νο]μ̣έναις· παρέξεται δὲ προβάτωι ἔλατρα ἐξ ἡ-
μ̣ι̣έκ̣τ̣ου, γαλαθην⟨ῶ⟩ι χοινίκων δύο, τ⟨ῶ⟩ι ἀλέκτορι χοί-
νικος, θύα, οὐλάς, λιβανωτόν· ὧν δ᾽ ἂν οἱ ἰδιῶται θύω-
σ̣ι̣ν̣, λ̣ήψεται̣ τῶν γερῶν τῶν παρατιθεμένων τρί-
τον μέρος· ὅσαι δ᾽ ἂν θέλωσιν τελεῖσθαι, τελείσθ[ω]-
σαν παρὰ τῇ ἱερῇ τῆι δημοσίῃ ἱερείωι τελείωι· διδό-
τ̣ω δ̣ὲ ἡ τ̣ελουμ̣ένη τῇ ἱερῇ τῶν γερῶν τῶν παρα-
τ̣ι̣θεμέ̣ν̣ων̣ τρίτον μέρος καὶ δέρμα· ἄλλο δὲ μηθὲν
διδόσθ̣[ω, μή]δε ἡ ἱερῆ λαμβανέτω· τὴν δὲ θυσίην εἶνα̣ι
τοῦ μηνὸς τοῦ Ἀρτεμισιῶνος τῆι δωδεκάτῃ, καὶ
συντ̣ελείτω ἡ ἱερῆ, καθότι γέγραπται· τέμενος
ὑ̣πά̣ρχειν τῆι θεῶι τὸ πρὸς τῶι λευκῶι καὶ μέλαν̣ι̣·
ἀποκ̣α̣τ̣α̣στῆσαι δ̣ὲ τὰς θαλάμας τοὺς ἰδιώτας εἰς
τὸ ἀποδεδειγμένον τέμενος· ἐὰν δὲ μὴ ἀποκαταστ̣[ή]-
σωσιν ἐπὶ Λυκωνίδου, ὀ̣φείλειν ἕκαστον τῆι πόλει̣ δ̣[ρα]-
χμὰς ἑκατόν· φαινέτω δὲ ὁ βουλόμενος ἐπὶ τῶι ἡ[μί]-
σ̣ει πρὸς τοὺς νομοφύλακας· ἀγειρέτω δὲ ἡ ἱερῆ, [καὶ]
αἱ λοιπαὶ συναγειρέτωσαν, τετράδι ἱσταμένο[υ]
μηνὸς τοῦ Ἀρτεμισιῶνος· ἑτέρῃ δὲ ἡμέρῃ μὴ ἀ̣[γει]-
ρέτω μηθείς· ἣν δέ τις ἀγείρῃ, κωλυέτωσαν οἱ τ̣[ι]-
μ̣οῦχοι ἢ ἀ̣π̣οτινέτωσαν δραχμὰς ἑκατόν· ἣν̣ [δέ]
τ̣ις ἀγεί̣ρῃ, ὀφειλέτω δραχμὰς ἑκατόν· εἰσαγέ[τω]
δὲ ἡ ἱερῆ εἰς τὸ πρυτανεῖον· τιθέτω δὲ ἡ πόλις [ἀναλώ]-
ματα πυρῶν μέδιμνον, κριθῶν μέδιμνον, μέλ[ιτος]
κοτύλην, ἐλαίου κοτύλην, τυρὸν ἁγνόν· ταῦτ̣[α μὴ]
λ̣αμβαν̣έτω ἡ ⟨ἱ⟩ερῆ· τελεσθήσεται τέλεσι τοῖς α[ὐτῆς]·
τὴν τιμὴν καταβαλεῖ μηνὸς Μεταγειτνιῶνο[ς ἕκτῃ (?)]
ἱσταμένου· τὴν δὲ διαγραφὴν ἀναγραψάτωσα[ν οἱ ἀν]-
αγραφεῖς τέλεσι τοῖς τῆς ἱερῆς· στήλην δὲ δό[τω ὁ ἐπὶ]
τῆς διοικ̣ήσεως τῶν ὑπαρχουσῶν ἐν τῶι ἱερῶ[ι]·
ἐπρίατο Φιλιτὶς Ἀριστέα δραχμῶν σὺν̣ [δε]-
κάτωι τετρακοσιῶν τριάκοντα

Dated by edd.pr. on the basis of the letter forms || 1-2. Μητρὸς τῆς Φρυγίας: to be distinguished from the Μήτηρ Θεῶν; so far two Meter temples have been found in Priene: one at the end of the West Gate-street, where a Μάτηρ Θεῶν was worshipped (cf. our lemma no. 948), the other (a rock-cut sanctuary) in the northeastern part of the city above the sanctuary of the Egyptian gods. A dedication to Μήτηρ Φρυγία was found near the temple of Demeter (see our lemma no. 947); this

could indicate that the τέμενος (LL. 21 and 24) is to be located in that area; the cult of Μήτηρ Φρυγία is on record in *I.Erythrai* 218, *I.Eph.* 1576, *I.Iasos* 229 and in an unpublished inscription from Iasos, in which the priestess of Μήτηρ Θεῶν was ordered to act as priestess of Μήτηρ Φρυγία as well, edd.pr. [for the text from Iasos see now G.Maddoli, in D.Baldoni, F.Berti, M.Giuman (edd.), *Iasos e il suo territorio (Atti del Convegno Internazionale per i cinquanta anni della Missione Archaeologica Italiana, Istanbul, 26-28 Febbraio 2011*; Rome 2013) 75-80, Pleket] || 2-3. ἀτελὴς τοῦ σώματος: exemption from a poll-tax levied on citizens and, in the present case, slaves, edd.pr., referring to *SEG* XLI 994 || 3. οὖσα, *I.Priene (2014)* on the basis of a photograph; οὔση, edd.pr. || 3-8. the city provides various sacrificial animals and gives the priestess a cash-advance of 40 dr.; if that is not enough, she is supposed to pay the supplement, P.Hamon, *BE* (2012) no. 364; in L. 5 initio edd.pr. consider [Ἄττε]ι but prefer [Παν]ί and adduce evidence for the cult of Πάν (ὁ Ἀρωγός) in Priene || 9. τῶν γερῶν (cf. L. 14 τῶν γερῶν τῶν παρατιθεμένων): 'Ehrenanteile', i.e. those parts of the sacrificial animal which were laid on the sacrificial table (τράπεζα) and sometimes are called τραπεζώματα, edd.pr. || 10-13. ταῖς παραγενομέναις (cf. in L. 15 ὅσαι): 'Der Kult --- darf --- als Frauenkult angesprochen werden', edd.pr. (30); οἱ ἰδιῶται (L. 13): 'Privatleute' ('geschlechtsneutral'); τοὺς ἰδιώτας (L. 23): *men* are held responsible for the return of the θαλάμαι: 'offenbar wollte die männliche Bürgerversammlung ihresgleichen in die Pflicht nehmen, um --- Geldbußen verhängen zu können', edd.pr. (30); ΓΑΛΑΘΗΝΟΙ and ΤΟΙ, lapis (L. 12); ἔλατρα (L. 11): sacrificial cakes, also mentioned in *I.Priene* 174 (*I.Priene (2014)* 144; sale of priesthood of Dionysos Phleos); ἐξ ἡμιέκτου (LL. 11/12): made from a hemihekton (of grain); θύα, οὐλάς and λιβανωτός (L. 13) are also on record in *I.Priene* 174 ('Raücherwerk, Gerstenkörner, Weihrauch'), edd.pr. || 15-16. the same monopoly for the 'public priestess' in initiation-procedures in *IG* XII.4.304 and 326 (Kos), *Milet* VI.3.1222; the monopoly was directed against the possible activities of ecstatic 'Ritualexpert/inn/en' (31) and reflects attempts to control the Meter Phrygia-cult, edd.pr. || 18. δέρμα· ἄλλο, *I.Priene (2014)*; δέρματα· ἄ(λλ)ο, edd.pr., who read ΑΝΟ on the stone || 19-21. the θυσία on the 12th of Artemision is the sacrifice for which the city provides the sacrificial animals in LL. 3-5, edd.pr. (22 and 25) || 21-24. edd.pr. argue that the θαλάμαι had been taken away from an earlier temenos and that they were to be restored to a new (ἀποδεδειγμένον, L. 24) temenos situated 'bei dem Weißen und Schwarzen' (L. 22); they suggest that the cult was discontinued and that worshippers wanted to secure the θαλάμαι and carried them away; it was not a case of theft of sacred objects, of ἱεροσυλία, since that entailed heavy penalties; θαλάμαι: dedicatory objects in the shape of a naïskos in which the deity was represented as enthroned, edd.pr. || 25. Λυκωνίδης: previously unattested in Priene; probably the eponymous stephanephoros of the next year, to be elected in the beginning of Metageitnion, edd.pr. || 27. νομοφύλακας: so far only known in Priene as magistrates active in the financial administration of the polis, edd.pr. || 27-28. for the collection by the priestess edd.pr. refer to *IG* XII.4.302, 328, 346 and 356; in an inscription from Halikarnassos (*Syll*.[3] 1015; *LSAM* 73) the money collected is for the priestess; edd.pr. consider and ultimately reject in L. 27 in fine [ἥ] or [ὅτε], which would haveimplied that αἱ λοιπαί were 'the other (priestesses)'; they interpret αἱ λοιπαί as 'die übrigen (Anhängerinnen) der Phrygischen Mutter' || 29-32. other people are not allowed to undertake a collection; this could mean that in the recent past other people, without permission of the priestess, had organized collections and that for that reason the cult had been temporarily discontinued (cf. also ad LL. 21-24), edd.pr., with discussion of the position of the τιμοῦχοι (LL. 30/31) in Hellenistic Priene || 32-36. it is not clear to what sort of ceremony these lines refer; edd.pr. propose that LL. 32-33 mean that the priestess 'einmal im Jahr eine Festgemeinde ins Prytaneion geleitet (hat)' (12); in which context this happened remains uncertain; on 22 and 29 edd.pr. suggest that 'bei bestimmten Anlässen/Gelegenheiten' the priestess entered the prytaneion. One of these occasions may have been the acceptance of the priesthood and the concomitant ceremonies (εἰσιτήρια; 12 and 27); but on 12 edd.pr. suggest that the provisions provided by the city (LL. 34-35) were meant as 'Beiopfer' for the sacrifices on the 12th of Artemision (L. 20; see above ad LL. 19-21) [However, in LL. 4-13 we have an elaborate description of the sacrificial animals (provided by the city) and of the 'Beigaben', provided by the priestess, for the ceremony on Artemision the 12th; it seems improbable that more than thirty lines later down we have another set of regulations concerning the sacrifices on that same day; we probably have another ceremony in the

prytaneion, during which the city provides wheat, barley, honey, olive oil and 'pure cheese'; and in contrast to what happens on Artemision 12th, the priestess is not supposed to receive part of those provisions; P.Hamon, *loc.cit.*, wonders whether εἰσαγέ[σθω] should be read in L. 32 in fine and suggests that the 'entrée au prytanée --- marque l'entrée en charge de la prêtresse et --- son admission parmi les dignitaires invités permanents du prytanée'; this ceremony is perhaps to be repeated each year, given the use of the present. This ceremony is to be distinguished from the initiation-ceremony (L. 36), which probably took place in the sanctuary and is to be financed by the priestess; for the latter phenomenon edd.pr. refer to *IG* XII.4.304, 315 and 326 (Kos), *I.Kalchedon* 10, 12 and *LSCG* 103 (concerning the τέλεστρα ('matériel nécessaire à l'initiation'), Pleket] || 37. Metageitnion: last month of the Prienean calendar; in *I.Priene* 174 (*I.Priene* (*2014*) 144) the priest of Dionysos Phleos pays the first instalment in Metageitnion and the second in Anthesterion (sixth month), edd.pr. || 38-39. ἀναγραφεῖς: previously unattested in Priene, edd.pr., who refer to the Athenian ἀναγραφεῖς || 39-40. edd.pr. reflect on the relation between ὁ ἐπὶ τῆς διοικήσεως [LL. 39/40; cf. *SEG* LV 1989] and the οἰκονόμος (τῆς πόλεως); στήλη (L. 39): edd.pr. initially interpreted this to be a stele that was already inscribed on one side and which could now be used by the priestess for the second time; since the present stele carries only one inscription, they assume that the priestess voluntarily abandoned that option and preferred to buy a new stele at her own expense [rather complicated: the ἀναγραφή was to be paid by the priestess (LL. 38/39), but the stele itself was a gift (δότω) of the chief budget officer who selected it 'from the stock of the temple' (L. 40); the idea that there was a small stock of uninscribed stelai in the hieron (the temple of Athena, Priene's main deity, according to edd.pr.) is a reasonable assumption, Pleket] || 41-42. in somewhat bigger letters; Φιλιτίς: previously unattested in Priene; on the basis of this text, in *LGPN* V.A p. 450 the restoration [Φιλ]ιτίς Κρατίνου is suggested in *I.Priene* 302 (= *I.Priene* (*2014*) 286) L. 1; δέκατον: elsewhere called ἐπιδέκατον, edd.pr., who compare prices paid by priests/priestesses for priesthoods: the priest of Dionysos Phleos (member of one of the most prominent families) paid 12002 dr. (plus tax), Philitis (previously unknown) only 430 dr. (tax included); in Erythrai a priest of the Great Mother paid 480 dr. (plus ἐπώνιον) but the same man paid 4600 dr. for the priesthood of Hermes Agoraios (*I.Erythrai* 201 (a) LL. 59-60 and 68-70); in Kalchedon a priestess of a Meter paid between 400-500 dr. (plus tax), edd.pr. || on 35-38 edd.pr. republish the text of *I.Priene* 174 (*I.Priene* (*2014*) 144; *Syll*.³ 1003; *LSAM* 37; German translation), with comment on the man who bought the priesthood (Athenopolis) and his eminent social status, the date of the text (between ca. 165-125 B.C.), the price Athenopolis paid for the priesthood and the various immunities granted to him (for an Athenopolis cf. also our lemma no. 944). On 38-48 republication of *I.Priene* 201-203 (*I.Priene* (*2014*) 146-148; priesthood of Poseidon Helikonios; various fragments of stelai belonging to three διαγραφαί with more or less the same text ('mit geringfügigen Abweichungen'; see the synopsis on 39/40)). Comment on the price, the privileges granted to the priest, especially exemption from liturgies, and his obligations.

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947. **Priene. Dedication to Meter Phrygia, undated.** Small yellowish-gray marble fragment of a pediment (perhaps of a small naiskos); found near the temple of Demeter and now in the depot of the excavation-house in Güllübahce. Edd.pr. H.-U.Wiemer, D.Kah, *EA* 44 (2011) 33 (ph.); now *I.Priene* (*2014*) 204: [- - ca. 5-6 - - Μητρ]ὶ Φρυγίαι (for parallels for the cult of Μήτηρ Φρυγία see our lemma no. 946 app.cr. ad LL. 1-2).

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948. **Priene. Dedication to the Meter Theon, undated.** H.-U.Wiemer, D.Kah, *EA* 44 (2011) 34/35 (ph.; now *I.Priene* (*2014*) 410), refer to a document, preserved in the 'Archiv des Pergamonmuseums', on which a circular object with three handles and an 'Abflusskanal' is depicted; a brief text in handwriting says: 'ΜΑΤΡΙ ΘΕΩΝ geweiht δεκάταν. Aus dem Heiligtum der Göttermutter'; the object was found in

the sanctuary near the western Gate (cf. our lemma no. 946 app.cr. ad LL. 1-2). In a later handwritten addition Hiller von Gaertringen referred to *IG* XII.3.347 (Thera; white marble basin with three handles and an 'Abflusskanal'). W., K. present a photo of a similar object, found in 2009 in a Prienean house. The Doric dialect points to a foreigner as dedicant.

949. **Smyrna. Dionysia, Imperial period.** On the basis of numismatic, epigraphic and literary evidence, C.T.Kuhn, *Athenaeum* 99 (2011) 145-153, provides an analysis of M. Antonius Polemon's relationship with the Διονύσια and his personal and political motives for choosing the prora as a motif for display on Smyrnaean coins and medallions. In the case of Smyrna, the prora and trireme are to be understood as polis-specific symbols, which were closely associated with the city's cult of Dionysos. The relevance of the festival of the Dionysia for the civic identity of Smyrna is highlighted. [On Smyrna's local identity in Roman times see now *SEG* LIX 1370, Kuhn.]

950. **Smyrna. Honorary decree for a demos, Hadrianic period.** *I.Smyrna* 676. P.Thonemann, in *The Maeander Valley* 212 note 29, suggests restoring in LL. 4/5 [τῶν ἀ]δ̣ελφῶν [Λαο|δικέ]ων. The decree was issued on a motion of M. Ἀντώνιος Πολέμων, the famous sophist, who was born in Laodikeia but owned a large house in Smyrna. His grandfather had proclaimed himself son of the Laodikeians and Smyrnaeans.

951. **Smyrna (?). Christian invocation, 4th-6th cent. A.D.** 'Intaille en cornaline'; below the inscription a cross. Provenance unknown, now in the Archaeological Museum in Izmir. Edd.pr. H.Bru, E.Laflı, *DHA* 37.2 (2011) 196 no. 3 (ph.; also apud E.Laflı, *Arkeoloji ve Sanat Dergisi* 140 [2012] 147 no. 64). Now also apud E.Laflı in E.Laflı, S.Patacı (edd.), *Recent Studies on the Archaeology of Anatolia* (BAR-IS 2750; 2015) 81-94 (this text: 92 no. 49; ph.; no provenance stated; 5th cent. A.D.); on 81, a total of 140 engraved gems is reported from the museum, of which 'only a few ... were brought from the excavations' in the area. Greek text in *An.Ép.* (2011) [2014] no. 1308: Κ(ύρι)ε, β|οήθι Γε|οργίου

952-976. **Smyrna. Graffiti in the basilica, 1st/2nd cent. A.D.** Ed.pr. R.Bagnall, *Everyday writing in the Greco-Roman East* (Berkeley 2011) 7-26, discusses a selection of graffiti found in the basement level of the basilica in the agora of Smyrna. Below we present those graffiti for which B. has provided a full text and description. B. notes that the overall number of graffiti in the basilica probably amounted to 'several thousands' (10). The texts date from 'the later first (or early second) century to the third quarter of the second century' (8); those on the earlier layers of the plaster date before 125 A.D. B. notes that, aside from carbon black ink, iron gall ink was used. Those graffiti incised into the plaster are 'less readily visible' and 'at times hard to distinguish from other scratches and gouges in the plaster surface' (10). The basement of the basilica was 'sufficiently public'; it was presumably the route to the spring located in the basilica and its associated healing shrine (24). – For a review see A.Millard, *CPh* 107 (2012) 375-379.

952: 11. **Name?** Bay 29; depiction of male genitals; the right testicle is overwritten with the word EYXH

The personal name Εὔχη rather than εὐχή should be read here; another word is written below EYXH, which is, however, illegible, ed.pr.

953: 12. **Obscene graffito.** Bay 25; depiction of male genitals, drawn across the depiction of a head of a youth: πυγίζομαι

954: 13. **Insult.** Bay 53: φίλ' ἐλάθει ὢν (ν)όθ{η}`ο´ς

Presumption of haplography and one correction necessary to arrive at a meaning ('Friend, has it escaped your notice that you are a bastard?'), ed.pr.

955: 14. **Love declaration.** Bay 27: φιλῶ ἧς ὁριθμὸς Ατη

Isopsephism: ατη = 1308 = Τύχη, ed.pr.

956: 14/15. **Love declaration.** Bay 24: φιλῶ ἧς ὁ ἀριθμὸ[ς] ψλα

Isopsephism: ψλα = 731 = Ἀνθοῦσα, ed.pr.

957: 15. **Love declaration.** Bay 5: μίαν

'The scribbler assures that he loves one woman', ed.pr.

958: 16. **Love declaration.** Bay 24: [φι]λῶ φ[ιλ]οῦσα μὴ φιλοῦσαν

('I love, loving one who does not love me'; if a nu was omitted (φ[ιλ]οῦσα(ν)), the writer states that he loves a woman whether she loves him or not, ed.pr.

959: 16. **Insult?** Bay 6: Λειοντις [—] | ρων μοιχο[—] | κατ̣έκτανε

1. Λειοντις: Λεόντιος, Λεοντίσκος, Λεόντις?, ed.pr. || 1-2. [---]ρων: [εὐ]ρῶν?, ed.pr.; μοιχό[---]: μοιχό[ν]?, ed.pr.

960: 16. Bay 25: κοντροκύνηγις

'Reference to a speciality of hunting with a pike'; *LSJ* Suppl.: κοντροκυνηγέσιον, ed.pr.

961: 16. **Praise of an athlete.** Bay 12; the personal name Θεαγένης is followed by the word νικητής

Perhaps a local athlete?, ed.pr.

962: 17/18. **Word square.** Bay 12; five-by-five letter word square in tabula ansata.

ΜΗΛΟΝ
ΗΔΟΝΗ
[ΛΟΓΟΣ]
[ΟΝΟΜΑ]
ΝΗΣΑ[Σ]

Cf. a brick from Corcyra (*IG* IX.1.1054), with the inscription ΜΗΛΟΝΗΔΑ, ed.pr. || the earliest word square known in Greek (comparable four-letter squares such as ἄλφα-λέων-φωνή-ἀνήρ or σῦκα-ὕδωρ-κώπη-Ἄρης date from Late Antiquity; this is the only five-letter word square known from antiquity), ed.pr. || [see our lemma no. 963, Kuhn].

963: 17/18. **Word square.** Bay 9; five-by-five letter word square in tabula ansata.

[ΜΗΛΟΝ]
[ΗΔΟΝΗ]
ΛΟΓΟΣ
ΟΝΟΜΑ
ΝΗΣΑ[Σ]

[See our lemma no. 962, Kuhn.]

964: 18/19. **Riddle.** Bay 28.

ΖΗΤΗΜΑ
ΕΙΣΙΔΙ ΑΔΙ
ΑΔΙ ΔΙΑΣΩ
ΘΕΙΣ ΑΔΙ Α
Δ[Ι] Ι⟨ΣΙ⟩ΔΩΡΟΣ

1. Ed.pr. adduces a Cyrenean graffito interpreted as a parody of a classroom question (R.A.Kaster, *Mnemosyne* 37 [1984] 457/458) [1. ζήτημα: 'riddle' (*SEG* VIII 622); for a graffito with a riddle from Aphrodisias see *I.Aphr.* 2.10, Chaniotis] || αδι αδι is probably a magical expression, ed.pr. || possible meaning: 'Isidoros has been preserved from danger, presumably in a voyage, and evidently by Isis', ed.pr.

965: 19. **Acclamation.** Bay 9; graffito on city rivalry.

Ἀσίας πρώτοις, in smaller letters, inside and in the shadow of the large ones: Ἐφεσίοις

'Perhaps added as a commentary by an Ephesian visitor on the original boastful graffito by a local', ed.pr. [for a similar acclamation in the dative see *SEG* LVII 915: Ἀσίας πρώ|τοις Βε|νεβεντά|νοις]; cf. *SEG* XXXVIII 1172, Chaniotis].

966: 19. **Signature.** Bay 15: Πυτ[ίω]ν | Ἐφέσιος ἐποίει

The inscription refers to the drawing of a ship just above the inscription, ed.pr. [Πυτ[ίω]ν for Πυθ[ίω]ν?, Corsten].

967: 19. **Record of healing.** Bay 15: ὀφθαλμῶι

968: 19. **Record of healing.** Bay 27: Ἡγεῖνος εἶπ[εν] τὸν ὀφθαλμ[ὸν] ἐν τάχει ἐθαράπευ[σεν]

Ἥγεινος (Hugeinos), ed.pr. [Ἡγεῖνος, Chaniotis]; ἐθαράπευ[σεν] or ἐθαραπεύ[θην], ed.pr. || cf. *I.Smyrna* 744, perhaps the same Hygeinos, who may also have been responsible for the graffito in our lemma no. 955, ed.pr.

969: 22. **Record of healing.** Bay 27: ὀφθαλ|μοὺς [ὑ]|πὸ θεῷ[ν] | εὐχαρι|στῶ τῇ | Βαιτῃ

Baite also occurs in an inscription in Bay 8; perhaps a local divinity, not otherwise attested?, perhaps connected with the spring in the basilica, ed.pr.

970: 22. **Record of healing.** Bay 12; fragmentary healing inscription: ἐξαπίνης [- - -]

971: 22. **Record of healing.** Bay 14: fragmentary healing inscription: εὐχαριστῶ

972: 22. **Record of healing.** Bay 16: Χαρίας ὁ κα[ὶ] Λου|χος | εὐξάμενος | περὶ τῶν ὀφθαλμῶν | τοὺς λύχνους ἀπέδωκε || ἔτους σι'

210 Sullan era = 125/126 A.D. || 1-2. presumably Λούκιος, ed.pr.

973: 23. **Isopsephic inscription, before 125 A.D.** Pier 100; graffito incised into the plaster below the graffito in our lemma no. 972: ἰσόψηφα | κύριος ω | πίστις ω

Isopsephistic value ('equal in value: lord, 800; faith, 800'); 800 must indicate a Christian character, ed.pr. [κύριος and πίστις (cf. dominus, fides) may express social values ('equal in value: master, 800; loyalty, 800'); this graffito is not necessarily Christian, Chaniotis].

974: 23. **Incertum.** Pier 100: θελητὴ ἡ κυρία

θελητός is first found in the Septuaginta; its use is entirely Christian, perhaps a reference to the Virgin Mary?, ed.pr. [considering the meaning of ἐθέλω/θέλω ('to be willing', 'to desire') and the often obscene or

erotic nature of these graffiti, a non-Christian interpretation is more likely: 'the lady is willing', 'the lady is full of desire', Chaniotis].

975: 23. **Reference to the Christian God?** Bay 20: ὁ δεδω[κὼς] | τὸ πνεῦμ[α]

976: 23. Name? Bay 28: ΚΑΡΠΟΣ

Space for at least four letters to the left; perhaps a reference to the Smyrnaean bishop Polycarp?, ed.pr.

977. **Teos. Two letters of Antigonos Monophthalmos concerning the synoecism with Lebedos**, 306-302 B.C. *Syll.*³ 344; *RC* 3/4; *SEG* IV 618, XLV 1629, LVI 1248. V.Gabrielsen, in *Economies of Hellenistic Societies* 239-245, comments on LL. 72-94 of *RC* 3, especially LL. 80-88 (English translation), and offers an analysis of LL. 72-80. He proposes that the 1,400 gold staters which constituted the grain fund established by the city of Lebedos had been borrowed by the city from individuals. Subsequently, the city auctioned the purchase and import of public grain to ὁ βουλόμενος; the highest bidder in the auction (that is, the person who pledged to pay the highest interest rate on the loan that was to be awarded), then received a loan of the entire sum of the grain fund. In this way the city established a monopoly for ὁ βουλόμενος. Overall the monopoly was beneficial to all parties: the city, ὁ βουλόμενος and the consumers.

978. **Teos. Altar for Ptolemais queens, 33 or 32 B.C.** Rectangular blue marble altar previously seen between the theater and the temple of Dionysos; it may have originally stood in the temple; squeeze made by L.Robert and now in the Institute for Advanced Study at Princeton. Ed.pr. C.P.Jones, *Chiron* 41 (2011) 41-53 (ph.; English translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1294.

Βε(ρ)νίκης Θεᾶς καὶ Ἀρσι-
νόης Θεᾶς καὶ Κλεοπά-
τρας Θεᾶς καὶ βασιλίσ-
4 σης Κλεοπάτρας
Κρατῆα Πυθέου

On the basis of the letter forms to be dated between ca. 125 B.C. and 25 A.D., ed.pr. || 1. rho, initially omitted, added above the line || 1-2. Berenike I and Arsinoe II Philadelphos, wives of the first two Ptolemies, ed.pr. || 2-3. Cleopatra: probably Cleopatra Thea, daughter of Ptolemy VI Philopator, ed.pr. || 3-4. the living queen is probably Cleopatra VII, Julius Caesar's lover and M. Antonius' wife, ed.pr., who proposes that this altar fits the Dionysiac atmosphere during Marcus Antonius' and Cleopatra's journey in Asia Minor; it may have been erected during their stay on Samos, in 33 or 32 B.C. || 5. the spelling Κρατῆα instead of Κρατέα is characteristic of the 1st cent. B.C., ed.pr.; Πυθέου: genitive of Πυθέας or Πύθεος, ed.pr., who prefers the latter.

LYDIA

979. **Lydia. Comments on new inscriptions.** *SEG* LVII 1138. M.Ricl, *EA* 44 (2011) 146-152, offers some observations on the following documents published by Herrmann, Malay, *New Documents* (see *SEG* LVII 1138). **No. 52** = *SEG* LVII 1159. R. argues that Τιαμου is not the genitive of a founder of the cult of Μίς but an epithet expressing the god's nature. She adduces the Luwian *tiyam*-maššiš UTU-2a: 'Sun-goddess of the Earth/Netherworld'. – **No. 58** = *SEG* LVII 1198. R. offers an English translation of LL. 1-34 which in some lines slightly differs from that of H.-M. – **No. 66** = *SEG* LVII 1182. R. suggests the following story line: 'the priest persuaded Apollonios to allow Alexander to keep the pig for himself, realizing that the fixed number of days within which claims could be made (προθεσμία) expired and that consequently no further proceedings were allowed. Nevertheless, Apollonios drove the pig away and so committed [redacted] serious transgression of ignoring the will of the god as represented by his priest'. – No. 70 = *SEG* LVII 1222. R. gives the following translation: 'Since Glykon was punished on account of lands (inherited) from his grandfather, that Attalos acquired by dishonest handling of the god's landed property, having shown contempt for the gods in Nonnou, Glykon hands over the land to the god without wilful deceit, along with the cost for 45 kyproi of wheat etc. Markia, daughter of my sister Apphia, made her contribution'. Attalos, Glykon's grandfather, 'either appropriated part of the sacred property or he embezzled the god's money and bought property — eventually inherited by Glykon and Apphia/Markia'. Markia was Attalos' great-granddaughter. R. refers to *SEG* XLVII 1654 (LIII 1358). – No. 72 = *SEG* LVII 1223. R. adduces parallels for λυτρούμεθα τοὺς θε[ούς] (LL. 3-4): Petzl, *Beichtinschriften* 51/52 and *SEG* XLIX 1720; she suggests that we have a reference to 'cathartic rituals performed on the gods "contaminated" by human impurities'. She adduces Hittite parallels. In L. 2 ([- - -]CAMENHOI τάχειον) there is perhaps 'a reference to an earlier instance' of such rituals. – **No. 84** = *SEG* LVII 1185. R. gives a translation, differing in wording but not in meaning from that of H.-M. – **No. 85** = *SEG* LVII 1186. R. offers a translation that differs little in meaning from that of H.-M. She refers to Hittite parallels for the concept of 'judgment before a court composed of gods' (cf. LL. 7-8: σύνκλητον τῶν θεῶν); the prosecutor is an angry deity; a 'divine lawyer' acts as intercessor on behalf of the defendant and the court is the assembly of gods. R. refers to *Beichtinschriften* 5 (Zeus as παράκλητος; he is questioned by ἡ σύνκλητος) and to an unpublished confession inscription (παρεκλήτευσεν Κ[–]|τηνός). She suggests comparing the 'Council of the Gods' to τὸ δωδεκάθεον τὸ παρά σοι κατεκτισμένον on record in *SEG* XXIX 1179 and LIII 1344. – **No. 87** = *SEG* LVII 1241. R. argues that the relief shows the veiled deity on the left and a woman raising her right hand in the usual gesture of prayer. Consequently she suggests reading in L. 3 in fine Εὐτυχίς (*SEG*: Εὐτύχης).

980. **Lydia. Craftsmen associations, Imperial period.** By taking the associations of Lydia (in particular of Thyateira and Saittai) as a case study, I.Arnaoutoglou, *AncSoc* 41 (2011) 257-290, examines the role of craftsmen associations (a term he prefers to 'professional associations') and concludes that they, in general (i.e., notwithstanding some differences between the cities), served professional as well as social ends. On 280-285, A. presents a catalogue of all 65 inscriptions from Lydia which mention associations with a specific professional designation and on 286/287 a list of inscriptions containing

the terms συμβίωσις or συμβιωτής (32 texts) and γειτονίασις, γειτονία or γειτοσύνη (4 texts); in addition, he provides photographs of *SEG* XLVII 1656 and XLVIII 1464.

981. **Lydia. Scepters in confession inscriptions and epitaphs.** G.Petzl, *ZPE* 177 (2011) 123-126, discusses the erection of σκῆπτρα on record in confession inscriptions and epitaphs. He discusses the following texts: *TAM* V.1.318 (Petzl, *Beichtinschriften* 69; erection of a scepter and deposition of curses in a temple); *TAM* V.1.159 (*Beichtinschriften* 3; preventive erection of a scepter) and 160 (erection of σκῆπτρα in connection with a curse against tomb-violators), *TAM* V.1.167 (a) (*SEG* XXVIII 917; twelve σκῆπτρα erected against violation of funerary stelai; the scepters represent the twelve deities; both deities and scepters are represented as κεχολωμένοι (or -α)); *SEG* LVIII 1359/1360 (German translations; see the app.cr. of 1359 for P.'s interpretation of περὶ τούτου in 1359 LL. 9/10 and 1360 L. 9: not 'around the tomb' but 'diesbezüglich' and in the temple) [for some religious concepts and cult practices in the confession texts and their Hittite/Luwian precursors cf. M.Ricl, *Belgrade Historical Review* 5 (2014) 7-21, Pleket].

982. **Apollonioucharax (near Daldis). Two documents from the Attalid chancellery, 165/164 B.C.** *SEG* LVII 1150, LIX 1376*. P.Thonemann, *Gephyra* 8 (2011) 19-30, republishes the inscriptions with some modifications and ample commentary [see also J.Ma in P.Thonemann (ed.), *Attalid Asia Minor: Money, International Relations, and the State* (Oxford 2013) 69 and 74/75 concerning the modalities of Attalid military recruitment, Pleket]; cf. M.Ricl, *EA* 44 (2011) 143-146 on **B**. On the basis of his reading Ἀπ[ολ]|λωνιουχάρακος in **A** LL. 5/6 (personal name Ἀπ[ολ]|λωνίου Χάρακος, *SEG* LVII 1150), Th. locates this village, which was previously attested only in *I.Eph.* 13 I L. 13 (the Ἀπολλωνιαχαραχεῖται (sic) as members of the *conventus* of Sardeis), at or close to the findspot of the inscription, at Taşkuyucak (in the Keçi Dağı mountain range north of Lake Koloe/Gygaia = Marmara Gölü). He agrees with *SEG* LIX 1376 that **B** contains requests to the king and **A** the latter's answer (which does not, however, entail that they were supposed to be read in this order); therefore, the pronoun ὑμῶν (**B** LL. 16/17; changed to (ἡ)μῶν by edd.pr., but cf. Chaniotis in *SEG* LVII 1150 app.cr., *SEG* LIX 1376, and now also Ricl) and the verb συνκεχωρήκεις in the second person (**B** L. 21) refer to the king (cf. *SEG* LIX 1376), the first person plural verbs and pronouns (**B** LL. 7, 11-13, 17, and 20) to the people of Apollonioucharax.

A 1: Instead of [ἐπ]ιδείξεις (*SEG* LVII 1150) Th. suggests [ἀπο]δείξεις and refers to *Syll.*³ 694 (Pergamon) LL. 11-16, *IGR* IV 293 (decree for Diodoros Pasparos) II LL. 48-50, and the examples in Holleaux, *Études* III 92-94. – **A** 2-4: Th. suggests a verb such as [ἔμελλο]ν or [ἐπενόου]ν (*SEG* LVII 1150 app.cr.: [ἔδο-ξε]ν, [ἐδέησε]ν or [ἐτάξαμε]ν), since Eumenes 'intended' or 'was planning' to relocate the Mysians who where at Kournoubeudos to Kastollos: τοὺς δ' ἐν τούτωι τῶι τό|πωι κατοικοῦντας Μυσοὺς [ἔμελλο]ν or [ἐπενόου]ν εἰς Καστωλ|λὸμ μετάγειν (cf. *RC* 31 (Antiochos III to Magnesia) and *I.Iasos* 4 LL. 28/29 (Laodike to Iasos)). – **A** 4/5: Th. tentatively restores ἐπεὶ και[νὴ γῆ? παν]τελῶς [ὑ]πάρχει | ἐκεῖ περισσή: 'since fresh land certainly exists there in an uncultivated condition' (*SEG* LVII 1150: ἐπεὶ καὶ χώ[ρα? παν]τελῶς [ὑ]πάρχει | ἐκεῖ περισσή). – **A** 5-7: Th. suggests seeing a genitive absolute with the sense of, e.g., ἐντυχόντων δ' ἐ[μοὶ τῶν ἀπὸ] τοῦ Ἀπ[ολ]|λωνιουχάρακος καὶ φασ[κόντων ἐπὶ? - ca. 4 -]δ[-ca. 4 -] τῆς χ[ώ]|ρας εὐχαριστεῖν (*SEG* LVII 1150: ἐντυχόντων δὲ [- - - 8-10 - - -] τοῦ Ἀπ[ολ]|λωνίου Χάρακος καὶ ΦΑΝ[- - - ca. 12 - - -] δ[ὲ] ἐ[πὶ?] τῆς χ[ώ]|ρας εὐχαριστεῖν); for εὐχαριστεῖν ἐπί τινι, he refers to *SEG* XLI 1003 IV LL. 5/6; here it should mean that the inhabitants of the settlement 'were grateful for the [recovery/preservation/aug-

mentation] of their territory'. – A 7-10: Th. reads and restores ἐπεὶ δὲ ο[ἱ κατοικ]οῦντες ἐν τῶι Κ[ουρ]|νουβευδει Μυσοὶ κατ[- - - ca. 9 - - -] καὶ γεγόνασιν α[ὐ]|τοῖς συνήθεις, βούλεσθ[αι - - - ca. 10 - - -]αι ὅπως ἄ[ν]| δι' ἑαυτοὺς δοκῶσιν (*SEG* LVII 1150: ΕΝΕΔ[- - - ca. 10 - -] ἐν τῶι Κ[ουρ]|νουβευδει Μυσοὶ ΚΑΤ[- - - ca. 9 - - -] καὶ γεγόνασιν α[ὐ]|τοῖς συνήθεις βούλεσθ[αι? - - - ca. 10 - - -]ΑΙ ὅπως Ν[. .] | δι' ἑαυτοὺς δοκῶσιν): the inhabitants of Apollonioucharax claim that they are on good terms with the Mysians at Kournoubeudos and therefore want them to 'remain where they are' or 'enjoy the status of isopoliteia with them' (L. 9 e.g. [διαμεῖν]αι or [ἰσοπολιτεύεσθ]αι). Practical arrangements for this are to be made 'in whatever way they [i.e. the inhabitants of Apollonioucharax and the Mysians] might decide among themselves' (LL. 9-10). – A 12: ὡς ἠξίουσαν (a 'result of hesitation' between ἠξίωσαν and ἠξίουν), Th. after a suggestion by C.Crowther (*SEG* LVII 1150: Ω[. . . .]ΟΥΣΑΝ). – A 12-14: Instead of [ἐξετάζ]ειν or [ἐπιβλέπ]ειν (*SEG* LVII 1150 app.cr.) Th. suggests [φροντίζ]ειν in L. 13 adding that 'the sense is not affected one way or the other. Lykinos is instructed to seek out a parcel of royal land which can be attached to the territory of Apollonioucharax (perhaps ... in order to accommodate the Mysians at Kournoubeudos?)'; the verb προσορίσαι occurs also in the case of military settlements (and not only in the case of poleis), and thus does not imply that Apollonioucharax was a polis. – A 19-20, 24: τὰ εἴσφορα (L. 24) are an unknown kind of financial contribution, to which here apparently only the wealthier part of the population was liable.

B: Ricl suggests that the text 'is a decision made and written down originally in the first person by Eumenes II, addressed to the city of Sardeis (?) after the devastations it suffered during the Galatian war. ... The original wording of the King's decision was modified in the following manner: all the second person plural pronouns referring to the citizens of Sardeis (?) were changed into first plural ones', and the same should have applied to the verbs. See, however, P.Hamon, *BE* (2012) 369 ('guère convaincante'). – B 2-4: Th. understands ὑπάρχειν δὲ [scil. αὐτοῖς] ταὐτὰ [scil. φιλάνθρωπα] τοῖς ἄλλοις (L. 4), 'they should have the same (privileges) as the others', which refers to the deserters mentioned in LL. 2/3 (edd.pr. translated: 'The same (?) shall be conceded to the others'). – B 6-7: edd.pr. translated 'And the priest Bacchios shall furnish a golden wreath'; following M.Wörrle (cf. *SEG* LIX 1376), Th. remarks that the ἵνα clause depends on ἀπολῦσαι (L. 8): the remission of debts allows a crown to be bought for the priest. – B 10: Th. sees in the προάστιον a part of Apollonioucharax ('suburb' of Sardes, *SEG* LVII 1150). – B 10-11: Th. translates ἐπεὶ δημόται ἐσμέν by 'since we are (poor) villagers'; cf. already M.Wörrle, *Chiron* 39 (2009) 427/428 note 76. – B 11-19: The settlers had sold the usufruct of the village of Sibloë to a certain Meleagros with the possibility of rebuying it when their financial difficulties ended. The purchase price in L. 14 as interpreted in *SEG* LVII 1150 (448 dr. and 1.5 ob.), is too low for such a piece of land; Th. suggests that a numeral for a number of 'thousands' has been omitted (cf. *Sardis* VII.1.1). – B 19: Th. translates εἰς τὰ ἐλλείποντα τοῖς κλήροις κτλ. by 'to meet the shortfall of kleroi', and suspects that the unattested προσδόμασιν should, in fact, be προσδομ(ήμ)ασιν (equally unattested, but easily formed from δέμω), meaning 'the buildings (-δομήματα) associated with (προσ-) the klēroi'. – B 20-24: Presumably an addendum by a third party, since the villagers could not give orders (συντετάχαμεν L. 24) to royal officials; Lykinos was instructed by the king to examine the settlers' request to be given the villages of Thileudos and Plazeira, the territories of which should then be divided up between them as a compensation for villages that had been taken from them by Eumenes.

983. **Daldis. Honorary inscription set up by a group of friends, undated.** *TAM* V.1.639. A.Royer, H. Bahar, *Anatolia Antiqua* 19 (2011) 154, suggest reading in L. 9 Διονύσιος Αττα Κουνας: 'Dionysios, son of Attas, grandson of Kounas' (*TAM*: Διονύσιος Ατταχουνας). For Κουνας they refer to the inscription republished by them on 152-154 no. 2 (Bean-Mitford, *Journeys — Rough Cilicia 1964-1968*, no. 121) which has Κουνας as accusative ('indéclinable') [or 'Dionysios Kounas, son of Attas'?, Corsten].

984. **Goloe (area of: Baktıllı; near Ankyra Sidera). Honorary inscription for Diodoros, 51/52 A.D.** Statue base found in the ruins of the Roman fortress in Baktıllı. Edd.pr. T.Drew-Bear, M.Türktüzün in *op.cit.* (cf. our lemma no. 985) 201/202 (ph.); see also iid., *AST* 28.3 (2011) 311-324. Text and French translation in *An.Ép.* (2011) [2014] no. 1301.

Ἔτους πβ', μη(νὸς) Πα-
νήμου ιθ'·
Διόδωρον Κλεάνδρου
4 φιλοσέβαστον δὶς ἱερα-
τεύσαντα καὶ ἀγορανο-
μήσαντα καὶ ἐπιμελη-
θέντα καὶ ταμιατεύσαντα (sic)
8 Γολορεανοὶ διὰ τὰς εἰς ἑ-
αυτο[ὺ]ς εὐεργεσίας τει-
μήσ[αν]τες ἀνέθηκαν

1. Year 82 Aktian era = 51/52 A.D., edd.pr. || 3. the honorand is known from *IGR* IV 551, in which he erects a statue of Claudius. In view of the list of functions in the new inscription, 551 is earlier, edd.pr. || 4-5. the priesthood is that of the Imperial cult, edd.pr. || 6-7. the honorand probably was epimeletes of the erection of Claudius' statue, edd.pr., who add that many Imperial statues have been erected in Goloe and that, therefore, the place may have belonged to Imperial estates and not to the territory of Ankyra Sidera.

985. **Goloe (area of: Baktıllı). Honorary inscription for Hadrian, 117-138 A.D.** Statue base of local stone. Edd.pr. T.Drew-Bear, M.Türktüzün in A.N.Bilgen, R.von den Hoff, S.Sandalcı, S.Silek (edd.), *Archaeological research in western central Anatolia (IIIrd International Symposium of Archaeology, Kütahya)* (Kütahya 2011) 201 (ph.). Greek text in *An.Ép.* (2011) [2014] no. 1300.

Αὐτοκράτορα Καίσαρα
θεοῦ Τραϊανοῦ υἱόν,
θεοῦ Νέρουα υἱωνὸν·
4 Ἁδριαν[ὸν Σεβαστ]ὸν
Γολορ[εανοὶ καθιέ]ρω-
σαν

5. Γολορεανοί: cf. the previous lemma; the ethnikon could also be on record in *IGR* IV 442 (ΓΟΛΟΙΗΝΩΝ γερουσία), edd.pr.; but see P.Hamon, *BE* 2012 no. 368 ('la lecture était-elle sûre?').

986. **Hypaipa. Epitaph with foundation, Imperial period.** *I.Ephesos* 3245. For an analysis of the donation referred to in the inscription see our lemma no. 1607.

987. **Kaystros Valley (museum of Tire). New inscriptions, Hellenistic and Imperial period.** In a report on her survey in 2009, M.Ricl, *AST* 28.1 (2011) 351, mentions two inscriptions of unknown provenance in the museum of Tire: 1) late Hellenistic epitaph of Διονύσιος Εὐβ[ούλου] and his son (?) Μητρόδωρος Δι[ονυσίου]; 2) epitaph of the Imperial period with funerary fine (ph.): - - - | [- - -]ΗΣ[- - - | - - -]ΗΣΕΙΑ.[- - - | - - - ἀποτ]είσει τῷ φ[ίσκῳ - - -] | ❦

988. **Kaystros Valley (museum of Ödemiş). Dedications, undated.** In a report on her survey in 2009, M.Ricl, *AST* 28.1 (2011) 351, mentions three dedications in the museum of Ödemiş: 1) small altar of unknown provenance, dedicated by Ἀσχληπιακός to the Νεμέσεις; 2) ex-voto, found in Akpınar (ancient Tar(i)gye), dedicated to Ζεὺς Κεραύνιος 'on behalf of someone's son and a daughter called Ὑπάτη'; 3) stone basin, commissioned by the family (?) of Ἡράφιλος; the dedicators also 'seem to have honoured their father (?) by a statue paid from their own funds'.

989. **Kaystros Valley (museum of Ödemiş). Epitaph of Dionysios and his family, late Hellenistic period.** In a report on her survey in 2009, M.Ricl, *AST* 28.1 (2011) 351, mentions a broken stele of unknown provenance with a relief (female servant holding a box, female figure in an arm-chair, standing male figure, table and kline) and an epitaph mentioning Διονύσιος, his wife Μηνο[φίλα] and their son Μητρόδωρος.

990. **Kilbian Plain. Honorary inscription for Caracalla (?), 211-217 A.D.** *SEG* LIX 1385. In a report on her survey in 2009, M.Ricl, *AST* 28.1 (2011) 350, gives a summary of the text of the inscription (ph.) and suggests that in the rasura of two lines between L. 3 Αὐρή[λιος] and L. 6 [ἡ] βουλή the emperor Caracalla may have been mentioned as the honorand. The honoring community was probably that of Upper Kilbian Koloe.

991. **Kilbian Plain. Photos of inscriptions.** In a report on her survey in 2009, M.Ricl, *AST* 28.1 (2011) 353/354, prints photographs of *SEG* LIX 1389 (353 fig. 2) and 1390 (354 fig. 3); cf. 350.

992. **Koloe (Kaystros valley). Dedication to Zeus Digindenos, 200/201 A.D.** *SEG* LVII 1194. For an analysis of the donation referred to in the inscription see our lemma no. 1607.

993. **Palaiopolis. Epitaph (?) of Aur. Euneikos and his family, 244/245 A.D.** In a report on her survey in 2009, M.Ricl, *AST* 28.1 (2011) 351, mentions a white marble stele; found at Beydağ Kale, now in the museum at Ödemiş. Ed.pr. ead., *EA* 46 (2013) 40/41 no. 7 (ph.; English translation).

"Ετους σπβ'· Αὐρ. Εὔνει-
χος κατεσκεύα-
σεν τὸ ἡρῷον ἑαυ-
τῷ καὶ γυναικὶ καὶ ἀ-
δελφοῖς καὶ τοῖς τέ-
κνοις καὶ ἐκγόνοις
ἀμφοτέρων καὶ
Ἡρῳδιανῇ· εἰ δὲ ἕτε-
ρος θελήσῃ τ[αφῆναι],
θήσει εἰ(ς) τὸ ἱερ[ώτατον]
ταμεῖ[ον ✱ - -]

Date: 282 Pharsalian era = 244/245 A.D., ed.pr. || 10. EIE, lapis.

994. **Philadelphia (area of Alaşehir). Mosaic inscriptions (labels), 4th cent.** A.D. Mosaic floors found in an illegal excavation in Alaşehir (Manisa) and apparently belonging to a monumental building. In room 1, representations of 'Seasons' and of 'Okeanos and Tethys'; in room 2 a rectangular mosaic, possibly not contemporary, depicting a seated Dionysos with a thyrsos in his left hand and a diadem of triangular shape on his head; inscription (A) to his right; at further right a second panel depicts Silenos: bold, big-headed, with a big belly and a wreath of grape leaves, and carrying a stick (pedum) on which hangs a bag; label (B) to his left. Ed.pr. E.Tok, *Journal of Mosaic Research* 4 (2011) 51-66 (ph.): **A:** Διόνυσος **B:** [Σιλ]ηνός

B. [CEΛ]HNOC, ed.pr. [rather [Σιλ]ηνός, the form in general use in Dionysiac imagery (cf. *SEG* XL 1624 and LV 2047); cf. also Σειληνός in the context of initiation (see *SEG* LIII 2226), Tybout].

995. **Sardis. Dedications of inscribed marble balls to Artemis, ca. 175-50** B.C. *I.Sardis* 86, 90-93. H. Bumke, in O.Pilz, M.Vonderstein (edd.), *Keraunia. Beiträge zur Mythos, Kult und Heiligtum in der Antike* (Berlin 2011) 61-76, discusses these five dedications to "Αρτεμις found in the temenos of the Artemision (ph. of *I.Sardis* 86, 93; German translation; dated after the letter forms). The inscriptions were engraved on marble balls (diameter 32-36 cm) with smoothed surfaces and square or rectangular cuttings which indicate that the spheres were originally mounted on a pedestal, a pillar or a column. With the exception of *I.Sardis* 86 (Στρατονίκης τῆς Δημητρίου το[ῦ] Ἀντ[ι]γόν[ου], before 299 B.C.?), which is either a later replacement of the original dedication of Queen Stratonike or a memorial to an endowment of Stratonike (W.Ameling et alii, *Schenkungen* [see *SEG* XLV 2299] no. 259), these balls were dedicated by priestesses of Artemis (e.g. *I.Sardis* 91: ἐπὶ [ἱ]ερέως Σωκράτους τοῦ Πολεμαίου Παρδαλᾶ, Πατρο[φίλα? Μη]νοδώρου τοῦ Ἀπολλω[ν]ίου ἡ ἱέρ[εια] τῆς Ἀρτέμιδο[ς - - -]). Adducing the inscribed marble sundial (diameter 53 cm) found in Argive Prosymna, but probably originating from the Heraion of Argos, dedicated by a priestess of Hera (*SEG* XI 304: "Ηρης ἱροπόλος με θεῆς ἀνέθηκε Θαλεία | ἡλιακῶν ὡρῶν ἄγγελον ἡμερίοις; republished in S.L.Gibbs, *Greek and Roman Sundials* (New Haven and London 1976) 27-30; 376-378; no. 7002G (ph.)) and iconographic parallels, B. proposes interpreting the marble balls of Sardis as celestial globes, a symbol of human destiny and thus connected with chthonic cults as the cult of Artemis in Sardis may have been because of its proximity to the Hellenistic necropolis. Also possible is an alternative interpretation which sees Stratonike introducing the tradition of dedicating celestial globes. According to literary sources her father, Demetrios Poliorketes, was the first to wear a luxurious robe depicting the sky with golden stars and

the twelve zodiac signs (Ath. 12.50 [Casaubon p. 535f]), and she herself maintained a special relationship to the Syrian goddess of divination and fate Atargatis as is demonstrated by the construction of a new temple in her honor in Syrian Hierapolis-Bambyke demonstrates (Luc. *Syr.D.* 17-47). The priestesses of Artemis in Sardis perhaps practiced astrology as a divination tool [cf. our lemmata nos. 748/749 (bronze balls probably used in divination), Chaniotis].

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996. **Sardis. Potter's signature, ca. 100 B.C.** H.Schörner, *JÖAI* 80 (2011) 255-268 (ph.), publishes a 'mouldmade relief bowl' from the collection of the University of Jena with the inscription Κέρδων. It belongs to a group of bowls that were manufactured in Sardis in the workshop of a potter with this name. The signature probably served not only to identify his products but to distinguish them from similar bowls made in local workshops. In addition, the signature may have been used to simplify the billing within a larger workshop.

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997. **Tar(i)gye. Epitaph (?) of Aur. Frontinus and his family, 215/216 or 252/253 A.D.** In a report on her survey in 2009, M.Ricl, *AST* 28.1 (2011) 351, mentions a marble stele with an inscription in a framed field, broken above and at left; found in Akpınar, now in the museum at Ödemiş. Ed.pr. ead., *EA* 46 (2013) 38/39 no. 4 (ph.; English translation).

- - - - - - - - - - - - - - - - -
[Αὐρ]ήλιος Φροντεῖ-
[νος] Ἀπολλωνίου σὺν
[καὶ Φ]αιδρείνῃ συμβίῳ
4 [τοῖς τ]έκνοις καὶ τεθραμ-
[μέν]οις τὴν στήλλην
[ποιησ]άμενος ἀνέστη-
[σεν] ἔτους τʹ, μη(νὸς)
[vac.] Δαισίου vac.

Date: given the formula of the names, rather Sullan (215/216 A.D.) than Pharsalian era (252/253 A.D.), ed.pr.

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998. **Temenouthyrai (Uşak). Milestone, 3rd cent. A.D.** Cylindrical stone partly broken at the top and found during excavations for the foundation of a private building in the suburban district Sarayaltı Mahallesi; three inscriptions: A and, below it, B on one side; on the other side C. Ed.pr. E.Varinlioğlu, *REA* 113 (2011) 3-6 (ph.). Texts also in *An.Ép.* (2011) [2014] no. 1304 (a-c).

A: ΓΑ[- - -]|Α[- - - - -]|ΑΥΤΑ[- - - - -]|ΡΙ καὶ ΡΕ[- - - -] || [ἀπὸ Τημενουθυρῶν] | μί(λιον αʹ | Ṗ . . ẠVỌ | a Temenuṭuṛis | mi(lle)

7. Possibly [a]ḅ [Fl]ạv[i]ọ[poli], ed.pr., who points out that Temenouthyrai was called Flaviopolis in honor of one of the Flavian emperors and that, therefore, in the first four lines the name of an emperor not before Vespasian is likely to have stood.

B: Αὐτοκράτορι Καίσαρι | Μ(άρκῳ) Ἀντωνίῳ Γορδιανῷ | Εὐτυχεῖ [Εὐσεβε]ῖ [Σ]εβαστῷ | ἀπὸ Τημενου||θυρῶν | μί(λιον) αʹ

Date: 238-244 A.D. (reign of Gordian III), ed.pr.

C: [Αὐτ(οκράτορι) Καίσ(αρι)] Γ(αΐῳ) Οὐαλε̣|[ρίῳ] Διοκλετι|[ανῷ] Σεβ(αστῷ) καὶ | [Αὐρ(ηλίῳ) Οὐαλε(ρίῳ)] Μαξιμ̣ι̣|[ανῷ ἐπι]φανεσ|[τάτῳ Καί]σαρι Τη|[μενουθυ]ρέων ἡ πόλ[ις] vacat | μί(λιον) α̣'

Date: 285-296 A.D.; Maximian became Caesar in 285 A.D., ed.pr. || the new inscription confirms T.Drew-Bear's view that Temenouthyrai is to be located at Uşak (cf. *SEG* XXIX 1416), ed.pr.

999. Thyaira (Tire, area of). Epitaph of Kalliste, 2nd cent. B.C. White marble naiskos stele with pediment and three akroteria; the pediment contains a rosette, the shaft a relief depicting a woman in the Pudicitia type and a man in a himation; inscription on the architrave above. Purchased by the Tire Museum from an art dealer, probably from the environs of the town. Ed.pr. M.Çekilmez, *Olba* 19 (2011) 107-126 (ph.; Turkish translation).

Καλλίστη | Ἑρμο[γέ]νου[ς], | χα[ῖρε]

Dated on the basis of the type and style of the relief by ed.pr.

1000. Unknown provenance. Phylactery. *I.Manisa* 488. Republished by D.R.Jordan, E.Pachoumi, *EA* 44 (2011) 163/164 (dr.), who interpret this gold-foil tablet as a magical phylactery (*I.Manisa*: initiation tablet; and in that capacity included in A.Bernabé, A.I.Jiménez San Cristóbal, *Instrucciones para el más allá. Las laminillas órficas de oro* [Madrid 2001] no. L 14, and in F.Graf, S.I.Johnston, *Ritual texts for the Afterlife. Orpheus and the Bacchic gold tablets* [London/New York 2007] no. 37). Below we print the *I.Manisa* text (A) and J., P.'s version (B).

A:	-]ς πᾶσαν ΠΕΡΙΟ[---	B:	πρὸ]ς πᾶσαν περὶ α̣[
	-]α φύλακες ΚΟ[---		]τ̣α φύλακες κ . ο[
	--]ούσης θαν[ατ ---		] . ου γῆς θαλά[σσης
4	--]CΑΚΑΩΟ .[---	4	] Σαβαωθ ωθ [
	--]ΑΡΕΑΒΟ[---		]βαρεαβουπηρ[
	--]ΘΑΡΧΟC. . . .ΥΕΟ[-		]θαρχθωρωθα[
	--]ΝΕCΡΕΙΩΩΘ[---	6a	. . ονα̣δ[
8	--]πὸ τὸν ἀν[---		]ω̣νθερεβωθρ[
	-]Ν τὸν εὐήθει[---	8	]τ̣οτογαγ . [
	--]ΕΤΑC πόλιν[---		]η τὸν εὐήθει[
	δ' ἡ(μέρας) or δ' ἡ(μέρα̣)		]ε τάσι ὑμῖν [
12	--]ΙΝΟC θίου [---	10a	] δη [
	--]Δ . ΕΠΑΝC [---		]κ̣υ̣νος θίου [
		12	]καδ̣ε . πανω̣[
			- - - - - - - - - -

2. J., P. refer to other papyri in which φύλακες are related to magical names || 4. Σαβαωθ ωθ: 'God of Hosts', J., P., who refer to several magical papyri, in which Σαβαωθ is followed by αω, ω, ωθ vel sim. || 5-7. *voces magicae*, J., P.; βαρεαβου: perhaps a deformation of Semitic Θωβαρραβαυ; in L. 6 perhaps a deformation of Ζαραχθω and a Coptic word || 6a. written between LL. 6 and 7 at the end of the line || 10. probably [ὅτι τοῦτο (or τοῦτο γὰρ) θέλι κ]ὲ τάσι (for τάσσει) ὑμῖν [Σαβαωθ], J., P., with parallels; ὑμῖν refers to the φύλακες 'as obedient to Sabaoth' || 10a. delta written over a rising diagonal; the ' of ed.pr.'s LL. 11 δ' η is the left leg of the mu of ὑμῖν in L. 10, J., P. || 12. between epsilon and pi a ϑ or α: perhaps]καϑεν?, J., P.

AIOLIS

1001. **Myrina? (area of: Aliağa). Epitaph of Agestratos, ca. 200 B.C.** Rectangular marble altar or base with an Ionic kymation and a band of pearls on top, a Lesbian kymation at bottom; inscription on the shaft. Found during salvage excavation near the road from Izmir to Pergamon at Aliağa (between Kyme and Myrina), probably from a necropolis of Myrina. Now in the Archaeological Museum of Izmir. Edd.pr. H.Bru, E.Laflı, *DHA* 37.2 (2011) 196-199 no. 4 (ph.; French translation).

Ἀγέστρατος | δώματ' ἐρωῶ

1. Ἀγέστρατος might refer to a famous coroplast of Myrina who has signed figurines and reliefs, cf. D.Kassab, *Statuettes en terre cuite de Myrina. Corpus de signatures, monogrammes, lettres et signes* (Paris 1988) 24, 286; pl. 1, 5 and 57, edd.pr. [for the artist see now also R.Vollkommer, in id., *Künstlerlexikon der Antike* (Munich, Leipzig 2001) I 12 s.v. Agestratos, Corsten] || 2. δώματ' is a poetic form of the Homeric 'house' (e.g. *Il.* 21.44) or 'room' (*Il.* 6.316, *Od.* 17.329); for ἐρωῶ in the sense of 'to retreat' cf. e.g. *Il.* 13.775, 14.101, edd.pr.

1002. **Phokaia. Incertum, 3rd cent. A.D.** Two fragments of a limestone architrave found in a private garden. Edd.pr. H.Bru, E.Laflı, *DHA* 37.2 (2011) 194/195 (ph.). Greek text also in *An.Ép.* (2011) [2014] no. 1307.

A: 194 no. 2 (a). At the end of L. 2 representation of a fish. [-- το]ῖς τε διατάγμασ[ι ---| ---]ται
B: 195 no. 2 (b). [--]ΝΗΤΩΝ Ἀττικά

Dated on the basis of the letter forms, edd.pr. || A: 1. the formula is reminiscent of an inscription from Magnesia on the Maeander (*SEG* I 439) that mentions a decision taken because of an edict and the local laws (τοῖς τε διατάγμασι καὶ τοῖς πατρίοις νόμοις), edd.pr. || 2. TAI is probably the ending of a verb in the infinitive, possibly the end of the inscription, edd.pr. || 2. in fine, the fish could be a later (Christian?) addition, edd.pr. || B: 1. Ἀττικά either refers to a sum of money (used for the erection of a building?) or alludes to historical, cultural or political ties between Phokaia and Attika, edd.pr.

TROAS

1003. Troas. Roman citizens. J.-H.Römhild, in *Studien* --- (cf. our lemma no. 1024) 159-179, presents a survey of the evidence, mostly epigraphical, for Roman citizens in general and negotiatores in particular in the Greek poleis and Roman colonies of the Troas: Assos, Ilion, Abydos, Antandros, Skepsis, Kebren (poleis); Lampsakos, Parion, Alexandreia Troas (coloniae).

1004. Alexandreia Troas. Honorary inscription for the sophist L. Flavius Stlaccius, 2nd cent. A.D. White marble base moulded above and below; found in the agora; first three lines of the inscription in larger script than the last five. Ed.pr. M.Haake, in E.Schwertheim (ed.), *Studien zum antiken Kleinasien* VII (*AMS* 66, Bonn 2011) 147-158 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1292.

Λ(ούκιον) · Φλ(άουιον) · Στλάκκιον
Σαρδιανόν, σοφιστὴν
ἄριστον, ἀρετῆς ἕνεκα
ἐτείμησεν ἡ Τρωαδέων
πόλις βουλῆς ψηφίσματι, τὸν
αὐτὸν διὰ παιδείαν καὶ ὑπὸ
Θεσσαλονεικέων καὶ Βυζαν-
τίων ὁμοίως τετιμημένον

1. Previously unattested, ed.pr., who adds that the Stlaccii originated in Puteoli and are attested in the East, inter alia, on Delos, and in Kyzikos, Ilion (*I.Ilion* 181), Maionia and Sardis || 2-3. ed.pr. adduces one parallel for σοφιστὴς ἄριστος: *IGBulg* IV 2054 || 5. βουλῆς ψηφίσματι: the mention of the boule suggests that a Greek πόλις and a Roman colony coexisted in Alexandreia ('Doppelgemeinde'; a concept generally rejected by most scholars), ed.pr., who refers to *I.Alexandreia Troas* 140 (a boule of 500 members); in fine small ny inside the omicron (as also in L. 8 in fine).

1005-1006. Assos. Two honorary inscriptions. Ed.pr. T.Özhan, *EA* 44 (2011) 170/171 nos. 1/2 (ph.; English translation), publishes the following two inscriptions inscribed on pedestals found in 2005 in the bouleuterion.

1005: 170 no. 1. **Honorary inscription for a patron, early Imperial period.** Large gray marble pedestal with upper mouldings; inscription engraved on a narrow face of the pedestal. Greek text also in *An.Ép.* (2011) [2014] no. 1295.

[Ὁ δῆμος καὶ οἱ πραγμ]ατευόμενοι Ῥωμαῖοι
[------ ca. 20 ------- δ]ημαρχικῆς ἐξουσίας
[------ ca. 15 ----- καὶ π]άτρωνα τῆς πόλεως

1. For the πραγματευόμενοι in Assos cf. *I.Assos* 13/14, 19-21, 26 and 28, ed.pr. || 2. the patron is a Roman emperor, given the mention of the tribunicia potestas, ed.pr. || 3. perhaps [τὸν εὐεργέτην (or τὸν σωτῆρα) καὶ π]άτρωνα, ed.pr.

1006: 171 no. 2. **Honorary inscription for Germanicus and Agrippina the Elder, 18 A.D. (?).** Cf. *SEG* LX 1313. Right upper part of a marble pedestal. Greek text also in *An.Ép.* (2011) [2014] no. 1296.

vacat ὁ δῆμος καὶ οἱ Ῥωμαῖοι vacat
[Γερ]μανικὸν Καίσαρα vacat Θεὰν Ἀγριππεῖνα[ν]

Germanicus visited Assos in 18 A.D., ed.pr. || 2. Agrippina the Elder as θεά is on record in Mytilene, Methymna, Kos and Klazomenai (?), ed.pr. || P.Hamon, *BE* (2012) no. 355: 'ne faudrait-il pas rétablir [Θεὸν Γερ]μανικόν?'.

1007. **Ilion. Dedication by Macrinus, 217/218 A.D.** *SEG* XLVIII 1478. B.Rose, in O.Dally, C.Ratté (edd.), *op.cit.* (see our lemma no. 887) 154/155 (ph.), refers to the inscription found in the earthquake collapse of the Odeion and suggests that Ilion 'recognized him for assistance that was actually offered by Caracalla'.

1008. **Ilion. Dedication on the architrave of the Temple of Athena, 354 A.D. or later.** *I.Ilion* 84. B. Rose, in O.Dally, C.Ratté (eds.), *op.cit.* (see our lemma no. 887) 159/160 (ph.), argues that the monumental bronze letters that were placed over an incised inscription from the Augustan period are not necessarily to be connected with Augustus (*I.Ilion* 84: [Θε]οῦ Ἰουλ[ίου υἱός]); instead he restores [Φλαβίου Κλαυδί]ου Ἰουλ[ιανοῦ], which is the usual formula for Julian's name and is also to be found in the Latin text on a statue base set up by the citizens of Ilion (*I.Ilion* 100). The new hypothesis fits well with the supposition that the bronze inscription was set into the older one at a considerably later time, 'when it would not have been considered anathema to deface or replace the name of Augustus'.

1009. Vacat.

MYSIA

1010. **Balıkesir (area of: Pamukçu). Letter of Antiochos III to Zeuxis, 209 B.C.** *SEG* XXXVII 1010; LIV 1237. In the context of an article on the Seleukid administration, G.Ramsey, in K.Erickson, G.Ramsey (edd.), *Seleucid Dissolution. The Sinking of the Anchor* (Wiesbaden 2011) 39-41, briefly comments on Nikanor's appointment as ἀρχιερεύς by Antiochos III and offers a translation of LL. 18-35 (cf. also *SEG* LIV 1353 LL. 25-34 (another copy of the same letter; from Phrygian Philomelion)).

1011. Hadrianoi. Honorary inscription for Antoninus Pius, 139/140 A.D. Moulded marble statue base with rough back, dowel hole at the top; inscription on the front of the shaft; below .OY.OY. Ed.pr. F.Onur, *Olba* 19 (2011) 333/334 no. 1 (ph.; English translation); see now also F.Battistoni, P.Rothenhöfer, *EA* 46 (2013) 132/133 no. 37 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1298.

vac. [❦ Ἀγαθ]ῆι ❦ Τύχηι· ❦ vac.
[Αὐτοκρ]άτορα Καίσαρα ·Τ(ίτον)· Αἴλιον
[Ἀδριανὸ]ν Ἀντωνεῖνον Σεβ(αστὸν) ❦
[Εὐσεβῆ], θεοῦ Ἀδριανοῦ υἱόν,
[θεοῦ] Τραϊανοῦ Παρθικοῦ υἱω-
[νόν], θεοῦ Νέρουα ἔκγονον,
[ἀρχι]ερέα μέγιστον, δημαρ-
[χικ]ῆς ἐξουσίας τὸ ·γ'·, ὕπατον
[τὸ γ', πα]τέρα πατρίδος·, Πωλλίων
[..]νοφάνους· καὶ Διόδωρος
[Εὐ]βούλου· καὶ Ἑρμοκλῆς Γλύ-
[κ]ωνος· στρατηγήσαντες· ἐ[κ]
[τ]ῶν τῆς πόλεως χρημάτων
❦ vv ἀνέστησαν v ❦ vac.

9. [πα]τέρα, B.-R., who assume that there was no space for the numeral || 10. E.g., [Μη]νοφάνους, [Ξε]νοφάνους, [Ζη]νοφάνους (cf. *LGPN* V.A s.vv.), ed.pr.; B.-R. opt for Μηνοφάνης and refer to I.Hadrianoi 141 and 162 (?) || 11. Hermokles may have been the brother of Ἀττίνας, strategos 137 A.D. (*I.Hadrianoi* 43), B.-R. || [12. ed.pr. attributes police functions to the στρατηγοί of Hadrianoi but they are certainly, as usual in the Imperial period, the city's chief magistrates; cf., in addition to *I.Hadrianoi* 43, a coin (also from the reign of Antoninus Pius) dated ἐπὶ στρ(ατηγοῦ) Διοδ(ώρου) Φιλο(ξένου?) τοῦ Κ. Γ. Ἰου(λίου?) Ἀδριανῶν (*I.Hadrianoi* p. 124 no. 15), presumably the head of the college of (three?) strategoi, Corsten; cf. B.-R.] || the letters below the inscription are a presumably later and incomprehensible addition, ed.pr.; rather remains of an earlier text, possibly to be restored [Εὐ]βού[λ]ου (cf. L. 11), B.-R.

1012. Hadrianoi. Building inscription (?), Imperial period. Fragment of a lintel (?). Ed.pr. F.Onur, *Olba* 19 (2011) 337-338 no. 5 (ph.; English translation); see now also F.Battistoni, P.Rothenhöfer, *EA* 46 (2013) 132 no. 36 (ph.; German translation).

[- - - - - φ]ορον προφητεύσαντ[ος - - - - -]

Undated by ed.pr.; middle Imperial period, B.-R. || [- - - φ]ορον, B.-R.; [- - -]ΩΡΟΝ, ed.pr.; προφητεύσαντος: a participial form (present tense or aorist) of προφητεύω is often attested in the inscriptions of Hadrianoi and its territory, cf. *I.Hadrianoi* 6, 12, 19, 23, 25/26, 29/30, 32-35; the aorist shows that an action was carried out in response to an oracle given by a προφήτης (probably in the temple of Ζεὺς Κερσουλλος located near the villages of Belenören and Akçapınar, cf. *I.Hadrianoi* 139, 156; N.Şahin, *Zeus'un Anadolu Kültleri* [Istanbul 2001] 76-77), ed.pr.

1013. Hadrianoi (area of: Baraklı). Cult regulation (?), 146/147 or 155/156 A.D. Upper part of a pedimental stele, found near Baraklı on the southwestern slope of Mount Olympus. The pediment has three akroteria and is filled with vegetal decoration; inscription on the shaft. Edd.pr. O.Delouis, J.P. Grélois, *Anatolia antiqua* 17 (2009) 453/454 no. 1 (ph.; French translation); cf. P.Hamon, *BE* (2011) no. 495; A.Chaniotis, *EBGR* (2012) [2015] no. 55.

vacat Ἀγαθῇ τύχῃ· vacat
[ἔτου]ς θ' ἐπὶ Αὐτοκράτορος τὸ β' Καί-
[σαρος] Τ(ίτου) Αἰλίου Ἀδριανοῦ Ἀντωνίνου Σεβαστοῦ
Ẹ[ὐσε]β̣οῦς καὶ Αὐρηλίου Οὐήρου Καίσαρος χρυσοφο-
ροῦντος βιθυνιαρχο[ῦντος] ΤΤΙ .... ΚΟΥ . ΗΟ̣
. ΟΣΙ ...... Η [---------ca. 24---------]Υ..
[----------ca. 17 lines----------------]
...... ΥΡẠ[------------------------]
...... Ο [-------------------------]
vacat
.... Ε[---------------------------]
..... Π̣ [---------------------------]
..... Ο .. ΚΑΙẠ[---------------------]
..... Ν . ΥΣΑ ἀδεῶ[ς ------------------]
..... ΝΙΟ . ΙΕΛΟΙ . Γ[------------------]
Σ.... ΓΕΙΔΙΩΘẸΙΟ[------------------]
τινὸς ΣΑΝΓΕẠΡ̣Χ . ΙΝ[------------------]
ΤΟΝ ἐπά̣ρατον κ̣α̣ὶ̣ [--------------------]
ἱερὸν . ΕΟΕS ὁσάκις ἂν Γ̣[---------------]
μένα τοσαυτάκις ἐὰν ... Ο .. Ο[----------]
ἢ ἐνοχλήσῃ τινί, ἐκδυέσ̣θ̣ω [-------------]
φυλάκων καὶ ἐκβαλλέσθω Τ[------------]
εἱμάτια πιπρασκέσθω καὶ Τ[-------------]
τ[ὸ] ἱερόν [-------------------------]

1-4. The inscription is dated to the 9th year of either Antoninus Pius (146/147 A.D.) or of his joint rule with Marcus Aurelius (155/156 A.D.), edd.pr., who point out that the writer mistakenly replaced the title αὐτοκράτωρ with the second imperatorial acclamation; the text therefore is not an official document of the Imperial administration, but a religious regulation || 4-5. reference to a bithyniarch is unexpected, since the find spot is thought to belong to Hadrianoi (cf. *I.Hadrianoi* pp. 137-139) which is not in Bithynia, H. [but cf., e.g., the case of M. Aur. Mindius Mattidianus Pollio of Ephesos who served as bithyniarch three times (*I.Eph.* 627 LL. 17/18), Corsten] || 5. rather βιθυνιάρχο[υ]; the chairman of the Bithynian koinon was χρυσοφόρος in his capacity as Βιθυνιάρχης (cf. e.g. *I.Tralleis* 134; *MAMA* VIII 525), C. || 34-40. H. agrees with edd.pr. as to the cultic character of the inscription, 'avec des mesures contre qui sèmerait le trouble', which perhaps included the confiscation of forbidden clothing (L. 39); 'if someone - - - or harasses anyone, let his/her garments be removed - - - the guards, and let him/her be expelled (from the sanctuary) - - - let the garments be sold - - - the sanctuary', C.

1014. **Hadrianoi (area of: Baraklı). Dedication of a statue and an altar, 2nd-3rd cent.** A.D. Moulded statue base with inscription on the shaft. Edd.pr. O.Delouis, J.P.Grélois, *Anatolia antiqua* 17 (2009) 454/455 no. 2 (ph.; French translation).

vv Ἀγαθῇ τύχῃ· vv
Ἰουλιανὸς Δίων
μετὰ Λαλας τῆς συμ-
βίου καὶ τῶν τέκνω̣[ν]
τὸν ἀνδριάντα καὶ τὸ̣
μηριοκαύσιον ἐκ τῶ̣ν
[ἰδ]ί̣ων κατὰ ἐπιταγὴν
τοῦ θεοῦ κατεσκεύ-
ασεν

6. Μηριοκαύσιον (previously unattested, cf. μηριοκαυτέω) should designate ■ place for the sacrificial burning of animal parts, edd.pr.

1015. Hadrianoi (area of: Baraklı). Inscription mentioning a veteran, 3rd cent. A.D. (?). Fragment of a stone built into the foundations of the apsis of the church at Baraklı. Edd.pr. O.Delouis, J.P.Grélois, *Anatolia antiqua* 17 (2009) 455 no. 3 (ph.; French translation): βετρανὸς λεγιῶν̣[ος ---]

1016-1018. Hadrianoi. Epitaphs, Imperial period. Three epitaphs, discovered in the garden of the county-council of Orhaneli (ancient Hadrianoi), brought there from nearby settlements; (Re)published by F.Onur, *Olba* 8 (2011) 334-337 nos. 2-4 (ph.; Turkish translation).

1016: 334/335 no. 2. **Epitaph of Ἰουλία Ἅγνη.** *I.Hadrianoi* 76; Merkelbach-Stauber, *SGO* II 08/08/09. On the basis of the ligatures and the letter forms (omega, sigma) O. follows Merkelbach-Stauber in assigning a later (i.e. Imperial) date to the inscription than Schwertheim (1st cent. B.C.).

1017: 335/336 no. 3. **Epitaph of Diostratos and Aphia, 1st/2nd cent. A.D.** Marble altar with moulding below, broken above. See now also F.Battistoni, P.Rothenhöfer, *EA* 46 (2013) 134 no. 38 (ph.; German translation).

[Ἔ]τους [.]πα' μη[ν]-
ὸς Δύστρου· Διό-
δωρος καὶ Μενέφ-
ρων Διοστράτῳ
τῷ πατρὶ καὶ Ἀφ[ι]-
ᾳ τῇ μητρὶ μνήμ-
ης χάριν

1. [.]πα': most probably [Ρ]ΠΑ, i.e. 181 Sullan era = 96/97 A.D., ed.pr.; ϙ̣π̣α', i.e. 281 Sullan era = 196/197 A.D., B.-R.

1018: 336/337 no. 4. **Epitaph of the Christian Aurelius Agapetos, after 212 A.D.** Marble gravestone in the shape of an altar, with a pediment, corner akroteria and a rosette. See now also F. Battistoni, P.Rothenhöfer, *EA* 46 (2013) 136 no. 41 (ph.; German translation); Greek text and French translation in *An.Ép.* (2011) [2014] no. 1299.

Αὐρήλιος Ἀγ(ά)πητος
ἑαυτῷ ζῶν καὶ τέκν[ῳ]
καὶ τέκνου τέκν-
οις κατεσ- ⟦-----⟧
κεύασεν κοιμητήρι-
ον· ἐν ὀνόματι Χρεισ̣[τοῦ]
γέγραπτα̣[ι -- ca. 9-10 --]
ΟΟΥΓΟ[--- ca. 13-14 ---]
Ε̣Γ[----- ca. 17-18 -----]

1. Ἀγάπητος, B.-R. [but the alpha is not to be seen on the ph., Corsten] || 5-6. κοιμητήριον designates a Christian or Jewish burial place, see T.Drew-Bear, *Nouvelles inscriptions de Phrygie* (Zutphen 1978) 109/110, and is attested in Christian epitaphs of Asia Minor beginning in the 3rd cent. A.D., ed.pr. || 6. ἐν ὀνόματι Χρεισ̣[τοῦ] may refer to the preceding κοιμητήριον, B.-R. || 7. γέγραπτα̣[ι] perhaps in the sense of ἀναγράφειν, meaning the inscribing of the text, B.-R.

1019. **Hadrianoi (area of: Ayva). Epitaph of Attalos, 2nd cent. A.D.** Marble column, found in a field north of Ayva. Edd.pr. O.Delouis, J.P.Grélois, *Anatolia antiqua* 17 (2009) 456 no. 6 (ph.; French translation).

Ἄτταλος
[Ἀττ]ά[λου] Μητροδώ-
[ρου] υἱὸς Ἀττάλῳ
... ΠΑ̣Ι̣Π̣ τὸ μνη-
[μ]εῖον κατεσκεύ-
[ασεν] εὐσεβείας ἕνε̣-
[κ]εν, χαῖρε

1020. **Hadrianoi (area of: Baraklı). Incerta.** Two inscriptions, found at the church site at Baraklı. Edd.pr. O.Delouis, J.P.Grélois, *Anatolia antiqua* 17 (2009) 455/456 nos. 4/5 (ph.; French translation).

1020: 455 no. 4. **Incertum, 4th-5th cent. A.D. (?).** Fragment of a white marble cornice, broken at both ends (epistyle?): [---]Ο̣ΙΣ ὡς ἐκέλευσεν ΧΡΗΣ̣[---]

1021: 455/456 no. 5. **Incertum, undated.** Irregularly spherical white marble block with an inscription, above which a graffito of a fish skeleton and a bowl; inscription difficult to decipher.

❦ (?) ΕΠΡ̣
.. ΕΠ̣ .... ΜΕΓΙC ..... Α
[---] πόλεις ὡς .. ΧΑΝΩ ὑμᾶς ΤΗ
.. ΕΘΟ̣ΝΕΙC ΠΟ̣Υ̣ΜΗΕΛΚΙΝΟΥΙΛΝCΟΙ
[---]Ο̣Ϲ̣ ΑΝΑ τοὺς διαμάχεσθαι κ(αὶ) ΕCΘΗΤΕΡΙΩ
.. Δ̣Υ̣CΕΕΤΕ .. ΟΝΤΑ τῶν ΓΑΡΕΜΩΝ χρήζω θέοσις
Μ̣ΕΓΑ̣ διὰ [τ]ῶν [------------------]

[6. τῶν γὰρ ἐμῶν, Chaniotis.]

1022. Kyzikos. Inscriptions concerning the city's harbor system. L.Vecchio, *PP* 66 (2011) 194-232, discusses the following inscriptions: 1) *IGR* IV 147 (*SEG* XXVIII 954; Merkelbach-Stauber, *SGO* II 08/01/03; ph.; dr.; Italian translation): (a) dedication to Poseidon by Ἀντωνία Τρύφαινα (epigram) and (b) dedication to Ποσειδῶν Ἴσθμιος by the same woman (prose inscription); both inscribed in a tabula ansata on the same base, decorated with reliefs representing marine animals. V. argues that the reliefs antedate both inscriptions and that during construction-work in the harbors a sculpted base had been found, which Tryphaina subsequently used for her two dedications; 2) *Syll.*³ 799 II (*SEG* XLVI 2262; Italian translation): honorary inscription for Βάκχιος who was honored by the boule and demos for his work in the harbor area (ἐπὶ τῆς ὀρυχῆς τῶν λιμένων καὶ τῆς λίμνης καὶ τῶν διορύγων καὶ τῆς ἐποικοδομίας τῶν προκειμένων χωμάτων). V. argues that the honorand was not the architect, hired by Tryphaina, but the official ἐπιστάτης of the works, and that the text dates to the 4th cent. B.C. and refers to activities in Kyzikos' harbor system in that century. In the 3rd cent. B.C. Apollonius of Rhodes in his *Argonautika* described the Kyzikene harbors. On 207-224 detailed reflections on the city's complicated harbor system. Cf. the summary in *An.Ép.* (2011) [2014] no. 1279.

1023. Kyzikos (area of: Gönen). Dedication by Amerimnos, 1st cent. A.D. Moulded marble base; on top two large dowel holes; found in the same place as the inscription in our lemma no. 1024. Edd.pr. E. Schwertheim, K.Ruffing, *op.cit.* (cf. our lemma no. 1024) 117 (ph.). Greek text also in *An.Ép.* (2011) [2014] no. 1281: Ἀμέριμνος οἰκονόμος | τῆς πόλεως ἀνέθηκεν

For Amerimnos see our lemmata nos. 1024 and 1027.

1024. Kyzikos (area of: Gönen). Honorary decree for Amerimnos and lists of names of donors and agoranomoi, 1st-3rd cent. A.D. Marble plaque with frame; broken above; found during the construction of a new 'Thermalbad' in the area of the ancient baths and now in the museum in Balıkesir; inscriptions in several hands: A) decree (LL. 1-23) and first list of names (LL. 24-33) in a column at left below the decree (we print LL. 24-33 in two columns); all in the same script; B) second document (LL. 34-43) in a column at right below the decree; in a different script (we print the text in two columns); C) document mentioning two agoranomoi preceded by a dating-formula (LL. 44-51; LL. 44-46 written in the vacat below the decree (cf. above sub A), LL. 46-51 in a column between the two above-mentioned columns of A and B); in yet another script; D) a list of two other agoranomoi (LL. 52-56) written below the lefthand column (LL. 24-33) in another script. Edd.pr. E.Schwertheim, K.Ruffing, in E.Schwertheim (ed.), *Studien zum antiken Kleinasien* VII (*AMS* 66; Bonn 2011) 107-132 (ph.; German translation). Greek texts and French translations in *An.Ép.* (2011) [2014] no. 1280 (a-d). Cf. also P.Hamon in *BE* (2012) no. 350.

A. Honorary decree and list of names of donors, 1st cent. A.D.

- -
[- - - - - - - - - - - - - -]ειαν πεπ̣ο̣νηκότω[ν -]
[- - - - - - - - - - - -]λεῖσθαι δι' ἀχρηστίαν [- -]

[- - - - - - - - - - - -]ρια τῶν ὑπομενούντων τὴν ἀγορα̣[ν- -] [- - ca. 7 - -]η φιλοπόνως τε ἅμα καὶ ὑγιῶς καὶ ἀξίως μὲν τῆς [- - - - - - - - - - - - - - - - - -] [- ca. 4 -]δος, ἀναλόγως τε τοῦ μεγέθους τῆς ἐνχειρισθείσης πίστεως [ὑπὸ τοῦ δήμου?] λουτρῶν πεπονηκότων ἀμελίᾳ καὶ χρόνῳ μετασκευάσαι τὸν κόσ[μο]ν εἴς τε εὐχρηστίαν καὶ τρυφήν, ἀλλὰ καὶ τὴν ἀγορὰν τῶν ἐπιτηδείων εἰς δέον κατεστήσατο· τῶν γὰρ χειροτονουμένων ἀγορανόμων ὅσα ἔτη τοῦ ἐμπορίου ἢ μηδὲ ὅλως ὑφισταμένων ἢ μέχρι ὀνόματος παρεχόντων ἑαυτούς, τὸ δὲ ἔργον τῆς ἀρχῆς ἐνλειπόντων, οἰκείᾳ συνέσει τὸ λεῖπον ἀνεπλήρωσεν συντέλειαν εὑρὼν παρὰ τῶν περιοικούντων τὸ ἐμπόριον καὶ τὴν χώραν ἐκείνην εὐπόρων ἀνδρῶν καὶ πειθοῖ προσαγαγὼν αὐτοὺς συνεισενέγκειν εἰς τὴν διὰ παντὸς ἀφθονίαν τῶν τροφῶν, ὡς λαμβάνειν μᾶλλον ἢ διδόναι τοὺς εἰσφέροντας νομίζειν, καὶ τὰ ἀπ' αὐτῶν ἀθροισθέντα πόρον ἀποδείξας ἀθάνατον σειτωνικῶν χρημάτων· vv ἐφ' οἷς δεδόχθαι τῇ βουλῇ τὸν μὲν πιστὸν οἰκονόμον Ἀμέριμνον ἐπαινέσαι τοῦ τε συμφέροντος τῶν κατοίκων χάριν καὶ τῶν χρωμένων τοῖς ὕδασιν καὶ ἐπὶ τῇ τῆς εὑρέσεως καινότητι, ἀναγράψαι δὲ εἰς στήλλην τὰ τῶν πεφιλοτειμημένων ὀνόματα καὶ ἐφ' ὅσῳ τὴν φιλοτειμίαν ἕκαστος αὐτῶν ἐπλήρωσεν, καὶ ἀξιῶσαι τὴν στήλλην τῆς παρὰ ⟦- -⟧ μήτε τῷ τῆς πόλεως οἰκονόμῳ τὸ εὕρημα· ἀνάθημα τῆς στήλλης μετὰ τῶν ἄλλων νομισθησομένης τῆς θεοῦ ἢ τὸ χωρίον καὶ ἀφθονώτερον τοῖς ἐπιτηδείοις καὶ τερπνότερον πρὸς ὑποδοχὴν ἀπεργάζεται· vvv καὶ ταῦτ' εἶναι κύρια καὶ συνεπαινεῖν ἅπαντας ἐπὶ τῷ κοινῷ τε καὶ ἰδίῳ τῶν οὕτω φρονούντων ἀγαθῷ vacat

vacat of three lines

Κλ. Νείκανδρος ✳ φ'
Πολύκαρπος Διομήδους
Εὐκράτης β'
Ἀπελλᾶς β' ✳ φ'
Κάλλιστος Λάνθου
Μηνόδωρος β' Μενδᾶς
Φίλιππος Ἀττικοῦ
Κλ. Μύρων
Μενεκράτης β'
Ἀσκληπιάδης Ἀπελλοῦ

Dated on the basis of the two Κλαύδιοι in LL. 24 and 31 || 3. in fine ἀγορά[ν], edd.pr.; ἀγορα[νομίαν], H. [initio perhaps [ὀλιγω]ρίᾳ?, Pleket] || 5. in fine H. prefers a verb (e.g. ἐβουλήθη, προεῖλατο or ἐφιλοτιμήθη [B.Puech in *An.Ép.* rightly points out that we expect an οὐ μόνον, in view of ἀλλὰ καί in L. 7, but that there is no room in L. 5 in fine; she prefers to restore the verb in L. 4 initio]) [perhaps LL. 3-4 οὐ μό|νον ὑπέστ]η φιλοπόνως and L. 5 initio [πατρί]δος; in L. 5 initio edd.pr. write [......]δος but per the photo there is room for four (or five) letters; with these restorations edd.pr.'s [ὑπὸ τοῦ δήμου?] in L. 5 in fine could be maintained, Pleket] || 8. χειροτονουμένων: the agoranomoi of the emporion are elected, undoubtedly in the assembly of Kyzikos, edd.pr., who suggest that the ten persons mentioned in LL. 24-33 were persuaded by the honorand to assume the duties of the agoranomoi and that, therefore, in Kyzikos normally ten agoranomoi were elected annually [contra B.Puech in *An.Ép.*, who argues that the ten persons in LL. 24-33 are not agoranomoi but men who paid the eisphora (cf. συνεισενέγκειν in L. 12). H. suggests that the money contributed by the ten was transformed into a perpetual endowment (διὰ παντός in L. 12 and πόρον ἀθάνατον in L. 14) and accordingly he rejects edd.pr.'s idea of a life-long liturgy; nor does he accept edd.pr.'s idea of ten agoranomoi; 'l'éloignement (ca. 40 km) pourrait expliquer que les élus (des citadins?) se soient soustraits à leurs obligations'; ἐμπορίου: Ruffing (124-126) collects evidence for inland emporia of cities in Asia Minor; Kyzikos itself had more than one emporion; for ἐμπόριον cf. also *SEG* LVI 2153, Pleket] || 10-11. 'the

well-to-do men who lived around the emporion and the countryside there', edd.pr., who wonder whether they are to be identified with the χωρεῖται on record as a 'Körperschaft' in an unpublished inscription from Daskyleion (*I.Kyzikos* III no. B 32 and *BE* (1960) no. 239; cf. also the χωρῖτε οἱ Ζελειτῶν from nearby Zeleia in *I.Kyzikos* 47) || 15. in view of the absence of [redacted] patronymic and the presence of the epithet πιστός edd.pr. suggest that Amerimnos may have been a freedman [for the municipal οἰκονόμος see *SEG* LX 1903, Pleket] || 19. edd.pr. consider the possibility that in the rasura were details about the place where the stele was to be erected and mention of the epimeletes of the Θερμαὶ Γρανεικαίαι (LL. 38-39 and 45 [and see [redacted] app.cr. ad LL. 39-40, Richardson]) || 20. εὕρημα: 'die Erfindung', edd.pr.; perhaps 'the collected amount of money', Puech in *An.Ép.*, who hesitatingly suggests that before ἀνάθημα an εἰς may have been forgotten || 21. τῆς θεοῦ: Ἄρτεμις Θερμαία, known from Aelius Aristides, *Hieroi Logoi* 4.4, edd.pr. || 24-33. all the names are attested in Kyzikene inscriptions, edd.pr., who add that Ἀπελλᾶς (L. 27) may well have belonged to the family of Aelius Aristides' disciple C. Iulius Apellas (Ael. Arist., *Or.* 30); Puech in *An.Ép.* points out that the disciple had Roman citizenship, whereas the present Apellas does not; in L. 27 ✳ φ' seems to have been added later, edd.pr., who suppose that in the year in which the decree was published, only two men had paid (LL. 24 and 27); Puech in *An.Ép.* suggests that all ten men had contributed the same amount, viz. 500 den., and that inscriptions [redacted] (L. 43) and D (L. 52, 54) show that this amount was (or became?) the summa honoraria for the agoranomia.

B. An agoranomos paying the summa honoraria, beginning of the 2nd cent. A.D.

Λ. Οὔλπιος Ἀν-
ναῖος Μύρων κα-
36 τὰ τὰ δόξαντα τῷ
ἐνπορίῳ καὶ τῷ
ἐπιμελητῇ τῶν
Θερμῶν ⟦. . φ'⟧
40 ⟦- - - - - - - - - - -⟧
ὑπὲρ τῆς ἀγορα-
νομίας ἔδωκεν
vacat ✳ φ' vacat

Dated by edd.pr. on the basis of the name Οὔλπιος Ἀνναῖος (LL. 34/35; enfranchised by or under Trajan (98-117 A.D.)) || 36-42. edd.pr. connect LL. 36-39 τῷ ἐνπορίῳ καὶ τῷ ἐπιμελητῇ τῶν Θερμῶν with L. 42 ἔδωκεν ('Emporion --- gegeben'; followed by Ruffing on 129), whereas in *An.Ép.* the dative in LL. 36-39 is connected with L. 36 τὰς δόξαντα ('en vertu des décisions de l'*emporion* et de l'épimélète'). [in edd.pr.'s interpretation it seems to be assumed that it was the urban boule which not only decided to elect/appoint the agoranomoi (A, app.cr. ad L. 8) but also to designate the amount of the summa honoraria at 500 den. (L. 43) and the person (LL. 36-39) to whom that amount should be handed over; *An.Ép.*'s translation implies that the emporion and the epimeletes of the baths had decided to fix the summa honoraria at 500 denarii. In the former interpretation it remains unclear who took τὰ δόξαντα; on the basis of document A the Kyzikene boule has to be assumed as the body behind τὰ δόξαντα; moreover, we have to make a second assumption, viz. that the boule not only elected/appointed (A) but also fixed the amount of the summa honoraria and its recipients. It seems simpler to assume that the Kyzikene boule left it to the 'locals' (emporion + epimeletes) to decide how much the summa honoraria would be; the 'locals' obviously decided to institutionalize the amount which the ten εὔποροι (A L. 11) were prepared to pay into the fund mentioned in A LL. 13-14, Pleket] || 39-40. in the rasura perhaps ✳ φ' preceded by Γρα(νεικαίων), edd.pr. [and see A app.cr. ad L. 19, Richardson].

C. Two agoranomoi and a dating formula, probably after 212 A.D.

44 Ἐπὶ ἐπιμελητοῦ Ἰουλ(ίου) Θ̣ε̣ι(- -) Κλαυδίου, ὑπατικῶν ἐγόνου,
υἱοῦ ἀσιάρχου, Θερμῶν Γρανεικαίων Αὐρ(ήλιος) Ἰσόχρυσος ἐπί-

χλην Κόρδος ΚΑΤΕ vv Αἴλιος Εὔτυχος
ἐπίκλην Ἀνατεί-
νων ἠ(γ)ορανομή-
σαν δόγματι βου-
λῆς καὶ τοῦ ἐπιμε-
λητοῦ vacat

Probably the last inscription, engraved after D; dated by edd.pr. on the basis of Αὐρ(ήλιος) (L. 45) and of the letter forms || 44. Θει or Βει, edd.pr., who suggest Βεί(βιος?) || 45. Θερμῶν Γρανεικαίων: Gönen's river is the Aisepos, not the Granikos, edd.pr., who suggest that a group of people living along the Granikos had been responsible for the construction of the baths in Gönen; this would imply that Kyzikos' territory extended up to the Granikos || 46. ΚΑΤΕ: for καί τε?, edd.pr. || 48. ΗΡΟΡΑ, lapis || [48-51. Aurelius Isochrysos (L. 45) and Aelius Eutychos (L. 46) became agoranomoi (LL. 48/49) 'by virtue of a decree of the boule [of Kyzikos] and of the epimeletes [of the 'Baths of Granikos'] (LL. 49-51)'. More than a hundred years after inscription A, in which it can be inferred that the boule alone appoints agoranomoi, the local settlement, through the agency of its epimeletes (LL. 50/51), apparently joined the boule in appointing them; the emporion, still important in inscription B (LL. 36/37), no longer appears; cf. Ruffing's comment on 128 about the 'Emporion --- das sich im Kontext eines Heiligtums entwickelt hatte und daher sowohl dem Einfluss der Polis Kyzikos *als auch dem des Heiligtums unterlag*' [emphasis added], Pleket].

D. Two agoranomoi paying the summa honoraria, after 212 A.D.

Θεοδᾶς β' τοῦ Μενάνδρου ✳ φ'
Αὐρ(ήλιος) Φίλητος ὁ κὲ Μειδίου ἔδωκα ὑ-
πὲρ τῆς ἀγορανομίας v ✳ v φ'
ἃ ἐδόθησαν Αὐρ(ηλίῳ) Ἀδράστῳ
ἐπιμελητῇ vacat

52. In fine after and above φ a sign that looks like TE in ligature, edd.pr. || 53. Philetus is a Roman citizen but still gives his filiation in the Greek manner, edd.pr. || [55-56. whereas in B (ca. 100 A.D.) the emporion and the epimeletes together had decided what the summa honoraria would be, it is now only the epimeletes who receives the money: see the remarks in the app.cr. of C ad LL. 48-51 about the diminishing importance of the emporion in relation to the settlement at the baths, Pleket].

1025. **Kyzikos (area of: Gönen). Diatagma of Aulus Claudius Quadratus Eteoneus, 3rd cent. A.D.** Large marble stele; inscription in a framed field; found in Gönen and now in the museum in Balıkesir; lower part of the inscription very worn. Ed.pr. E.Schwertheim, in id., K.Ruffing, *op.cit.* (cf. our lemma no. 1024) 119/120 (ph.). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1283.

Αὖλος Κλ(αύδιος) Κουαδρᾶτος Ἐτεωνεὺς
ἀρχιερεὺς Ἀσίας καὶ ἐπιμελητὴς τοῦ χωρίου
[Γ]ρανεικήων Θερμῶν ⟦-- ca. 9-10 --⟧ διέταξα
[γ]νώμῃ καὶ προστάξει τῆς Ἀδριανῆς καὶ νεωκό-
[ρ]ου δὶς Κυζικηνῶν (πόλεως) vacat
- -

1. Eteoneus is high priest of Asia in Kyzikos, ed.pr., who suggests identifying him with Κλαύδιος Ἐτεωνεύς, mentioned as heroized hipparchos in a Kyzikene inscription from the Hadrianic period (*BCH* 14 [1890] 537 no. 2; cf. *SEG* LV 1327); the Eteoneus who wrote a funerary oration for his teacher Aelius Aristides (*Or.* 31) and who in 161 A.D. died during an earthquake, may have been a son of our Eteoneus, ed.pr.; contra B.Puech in *An.Ép.*, who points out that Kyzikos was twice neokoros during two brief periods only (214-217 and 233-235 A.D.) and that the honorand may be closer in time to the governor Claudius Eteoneus, whose letter was engraved in Kibyra in the last third of the 2nd cent. A.D. or under Caracalla (*I.Kibyra* 19); Κουαδρᾶτος: a reference to relations between the Ἐτεωνεῖς and A. Iulius Quadratus (109/110 A.D.; governor of Asia) or L. Statius Quadratus (154/155 A.D.; governor of Asia). According to B.Puech in *An.Ép.* the praenomen Αὖλος implies the first option || 2-3. for χωρίον cf. our lemma no. 1024 doc. A L. 21; an epimeletes of the Θερμαὶ Γρανεικαῖαι is on record in the same lemma, doc. C LL. 44-45 (without χωρίον), ed.pr.; Ruffing (128) argues that 'χωρίον hier beide Rechtskreise, d.h. Sakralbezirk und Emporion, in sich vereint'.

1026. Kyzikos. Decree concerning religious rites, second half of the 4th/3rd cent. B.C. Fragment of a marble block broken on all sides except at upper left. Ed.pr. M.Theotikou, *EA* 44 (2011) 133-141 (ph.); cf. P.Hamon in *BE* (2012) no. 348.

[- - - - - - - - - - - τ]ῆι βουλῆι· Θεμ̣[- - - - - - - - - - -]
[- - - - - - - - - - - -]δης ὁ Ἡγημ̣[- - - - - - - - - - - - -]
[- - - - - - - - σπ]ονδαὶ καὶ αἱ θυ[σίαι - - - - - - - -]
[- - - - - - - - - -]σ̣ιου τοῦ πρυτ̣[- - - - - - - - - - - - -]
[- - - - - - - - ἐ]κ̣ τῆς προστάξ[εως - - - - - - - - - -]
[- - - - - - - - -] ἀναγραφῆι κα[ὶ - - - - - - - - - - - - -]
[- - - - - - - - -]αθηνσυντελε̣[- - - - - - - - - - - - - - -]
[- - - - - - - -]α̣ τοῖς θεοῖς vacat
[- - - - - - - -]ριῶνοςvacat
[- - - - - - -] ἡ πόλις καθαιρε[- - - - - - - - - - - - - - -]
[- - - - - - - - -]Τ̣ΑΝΕΙΑΙΧΩ[- - - - - - - - - - - - - - -]
[traces of letters]Ν̣[- - - - - - - - - - - - - - - - - - -]

LL. 7-12 are in smaller script than the earlier text, ed.pr. || 1. [ἔδοξεν τ]ῆι βουλῆι, ed.pr., who adds that the stone is complete 'oben links'; Θεμ̣[- - -]: beginning of a name of a magistrate who was γραμματεύς or proposed the decree, ed.pr. || 2. [Ἀσκληπιά]δης ὁ Ἡγήμ[ονος] or ὁ Ἡγημ̣[άνδρου], ed.pr. || 3. [ὅπως αἵ τε σπ]ονδαὶ καὶ αἱ θυ[σίαι ἐπιτελῶνται], ed.pr. || 4. τοῦ πρυτ̣[άνεως?], ed.pr., who considers the possibility that the prytanis was responsible for the sacrifices mentioned in L. 3; the prytanis may also have functioned as 'chronologische Angabe' for the city (contra Hamon, who points out that the eponymous magistrate in Kyzikos is the ἵππαρχος) || 5. [ἐ]κ̣ τῆς προστάξ[εως τοῦ δήμου?], ed.pr. || 6. perhaps [ὅπως ἂν] ἀναγραφῆι κα[ὶ ἀνατεθῆι], ed.pr. || 7-8. [- - κ]αθ' ἣν συντελε̣[- - - -]α τοῖς θεοῖς, H. || 9. end of the name of a month, preceded by a day in the dative, ed.pr., who considers [Ἀπατου]ριῶνος and [Ἀνθεστη]ριῶνος; H. suggests that this is the beginning of a rubric of rituals/sacrifices arranged by month || 10. καθαιρε[- -]: to be related to 'Reinigungsritualen', ed.pr.; H. proposes καθαιρέτ̣[ω?]; the ph. shows the beginning of a horizontal hasta at the top of the letterspace before the lacuna || 11. [τῆι πρυ]τ̣ανείαι χω[- -?], ed.pr.; [πρυ]τ̣ανεῖαι or [πρυ]τ̣ανείαι χω[- -], H., who wonders whether we have a 'calendrier cultuel, affiché au prytanée?'; ed.pr. suspects that the text contains two decrees; H. doubts that LL. 7-12 belong to a decree.

1027. **Kyzikos (area of: Gönen). Epitaph of the heroized Amerimnos, end of the 1st cent.** A.D. Marble funerary stele; in a rectangular frame representation of the deceased as heros riding on a horse; at right an altar and a tree with serpent; below the relief the inscription; seen by E.Schwertheim in 1977 in the Museum in Izmir (no provenance indicated). Edd.pr. E.Schwertheim, K.Ruffing, *op.cit.* (cf. our lemma no. 1024) 117 (ph.). Greek text also in *An.Ép.* (2011) [2014] no. 1282.

Ἀμερίμνῳ ἥρωι | ζήσαντι ἔτη | ιη' • Ἀμέριμνος | vacat ὁ πατήρ vacat

Edd.pr. suggest identifying the father with the oikonomos Amerimnos on record in our lemmata nos. 1023/1024 [since Amerimnos is not a rare name it is pure speculation to maintain that Amerimnos senior is identical with the oikonomos Amerimnos, Pleket] || descendants of Amerimnos are probably on record in *CIG* 3665 (*I.Kyzikos* III B 24; M. Αὐρήλιος Ἀμέριμνος as ephebarch), *IGR* IV 154 (*I.Kyzikos* III D 41; the same Ἀμέριμνος as σειτοφύλαξ), edd.pr.

1028-1034. **Kyzikos (area of: Gönen). Christian mosaic inscriptions, first half of the 5th cent.** A.D. Mosaic floor found in the central nave of the Christian basilica southwest of the hotel 'Gönen Terminal Resort'; now in the Open Air Museum in Gönen; seven inscriptions in the mosaic. Ed.pr. W.Jobst, in O. Brandt, P.Pergola (edd.), *Marmoribus vestita. Miscellanea in onore di Federico Guidobaldi* (Vatican City 2011) II 737-761; also id., in *Eleventh Colloquium Mosaics* 483-504. Greek texts also in *An.Ép.* (2011) [2014] nos. 1284-1290; cf. also D. Feissel, *BE* (2014) no. 564 (with remarks on the topography). For the date see our lemma no. 1034. We give the texts of *An.Ép.*, which incorporate 'lectures révisées' by M.-Y.Perrin.

1028: 742/743 no. 1. **Psalm quotation.** In a rectangular frame, at the entrance of the central nave.

Κ(ύρι)ε, φύλαξε τὸν εἴσοδόν σου | καὶ τὸν ἔξοδόν σου | [ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος]

Ps. 120.8, ed.pr. || 1. one expects φύλαξον, P., who refers to *IGLS* XIII.1.9038 [ed.pr. gives ΦΥΛΑΞΙ in majuscules but φύλαξε in the text, Pleket] || 1 and 2. τόν for τήν, 'si la lecture est exacte', P. || for Ps. 120 cf. A.E. Felle, *Biblia Epigraphica* (Bari 2006), Index s.v., ed.pr.

1029: 743/744 no. 2. **Christian invocation.** 'Dans la bordure est délimitant un tapis décoré de neuf octogones'. Κύριε, σῶσον τὴν ψυχὴν τοῦ δούλου σου Ἱπασίου

French translation in *An.Ép.* no. 1285 || ed.pr. refers to the praefectus praetorio for Illyricum Ἱππασίας (*I.Eph.* 44) [according to F., the prefect's name was Ἱππάσιος (on the basis of a squeeze)].

1030: 746/747 no. 3. **Christian invocation.** 'Dans l'octogone sud-ouest du même tapis' as in our lemma no. 1029.

Κ(ύρι)ε, | βοήθησον | τοῦ δούλου | σου Δανιήλην || τῷ τριβούνου |
καὶ πᾶσιν τοῖς | διαφέρουσιν | αὐτῷ τῷ δι|καιωκρίτῃ

French translation in *An.Ép.* no. 1286 || 5. probably a military tribune || 8-9. δικαιωκρίτῃ for δικαιοκρίτῃ, P., who translates 'qui est un juge équitable'.

1031: 749/750 no. 4 (ph.). **Christian invocation.** In a circular medallion in an octagon of the same mosaic as in our lemma no. 1029.

Κ(ύρι)ε, | μνήσ|θητι τοῦ | δούλου σου || Ἀνυσίου τοῦ | {τοῦ} μαγ(ι)στρ(ι)ανῶ

French translation in *An.Ép.* no. 1287 || 1. Κ(ύρι)ε σ(ωτήρ), ed.pr, who also suggests the readings Κ(ύρι)ε and Κ(ύριο)ς; in fine a small C [punctuation or mason's error, P.] || 5-6. reading of P.; Ἀνυσίου τούτου, ed.pr. || 6. reconstruction of F. on the basis of ed.pr.'s photo; μαγε(σ)τρ(ι)ανῶ, ed.pr.; for the magistrianus (= agens in rebus) P. refers to A.Guardini, *Aspetti della burocrazia nel basso impero* (Rome 1977) and id., in *'Humana sapit'. Études d'antiquité tardive offertes à Lellia Cracco Ruggini* (Turnhout 2002) 395-403; cf. also *SEG* LII 1999.

1032: 750/751 no. 5. **Christian invocation.** In an octagon of the same mosaic as in our lemma no. 1029.

Κ(ύρι)ε, | μνήσθητι πάν|των τῶν καρπο|φορησάντων καὶ || τιμησάντων τοὺς | τεχνίτας εἰς τὸν οἶ|κον τοῦ Θ(εο)ῦ καὶ | σπουδασάντων εἰς τὸ ἔργον | τοῦτο

French translation in *An.Ép.* no. 1288 || 5-6. 'ceux --- qui ont rétribué les artisans', P.

1033: 755 no. 6. **Christian invocation.** Mosaic in front of the presbyterium in a square decorated with a kantharos: Θ(ε)έ, βοήθι τῷ δούλῳ σου | † Πολυγηρίου

French translation in *An.Ép.* no. 1289 || 2. Πολυγήριος: previsouly unattested, ed.pr. [E.Stavrianopoulou points to an epitaph from Edessa with Πολυγιρ[..] (*Tekmeria* 12 [2013/2014] 56/57 no. 13)]; the name Πολύγηρος is attested, P.

1034: 755 no. 7. **Incertum.** Mosaic in front of the presbyterium; inscription in a rectangular frame: - - - | ἐπὶ τοῦ ἁγιοτάτου | ἐπισκόπου Δαλματίου

French translation in *An.Ép.* no. 1290 || P. refers to S.Destephen, *PCBE* 3. *Diocèse d'Asie* (325-641) 210-212, who identifies this bishop with the homonymous bishop of Kyzikos, who was active between 426-431 A.D. The mosaic inscriptions from Gönen are prior to 449 A.D., when a bishop Διογένης is attested in Kyzikos, ed.pr.

1035. **Miletupolis (area of: Çamlıca). Funerary foundation of Philoxenos and Moschion,** 148/149 A.D. *SEG* XXXV 1285. For an analysis of the donation referred to in the inscription see our lemma no. 1607.

1036. **Pergamon. Emperor cult.** D.N.Schowalter, in J.Brodd, J.L.Reed (edd.), *Rome and Religion: a Cross-Disciplinary Dialogue on the Imperial Cult* (Atlanta 2011) 99-110, examines the expressions of Imperial cult in Pergamon and in conclusion agrees with the view that 'there was a diversity of ritual, social, and political experience that made up the various honors offered to Roman emperors'. On the basis of *I.Pergamon* 269 he demonstrates that the Imperial cult was usually imbedded in the civic religion and so differed from city to city. In addition, he adduces coins that show the temple for Roma and Augustus as well as that for Ζεὺς Φίλιος and Trajan, where the former (originally destined for the Greeks in Asia) is depicted as a temple in Greek style, the latter in Roman style. [Cf. *SEG* LX 2002. Corsten.]

1037. **Pergamon. Διόδωρος Πάσπαρος, first half of the 2nd cent.** B.C. Pointing out that the so-called 'Heroon of Diodoros Pasparos' cannot with certainty be identified with the Διοδώρειον mentioned in the inscriptions for this man, C.Genovese, *MediterrAnt* 14 (2011) 57-74, examines the architecture and decoration of the building itself and, taking the ceramics and coins into consideration, opts for the following dates: phase 1 (construction): mid-1st cent. B.C. – phases 2 and 3: first third of the 1st cent. A.D. – phase 4: Hadrianic period – phase 5: after the earthquake of 178 A.D. – phase 6: mid-3rd cent. A.D. – phase 6b: ca. 300 A.D., when the building was abandoned and destroyed. G. then recapitulates Diodoros' achievements and honors: the honors are identical to those formerly reserved for the kings of Pergamon, in particular for Attalos III (cf. *IGR* IV 292 LL. 16-21 (Greek text) with *OGIS* 332 LL. 24-26); Diodoros is a typical example of an upper-class benefactor of the 2nd and 1st cent. B.C., for which G. refers to parallels from other cities, in particular Xanthos (*SEG* XLVI 1721), Knidos (*I.Knidos* 59), Kyzikos (*IGR* IV 159), Miletos (*SEG* XLIV 938), and Kyme (*I.Kyme* 19). In conclusion, G. cautiously questions the connection of the 'Heroon' with Diodoros since the information provided by the inscriptions and the architectural situation do not match; thus, e.g., the public character of the celebration for Diodoros does not square with the small size of the Odeion in the 'Heroon'.

1038. **Pergamon.** For the ἐπίτροπος χαρταρέας ἐν Ἀλεξανδρείᾳ in *AvP* VIII.3 no. 44 (*SEG* XL 1133) see our lemma no. 1582.

BITHYNIA

1039. **Bithynia. The administration of the province of Pontus et Bithynia, early Imperial period.** See our lemma no. 1059.

1040. **Caesarea Germanike. Inscribed bricks, Imperial period.** M.Şahin, Y.Polat, T.Zimmermann, *Olba* 19 (2011) 203-232, identify the village of Kapanca (on the coast of the Sea of Marmara between Triglia and Daskyleion) as the harbor of Caesarea [cf. *SEG* XL 1141, an inscription (ignored by Ş.-P.-Z.) mentioning Caesarea, found in Yaylacık Köyü, ca. 10 km inland, Corsten]. Among the finds from this spot are two in-

scribed bricks: no. 23 shows the graffiti A and Ω and other engravings that cannot be deciphered (fig. 23), no. 24 a stamp of which only TAN and IN are still legible (fig. 24).

1041. Dere Köy (or Akköy). Epitaph of Atia Licinia, 2nd cent. A.D. *I.Prusa* 130. Republished by V. Gaggadis-Robin, D.Rousset, *MonPiot* 90 (2011) 75-94 (ph.). The stele has been rediscovered in Arles in the collection of Gaston de Luppé (archaeologist, collector and artist at the beginning of the 20th cent.); it had previously been seen in 1843 in the residence of the vice-consul of France in Prusa and was regarded as lost afterwards. White marble stele with triangular pediment and akroteria; representation of a funerary banquet: a man lying on a couch with a wreath in his raised hand; on the couch a seated woman in a long robe; at the foot of the couch a servant holding a wool-basket, mirror, spindle and distaff; in front of the couch a small table with three legs; the relief is flanked by two columns; above it a boukranion with ribbons, garlands and floral motifs; inscription below the relief. This type of funerary relief is very common in Byzantion, Mysia and western Bithynia. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1268.

Ἀτία Λικινία Πωλίωνο(ς) | γυνὴ ζήσασα κοσμίως | ἐτῶν λε'

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1. ΠΩΛΙΩΝΟΕ, lapis (and not ΠΩΛΙΩΝΟΣ, as reported in a copy by the person who originally found the stone) || 3. horizontal stroke above ΛΕ || R. tries to identify the site of Achtè-Keuï, the findspot of the stone according to its discoverer, and suggests the sites of Dere Köy or Akköy, situated 2-3 km northwest of Caesarea Germanike and 10 km southwest of the Roman colony of Apamea; a provenance from Prusa is excluded.

1042-1044. Kios. Epitaphs, Imperial period. Three marble sarcophagi, found during rescue excavations near the modern road from Gemlik (ancient Kios) to Kumla (ca. 7 km northwest of Gemlik), now in the garden of the Directorate of Technical Works (Fen İşleri Müdürlüğü) in Gemlik. Edd.pr. E.Sağır, H.Uzunoğlu, K.Hançer, *Gephyra* 8 (2011) 31-44 nos. 1-3 (ph.; English translation).

1042: 34-37 no. 1. **Epitaph of Rascanius Longinus and Flavianus Arkesilaos, late 2nd/early 3rd cent. A.D.** Marble sarcophagus with roof-shaped lid, corner akroteria and pediments; inscription in a tabula ansata on a long side of the chest. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1265.

Ῥασκανία Σατουρνεῖνα Ῥασκα-
νίῳ Λογγείνῳ τῷ ἑαυτῆς πα-
τρὶ καὶ Φλαουιανῷ Ἀρκεσι- ❦
4 λάῳ τῷ ἐξαδέλφῳ καὶ ἐκ
παρθενείας ἀνδρὶ γενομέ-
νῳ τὸ σκεῦος ἔθηκα· ὅς δ' ἂν
ἕτερον ἐπιβάλῃ, δώσει προσ-
8 τείμου τῷ ἱερωτάτῳ ταμείῳ
Ж ,ε χωρὶς εἰ μή τι ὁ υἱός μου ❦
Φλαουιανὸς Λογγεῖνος αὐτὸς
ἐθελήσει τεθῆναι πρὸς αὐτούς

1-2. Rascania and Rascanius are of Etruscan origin; for another attestation from Bithynia see *I.Apameia und Pylai* 22 (Apameia), edd.pr. || 4. for another marriage between cousins see the genealogical inscription of

the Licinnii in Oinoanda (*IGR* III 500) col. II LL. 9/10 and 42, edd.pr. || 4-5. for ἐκ παρθενείας (or the similar ἀπὸ παρθενείας) cf. Marek, *Stadt* 145 no. 31, *TAM* II.1.328, *Syll*.[3] 983, and *SEG* XXXII 612, edd.pr.; 'qui m'a épousée vierge', *An.Ép.*

1043: 37-39 no. 2. **Epitaph of Kladaios and Iulius Harmodios, late 2nd/early 3rd cent. A.D.** Marble sarcophagus (containing seven skeletons) with roof-shaped lid, corner akroteria and pediments; inscription in a tabula ansata on a long side of the lid. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1266.

Μ(ᾶρκος) Ἰούλιος Αἰλιανὸς Ἰουλιανὸς Κλαδαίῳ τῷ φίλῳ ❦
❦ καὶ ἰατρῷ καὶ Ἰουλίῳ Ἁρμοδίῳ τῷ ἀπ̣ελευθέρῳ μου

1. For Kladaios see *LGPN* V.A s.v. (one example each from Adramytteion and Pergamon), edd.pr. || 1-2. for another instance where a *servus medicus* is attested as a friend of a free citizen see D.W.Prakken, *AJA* 58 (1954) 321 (*An.Ép.* [1955] no. 1); cf. F.Kudlien, *Die Stellung des Arztes in der römischen Gesellschaft* (Stuttgart 1986) 101 and 117, edd.pr.

1044: 39-41 no. 3. **Epitaph of Aurelius Numerius and his children, after 212 A.D.** Marble sarcophagus (containing seven skeletons) with roof-shaped lid, corner akroteria and pediments; inscription in a tabula ansata on a long side of the chest. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1267.

Αὐρ. Νουμέριος Κιανὸς βουλευ-
τὴς ἐμαυτῷ τὸ μνημεῖον κα-
τεσκεύασα καὶ τοῖς παισίν μου·
εἰ δέ τις ἕτερον νέκυν ἐν-
θάδε θάψῃ, δώσει τῷ φίσκῳ Ж ι^{δ} μ

Date: after 212 A.D. (L. 1: Aur.; L. 5: high amount of penalty), edd.pr. || 1-2. first councillor to be attested in Kios, edd.pr. || 4. for a similar wording see e.g. *I.Kios* 77; cf. *TAM* IV 249, edd.pr. || 5. Ж ι^{δ} μ = δηναρίων δέκα μυριάδας, edd.pr., who refer to similar amounts in Termessos (*TAM* III 318) and Kyzikos (*I.Kyzikos* 49, 109, and 113), which may have been a consequence of the financial crisis of the period.

1045. **Klaudiopolis (area of: Köroğludevrend). Epitaph of Bobas and Lillia with foundation, Imperial period.** *I.Klaudiupolis* 115. For an analysis of the donation referred to in the inscription see our lemma no. 1607.

1046. **Nikaia? (area of: Fıranlar/Bilecik). Dedication to Zeus Bronton, 2nd cent. A.D.?** *SEG* XXXVIII 1272. Republished by T.Corsten, *Gephyra* 8 (2011) 133-135, who suggests interpreting the last word in Διὶ Βροντῶντι ΛΕΥΚΗΣ (LL. 2/3) as the genitive of a toponym: 'Zeus Bronton of Leuke' (edd.pr. thought of an erroneous genitive for a dative and interpreted the inscription as a funerary dedication to Zeus and a deceased woman named Λεύκη; T.Drew-Bear [cf. *SEG*] proposed a missing ὑπέρ before Λεύκης); for the toponym Λευκή C. refers to Anna Komnena, *Alexias* 11.3.4 and 15.3.6, who mentions a

settlement Λευκαί in the region east of Nikaia (near Osmaneli). B.Puech, in *An.Ép.* (2011) [2014] no. 1264 (refering to *I.Iznik* 1509/1510) prefers the explanation by edd.pr. and translates: 'à Zeus Brontôn, (monument) de Leukè, élevé par Valens et ses enfants'.

1047-1053. Nikaia (area of: Taraklı). Epitaphs, Imperial period. Ed.pr. H.S.Öztürk, *Arkeoloji ve Sanat* 137 (2011) 147-153 nos. 1-7 (ph.; Turkish translation).

1047: 148/149 no. 1. **Epitaph of Pol(l)e.** Rectangular limestone altar with upper moulding and pediment with akroteria, lower part still buried in the wall next to the entrance of the mosque in İçdedeler Köyü.

Ἔτους δ̣ι'· Ἐπ[ί]γ-
ονος Ἀντιφίλου
μ̣νήμης χάριν
4 τὸν βωμὸν Πώλῃ
τῇ γυναικί· ἔζησεν
ἔτη κζʹ

1. For the era used in Nikaia cf. *I.Iznik* II.1 pp. 85-91, ed.pr. [or in German: ibidem pp. 39-44; regnal years of an emperor; cf. also *SEG* LV 1349-1351, 1354, 1358, 1360, and LVII 1278, Corsten] || 4. βωμός [the stone (0.95 x 0.51 m, depth unknown because it is walled in) is an altar rather than a stele as described by ed.pr., Scheibelreiter-Gail]: for the use of the term βωμός for 'platform' in Bithynia cf. J.J.Coulton, *AS* 55 (2005) 127-157; the name Πώλλη appears in a second inscription from the territory (Sabırlar/Taraklı; *SEG* LVII 1286), ed.pr.

1048: 149 no. 2. **Epitaph of Chrysion and Epiktetos.** Rectangular limestone altar with moulding, upper and rear part broken off. Inscription on the undecorated shaft. In the garden of the mosque in İçdedeler Köyü.

[Ἔτους - -]·
[Ἐ]π̣ίκ̣τ̣ητ̣[ο]ς [Χ-]
ρυσίῳ τῇ γυνε̣[κὶ]
[ζ]ησάσῃ ἔτη τριάκ̣-
4 ο̣ντα ἀνέστησε̣-
ν μνήμης χάριν·
καὶ ἑαυτῷ ζῶντι

2. γυνεκί = γυναικί, ed.pr.

1049: 149/150 no. 3. **Epitaph of Eia and Philippos.** Limestone altar, reworked into a column in Byzantine times, later used as a grinding stone. In a deserted property of İçdedeler Köyü.

[Ἔτου]ς [- -]·
[Φί]λιππος Εἴᾳ
τῇ ἑαυτοῦ συν-
4 βίω ζησάσῃ ἔτη
λγ' κα[ὶ ἑ]αυτῷ
μνήμης χάριν

1050: 150/151 no. 4. **Epitaph of the wife (?) of Alkimos.** Limestone altar [rather than a stele, as described by ed.pr., Scheibelreiter] with an upper element decorated with a Medusa head; built into

the wall of a garden in Doğancıl Köyü, wherethe lower part not is visible. Greek text also in *An.Ép.* (2011) [2014] no. 1263.

Ἔτους ι'· | Ἄλχ̣ι̣μ̣ος Κα|[πίτ]ω̣νος τῇ | [γυναικί? --]

[1. for the date after the regnal year of an emperor, apparently of the 2nd cent. A.D., see our lemma no. 1047, Corsten.]

1051: 151 no. 5. **Epitaph of Sousas.** Limestone stele showing the relief of an arched door with rosettes in the corners of its frame and in the triangular pediment; on the leaves of the door ■ hammer and a sickle. Inscription above the arch of the door. Built into the wall of a garden in Doğancıl Köyü. Ἔτους βι'· Σουσας Σουσα, χαῖρε {χαῖρε}

1052: 151/152 no. 6. **Epitaph of Eia and Dagis.** Pedimental limestone stele showing the relief of a double arched door on the leaves of which hammer, sickle, perfume bottle, mirror, spindle, writing tablets and styli are represented; built into the wall of a garden in Doğancıl Köyü. Inscription above the door.

[Ἔ]τ̣ο(υ)ς ει'· Εἶα Δαγιδι τῷ ἑαυτῆς | [σ]υνβίῳ καὶ ἑαυτῇ v μνήμης χάριν

1. For Δαγις cf. *I.Iznik* 1503 and *LGPN* VA s.v., ed.pr.

1053: 152/153 no. 7. **Epitaph of Heliodoros and Asklas.** Pedimental limestone stele with a central palmette akroterion and a patera in the middle of the pediment, in a garden of Hacıaliler Köyü. In an upper register several items of daily life (?) and two wreaths; beneath, three arches, of which the middle one is filled with a wreath and a vessel (?); those on either side have the appearance of doors. Inscriptions A, B LL. 2/3 on the lower frame of the pediment, B L. 1 in the pediment.

A Ἡλιόδωρος
Παπίου χάριν

B Ἔτους β'·
Ἀσκλᾶς Ἡλιο-
δώρου χάριν

1054. **Nikaia (area of: Taraklı). Epitaph of Eupeithes, Imperial period.** *I.Nikaia* 1304. Rectangular altar with corner akroteria. H.S.Öztürk, *Arkeoloji ve Sanat* 137 (2011) 153 no. 8, re-examines the stone and provides a new text (ph.; Turkish translation).

Ἔτους ιβ'·
[Δ]ο̣ρυφόρος τῷ υ-
[ἱῷ] Εὐπείθῃ μνή-
4 [μη]ς χάριν, ζήσαν-
[τι ἔ]τ̣[η] δεκαοκτώ

2-3. υ[ἱῷ] at the end of L. 2, *I.Iznik* || 3. [...]πείθῃ, *I.Iznik*.

1055. Nikomedeia (?). Epitaph of C. Tarquitius, ca. 75–125 A.D. Light-colored marble slab, probably from a long side of a sarcophagus, sawn at left for re-use and broken into several joining pieces; provenance unknown, now in the Archaeological Museum of İzmit (Kocaeli). Ed.pr. K.Stauner, *Gephyra* 8 (2011) 45-54 (ph.). Greek text in *An.Ép.* (2011) [2014] no. 1262.

Γ. Ταρχύτι̣[ος - - - - cognomen? military title? - - - - στρατευσάμενος?]
ἐν σπείρῃ [- - - number and name of unit? years of service? - - - ζήσας?]
ἀμέμπτως ἔτ̣η̣ [- - - - - - - number of years, verb - - - - - - - τὸν βωμὸν?]
καὶ τὴν πύελον Ταρκυτίο̣[υ? - - - - cognomen? - - - - καὶ Ταρκυτίου?]
Κρατέρου καὶ Ταρκυτίο̣[υ? - - - - cognomen? sons/brothers? - - - - αὐ?]-
τοῦ καὶ κληρονόμ̣[ων? - - - - - - - - - - - - - - - ἕτερος δὲ ἐν τῇ πυέλῳ?]
μ̣ὴ̣ βληθήσεται· ἐ[ὰν δέ τις τολμήσῃ - - - - - - - - - verb? - - - - - - - - -]
[ἢ? κακο]υργῆσαί τ̣[ι? -]
- -

1\. C. Tarquitius or one of his ancestors may have received Roman citizenship through M. Tarquitius Priscus, proconsul of Bithynia and Pontus under Nero (*PIR*² T 25), ed.pr., who adds that he is the only Tarquitius known from Bithynia || 1-2. for στρατευσάμενος ἐν cf. *I.Iznik* 1250 and *TAM* IV.1.285, ed.pr. || 2. ἐν σπείρῃ: C. Tarquitius served in an auxiliary cohort, ed.pr. || 3-4. for the combination of βωμός (altar-shaped platform, cf. J.Kubinska, *Monuments funéraires* 73-79; J.J. Coulton, *AS* 55 [2005] 140) and πύελος in Nikomedeia see *TAM* IV.1.231 and 293, ed.pr. || 3-6. perhaps a genitive absolute, indicating the persons who had the tomb built, e.g., [... κατασκευασάντων τὸν βωμὸν] | καὶ τὴν πύελον Ταρκυτίο̣[υ (Greek) cognomen καὶ Ταρκυτίου] | Κρατέρου καὶ Ταρκυτίο̣[υ (Greek) cognomen, τῶν υἱῶν or ἀδελφῶν αὐ]|τοῦ καὶ κληρονόμ̣[ων - - -], ed.pr., who refers to *TAM* V.1.604.

1056. Nikomedeia. Epitaphs with foundations, Imperial period. *TAM* IV.1.19 and 272. For an analysis of the donations referred to in the inscriptions see our lemma no. 1607.

1057-1058. Nikomedeia (area of: Köseköy). Funerary epigrams, ca. 3rd/4th cent. A.D. Two sarcophagi, found in Köseköy (ca. 5 km east of the castle hill of Nikomedeia) on the site of the eastern necropolis. Ed.pr. N.E.Akyürek Şahin, *Olba* 19 (2011) 349-370 (ph.; Turkish translation).

1057: 353-356 no. 1. **Funerary epigram for Basilikos, probably ca. 200-250 A.D.** Small white marble sarcophagus with gabled lid with akroteria, inscription on a short side of the plain chest. See also P.Hamon, *BE* (2012) no. 415; C.P.Jones, *ZPE* 188 (2014) 29/30 (English translation); Greek text and French translation in *An.Ép.* (2011) [2014] no. 1260.

Ὃν Ἑλλὰς ἐκέθρεψεν νῦν ἔχει πέτρος·
ὃν μᾶλλον, οἶδε Θεόδοτος στέρνων ἔσω·
καὶ συνπαρῆν γὰρ ὢν ἀδελφὸς γν̣ή̣σιος
παιδεύμασιν σοφοῖσιν Ἀττικῆς γύης
ὅθεν περισσὸν βαρὺ φέρει λύπης δάκρυ·

τίς δ' ἐσθ' ὁ κείμενος τυχὸν πεύθη, ξένε;
Βασιλικός· ἀλλ' ἔθαψε τίς; συνέμονες
8 Θεόδοτος ἠδὲ Πεῖος· ἦν πόσων ἐτῶν;
εἴκοσι, τὸ πρῶτον εἶαρ ἀνθρώπων ἔχων·
ἀρκεῖ, σιωπᾶν δεῖ γάρ, οὐ λαλεῖν νεκρούς·
ὃς δ' ἂν ἀνύξει ταύτην τὴν σορόν, δώσει
12 ταμείῳ καὶ πόλει Ἀττικὰς τρισχειλίας

1-10. Poem in iambic trimeters, ed.pr. || 1. ἐ(ξ)έθρεψεν, Jones (but cf. B.Puech, in *An.Ép.*) || 2. οἶδε, Jones; οἱ δέ, ed.pr. || 2. in fine ἔσω = εἴσω, ed.pr. || 4. Ἀττικῆς γύης: cf. Merkelbach-Stauber, *SGO* II 09/05/07 (ἐπὶ γαίας Ἀτθίδος) and 10/02/26 (Ἀτθὶς ἐδέξατο γῆ), ed.pr. || 7-8. συνέμονες = συνήμονες, ed.pr.; rather συναίμονες, as Theodotos is called 'brother' (LL. 2-3), *An.Ép.* || 9. εἶαρ = ἔαρ, ed.pr., who for the mention of an early death refers e.g. to Merkelbach-Stauber *SGO* V p. 338 || 11-12. the last two lines are not metrical, since they contain a funerary fine, ed.pr., who for similar fines mentioned in funerary epigrams of Nikomedeia refers to Strubbe, *Arai Epitymbioi* 101-103; Merkelbach-Stauber, *SGO* II 09/06/05 and 09/06/13; ἀνύξει = ἀνοίξει, ed.pr.

1058: 356-361 no. 2. **Funerary epigram for Kyrion, 3rd-4th cent. A.D. (or later).** White marble sarcophagus with gabled lid with akroteria, inscription on a long side of the plain chest. See also P.Hamon, *BE* (2012) no. 415; C.P.Jones, *ZPE* 188 (2014) 31-33 (English translation); Greek text and French translation in *An.Ép.* (2011) [2014] no. 1261 (B.Puech, S.Follet). [We mostly follow Jones' and Puech's punctuation.]

0 ἤσας· //////////
Κύρων κὲ Μεάδις Κυρίωνι τῷ πατρὶ μνήμης χάριν· χέρε, δὶς ἡβήσας καὶ δὶς τάφου ἀντιβολ-
ἐν σοφίῃ μέτρον, Κυρίων, Ἡσιόδου ζηλωτὰ κὲ Ἀρχιλόχου ὀρεκτά, τῆς τε Μενανδρίου πλησίον
⟨εὐ⟩επίης κὲ Ξενοφοντίου τὸ λαλούμενον, ἡ φύσις ἄκρον· ἀλλ' ἔθανες, τί γὰρ ἄλλο; {εὐ}
4 Παλλαδία τῷ γλυκυτάτῳ ἀνδρί· οὔποτε σωφροσύνης ἐπιλή(σ)ομε μνήμης χάριν. Κυρίων
τῆς σῆς οὐδ' ἐρατῆς εὐνῆς, ὁμώνυμε Πηνελοπίης, (σ)ὺ γὰρ ἀμωμήτως τέσσαρες δ(ε)-
κάδας ἐνιαυτῶν τεξαμένι συ(ν)εζήσας· ἐπὶ δέ σε θήκατο Μοίρη, σόν με πό-
σιν χηρώσας (κ)ὲ (σ)οὺς ἐ(ν)ὶ δώμασι πῆδας, μνήμης δὲ σῶν ἔργων οὐ λήξι·
8 ἔχοι γε θανοῦσαν τὴν σὴν ἐν φθιμένοις ψυχὴν γέα κούφη καλύψι·
ἐνθάδ' ἀναπα(ύ)ετε μέγας ἥρως Κυρίων, ζήσας ἔτη ἑβδομήκοντα, βουλεύσας τ(ε) μη-
(τ)ροπόλι Νικομήδαε ἔτη (τεσ)σεράκοντα· στοιχῖα φια' vacat

0-1. ἀντιβολ at the end of L. 1 is to be completed by ήσας in L. 0, ed.pr. || 1. Κύρων: previously attested only once in Asia Minor, cf. Ramsay, *CB* 142 no. 30 (Thiounta, Phrygia); perhaps Κυρ(ί)ων, attested in Bithynia (cf. *TAM* IV.1.266 and 375, Nikomedeia), Phrygia, Isauria, and Cilicia, ed.pr.; χάριν· χέρε, Puech; χάριν, χέρε (= χαῖρε)·, ed.pr.; Μεάδις = Μαιάδι(ο)ς, ed.pr., who for this name refers to *I.Hadrianoi* 80 = Merkelbach-Stauber, *SGO* II 08/08/12 (4th/5th cent. A.D.; the name is 'für die spätere Zeit charakteristisch') || 2. ὀρεκτά: vocative of the previously unattested ὀρεκτής, Jones, Puech || 2-3. Hesiod appears three times in epigrams of Asia Minor: *I.Klaudiupolis* 75 = *SGO* II 09/09/11; *SGO* II 10/02/28 = Marek, *Stadt* – 79 (Kaisareia/Hadrianoupolis); *SGO* IV 18/15/14 (Side); Archilochos is here attested for the first time in Asia Minor, otherwise only once in his hometown Paros (*IG* XII.5.445); Menander is mentioned twice in epigrams of Asia Minor:

SGO I 04/12/10 = 23/08 (Saittai?) and 06/02/19 (Pergamon); Xenophon is mentioned here for the first time in an epigram of Asia Minor; the deceased Kyrion demonstrated his education by the familiarity with the aforementioned ancient writers, ed.pr. || 3. initio, (εὐ)επῆς, Jones, Puech, who suggest that the stonecutter added the forgotten letters at the end of the same line instead of the preceding one; ἐπὶ γῆς, ed.pr. || 3. Jones places a comma after Ξενοφοντίου and none after λαλούμενον; τὸ λαλούμενον refers to what follows, comparable to τὸ λεγόμενον ('comme on dit'), Puech || 3. in fine, ἔθανες, τί γὰρ ἄλλο εὖ;, Hamon; ἔθανες, τί γὰρ ἄλλο {εὐ}, Jones, Puech; ἔθαν' ἔστι γὰρ ἄλλο εὐ, ed.pr. || 4. initio, the female name Παλλαδία is attested in *I.Smyrna* 565, ed.pr. || 4-5. Follet tentatively suggests the following punctuation: οὔποτε σωφροσύνης ἐπιλή(σ)ομε, μνήμης χάριν, Κυρίων, | τῆς σῆς· – οὐδ' ἐρατῆς εὐνῆς || 4. ἐπιλήσομε (ΕΙΠΙΛΗΕΟΜΕ, lapis) = ἐπιλήσομαι; cf. ἐπιλήσομε in an epigram from Macedonia (*SEG* XLIX 809), ed.pr. || 5. Πηνελοπίης: women liked to compare themselves to Penelope in funerary epigrams, ed.pr. with references; (σ)ύ, Jones, Puech; εὐ, ed.pr. || 5-6. ΔΣΚΑΔΑΣ lapis (square sigma), perhaps corrected in paint, ed.pr. || 6. τεξαμένι, Puech ('orthographe phonétique'); τεξαμέν(η), Petzl apud Jones; τ' ἐξάμενι (= ἐξαμενι(αίων)), ed.pr.; συ(ν)εζήσας (ΣΥΕΖΗΣΑΣ, lapis): a diagonal hasta may have been added in paint between Y and E to create a ligature of Y, N and E, ed.pr.; ἐπὶ δέ = ἐπειδή?, ed.pr.; ἐπί = ἐπεί, Jones, Puech; σε θήχατο, Jones, Puech; σ' ἐθήχατο, ed.pr.; Μοίρη, σόν με, Jones, Puech; Μοίρης ὄν με, ed.pr. || 7. (κ)ὲ (σ)ούς, Puech; (κ)ὲ οὕς, Jones; σε οὕς, ed.pr.; ἐ(ν)ί: ΕΙ II, lapis; perhaps the oblique bar of the ny was painted; πέδας = παῖδας, λῆξι = λήξει, ed.pr. || 8. γέα: perhaps Ε = ΓΕ in ligature, but ἔα = αἶα is also possible, ed.pr.; θανοῦσα ψυχή is previously unattested, ed.pr. || 8. in fine, κούφῃ καλύψι, 'with a light covering', Jones || 9. ΑΝΑΠΑΕΤΕ, lapis; ἀναπα(ύ)ετε = ἀναπα(ύ)εται, ed.pr.; for μέγας ἥρως see *IG* IX.1.885 (Kerkyra), ed.pr. || 9. in fine, τε (?), Jones; τ(ε), Puech; τ', ed.pr. || 9-10. βουλεύσας τ(ε) μη|(τ)ροπόλι Νικομήδ(ι)α ἔτη (τεσ)σεράκοντα· στοιχῖα φια', Jones, Puech (J. prefers σεράκοντα, a form close to modern Greek); Kyrion lived for 70 years, 40 of which he served as a councillor, which fits the minimum age of 30 required for councillors (Plin., *ep*.10.79.1), Jones; βουλεύσας τ' μη|κροπόλι (= νεκροπόλει) Νικομήδαε (= Νικομηδείας; [or Latinism?, Corsten]) τησεράκοντα (= τεσσαράκοντα) στοχία φια': Kyrion obviously had chosen a burial place during his lifetime; it was probably in the 'fortieth row' and the '511th parcel' of the necropolis, ed.pr.; Puech cautiously suggests that the numeral (φια' = 511) refers to the number of letters (counting two letters in ligature as one etc.), on the basis of which the costs of inscribing were calculated (an idea that was pondered, but finally rejected by Jones); this was inscribed on the sarcophagus by the stone-cutter whose mind was wandering as also his many mistakes show || Jones suggests that Kyr(i)on and Meadis addressed their deceased father Kyrion in LL. 1-3, whereas Palladia, Kyrion's dead wife, speaks in L. 4, and Kyrion himself in LL. 5-8.

PONTUS

1059. **Pontus. The administration of the province of Pontus et Bithynia, early Imperial period.** X. Loriot, in S.Benoist, A.Daguet-Gagey, C.Höet-van Cauwenberghe (edd.), *Figures d'empire, fragments de mémoire. Pouvoirs et identités dans le monde romain impérial. IIe s. av. n. è. - VIe s. de n. è.* (Lille 2011) 257-286, offers an overview of the history and the administration of the Roman province of Pontus and Bithynia and its 18 cities as attested in the literary, numismatic and epigraphic sources. The province was ruled (with the exception of at least three Imperial representatives directly appointed by Trajan

and Hadrian, the first and most famous being Pliny the Younger) by proconsuls of praetorian rank chosen by the Senate by lot whose main duty was to control the finances of the cities until the time of Antoninus Pius when due to the reduction of its size (cf. *SEG* XXVII 1259) the status of the province changed from a provincia populi Romani to a provincia Caesaris and thus started to be administered by legati Augusti pro praetore of consular rank (the last legatus is attested in 269 A.D.). Many of these officials have been recently brought to light by a series of lead weights issued at Nikomedeia (*SEG* LV 1369-1388). L. collates information in tabular form on the cities of the province, the governors (cf. also *SEG* LVI 1409), the correctors (διορθωτής) and curators (curator rei publicae, λογιστής), and the equestrian procurators.

1060. **Amaseia. The cult of Zeus Stratios, Imperial period.** J.Dalaison, in B.Cabouret, M.-O.Charles-Laforge (edd.), *La norme religieuse dans l'antiquité. Actes de colloque organisé les 14 et 15 décembre 2007 par les Universités Lyon 2 et Lyon 3* (Paris 2011) 203-217, collects the archaeological, epigraphic and numismatic evidence on the cult of Ζεὺς Στράτιος, who seems to have been the tutelary deity of Amaseia during the Imperial period. The non-anthropomorphic representation of Zeus Stratios on the coins in the form of pyres in relation to the monumental altar, without a temple, at Yassıçal (cf. *SEG* XLVI 1607) indicate that the cult of Zeus Stratios was, according to D., the result of a syncretism of Pontic, Greek (the epithet) and Iranian elements. In this context, D. republishes *Studia Pontica* III.1.140/141, 152, and *SEG* XLVI 1612.

1061. **Amastris. Prosopography.** A.Avram, *Ancient Civilizations from Scythia to Siberia* 17 (2011) 1-23, presents a prosopography of Ἀμαστριανοί (occasionally called Κρωμνῖται), who are known to have stayed abroad permanently (metics; slaves; freedmen) or temporarily (e.g. ambassadors, athletes, itinerant artisans, judges, merchants, pilgrims, students), either in another city in the Pontic area or outside that area. On 1-8 A. presents the guidelines used by him to compile an external prosopography of the entire Black Sea region [cf. now A.Avram, *Prosopographia Ponti Euxini externa* (Leuven-Paris-Walpole (MA) 2013) and A.'s summary in *BE* (2013) no. 290]. A.'s catalogue of Ἀμαστριανοί (on 8-19) contains 95 persons, most of whom are recorded in Greek or Latin inscriptions. For a similar prosopography of citizens of Herakleia Pontica (Ἡρακλεῶται) cf. *SEG* LVIII 1466.

1062. **Amisos. Funerary epigram for the gladiator Diodoros, early 2nd cent. A.D.** *Studia Pontica* III 7 (Merkelbach-Stauber, *SGO* II 11/02/01; Pfuhl-Möbius 1266). Relief showing a standing Diodoros with the palm of victory behind him; on the ground to his right a shield and further to the right a helmet; in one hand he holds his own sword, in the other that of his adversary Demetrios; the latter holds up his right hand and asks for mercy; behind Demetrios a shield and a helmet. Republished by M.J.Carter, *ZPE* 177 (2011) 63-69 (ph.). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1256.

Ἐνθάδε νεικήσας κεῖμαι Διόδωρος
ὁ τλήμων· ἀντίπαλον ῥήξας
Δημήτριον οὐκ ἔκτανον εὐθύς·
ἀλλά με μοῖρ᾽ ὀλοὴ καὶ σουμμα-
ρού(δου) δόλος αἰνὸς ἔκτανον, ἐκ δὲ
φάους ἤλυθον εἰς Ἀΐδην· κεῖ-
μαι δ᾽ ἐν γαίῃ αὐτοχθόνων· ἠδέ μ᾽ ἔ-
θαψεν ἔνθα φίλος ἀγαθὸς εὐσε-
βίης ἕνεκεν

C. argues that Demetrios, destabilized by Diodoros, fell down and lost shield and weapon; the summarudis, instead of leaving the decision about whether or not mercy would be granted to the editor of the show (who was expected to defer to the wishes of the public), gave permission to Demetrios to stand up and continue the fight. The epigram interprets the arbiter's decision as a δόλος αἰνός (L. 5: 'affreuse fourberie', *An.Ép.*) but according to C. the arbiter may have thought that Demetrios had fallen accidentally and that, therefore, his decision was correct.

1063. Amisos. Mosaic inscription, 1st half of the 3rd cent. A.D. *SEG* LIII 1427; LV 1391*. A.Ochał-Czarnowicz, in *Pontika 2008* (2011), 269-274, returns to the suggestion that the presence of a sacrificial scene in this mosaic attests an otherwise unknown cult of Achilles in Amisos. Adducing evidence for the cult of Achilles in the North Pontic region (271-273), she tentatively suggests that the bottom section depicts a bull sacrifice to Achilles. [No reference to J.Hupe (ed.), *Der Achilleus-Kult* -- (see *SEG* LVI 896). On the Amisos mosaic, the sacrificial scene is clearly separated from the depiction of Achilles and Thetis; therefore, it cannot serve as evidence for the cult of Achilles, Chaniotis.]

1064. Çekerek. Epitaph of Doris (?) and Kleopatra, Imperial period. Small white-brownish marble pedimental stele; pediment with two akroteria with leaves; below the pediment on the shaft an inscription. Ed.pr. *I.Yozgat* 48/49 no. I.16 (ph.; German translation).

ΓΟΡΓ[...] Δω|[ρί?]δι τ[ῇ γυ]ναικὶ | ϰαὶ Κλε̣[οπ]ά̣τρᾳ | τῇ θ[υγατ]ρὶ μν[ή]||μης [ἕνε]κα

1. Initio Γοργ[ίας], Γόργ[ιος], Γόργ[ων], Γοργ[ίων] or Γόργ[ος], ed.pr. || for the location of Çekerek cf. ed.pr. on 13 note 9.

1065. Çekerek. Epitaph of Ioannes, early Byantine period. White-brownish marble stone with arched top; in the arch a large Maltese cross in a ring; below it an inscription; below the inscription in a framed field a Latin cross with branches and leaves. Ed.pr. *I.Yozgat* 88/89 no. II.16 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1373.

† Κοίμησις Ἰωάννου πρεσβ(υτέρου)

For the location of Çekerek cf. ed.pr. on 13 note 9.

1066. Herakleia Pontike. List of damiorgoi, 1st/2nd cent. A.D. White marble architectural block; upper part missing. Edd.pr. B.Öztürk, I.F.Sönmez, *Arkeoloji ve Sanat* 137 (2011) 156/157 no. 1 (ph.; English translation). Greek text also in *An.Ép.* (2011) [2014] no. 1258.

- - - - - - - - - - - - - - - - -
[δ]αμιοργῶν ἐπιμελείᾳ
Πολεμάρχου Ἀσκλαπιάδα,
4 Σταφύλου Πυθᾶ,
Κλεοδίκου Ἀσκλαπιάδα,
Δημητρίου Δημητρίου,
Μάρκου Ἀλλήνου Νίγρου

For a similar inscription dedicated to Vespasian by the demos together with the τειμηταί, cf. *I.Heraclea Pontica* 5. In comparison to *I.Heraclea Pontica* 72, the beginning of the inscription is probably to be restored as ὁ δᾶμος or ὁ δᾶμος ὁ Ἡρακλεωτᾶν or, as in *I.Heraclea Pontica* 3, ἁ βουλὰ καὶ ὁ δᾶμος, edd.pr. || 2. δαμιοργῶν: Doric form of δημιουργῶν, edd.pr. || 7. Ἀλλήνου for Ἀλλιήνου, edd.pr. || the damiorgoi, previously unattested in Herakleia, function here as epimeletai for the construction of a monument, edd.pr., who for a similar function refer to the τιμηταί in *I.Heraclea Pontica* 5.

1067. Vacat.

1068-1073. Herakleia Pontike. Epitaphs, Imperial period. Found in Herakleia Pontike, now in the museum of Ereğli. Edd.pr. B.Öztürk, İ.F.Sönmez, *Arkeoloji ve Sanat* 137 (2011) 157-163 nos. 2-5 and 7/8 (ph.; English translation).

1068: 157/158 no. 2. **Epitaph of Hilara, 1st-3rd cent. A.D.** White marble stele.

Εἰλάρα Ἀπολλοφάνους, | γυνὰ δὲ Ἑρμολάου, χαῖρε

1. Εἰλάρα = Ἱλάρα; for Εἰλάρα in Asia Minor cf. *I.Pessinous* 92, edd.pr.

1069: 158/159 no. 3. **Epitaph of Pates and Philoumena, 1st/2nd cent. A.D.** Upper part of a pedimental white marble stele with corner acroteria. On the shaft the upper part of a funerary banquet scene with a man holding out a wreath and a woman in chiton and himation (?). Inscription on the pediment and between the figures, the age of the deceased woman is inscribed on the right pilaster.

Πατης
Δειλιποριος ἐτῶν
π' · Φιλουμέ̣ν̣{ν}α Πατης γυνὰ ἐτῶν
4 relief χαίρε- relief ο
relief τε relief α'

1 and 3. Πάτης: a name of Thracian origin, cf. P.Frei, in H.Otten et al. (edd.), *Hittite and other Anatolian and Near Eastern Studies in Honour of Sedat Alp* (Ankara 1992) 188 s.v. Pates (cf. *SEG* XLII 1197); Zgusta, *KP*

403 § 1189-3 argues for an Iranian name. The name is rarely found in inscriptions: *MAMA* V 144 (Phrygia); *SEG* XXXIX 594 (Macedonia); *SEG* XXXVIII 1775 (Egypt); W.Peremans, E.van't Dack, *Prosopographia Ptolemaica* I (Paris, Leiden 1950) 2553 (Cyrenaica), edd.pr. || 2. Δειλιπόριος = Διλιπόριος; the name is of Thracian origin, edd.pr. || 3. Πατης (gen.) is undeclined, edd.pr. || [For the names Δειλίπορις and Πατης see now D. Dana, *Onomasticon Thracicum. Répertoire des noms indigènes de Thrace, Macédoine orientale, Mésies, Dacie et Bithynie* (ΜΕΛΕΤΗΜΑΤΑ 70; Athens 2012) 131/132 and 268, Sverkos].

1070: 159/160 no. 4. **Epitaph of Timothes, Demetria and Tryphosa, 1st-3rd cent.** A.D. Pedimental white marble stele with corner acroteria, found in the Ağa Camii of Ereğli. Rosette or patera carved in the central upper part of the pediment. The recessed field of the shaft shows the busts of three people (Demetria, Tryphosa, Timothes); the two women are dressed in chiton and himation, the man in himation, their right hands in front of their chests in a conventional greeting pose. Inscription on the pediment.

Τειμοθῆς Τειμοθέου ἐτῶ[ν - - -]
Δημητρία Ἀρχελαίο(υ) θυγάτηρ, γυνὴ
Τειμοθέου ἐτῶν νγʹ· χαίρετε· Τρυφῶ[σα]
4 Τειμοθέου θυγάτηρ ἐτῶν ιεʹ· χαῖρε

2. ΑΡΧΕΛΑΙΟΣ lapis, edd.pr. [Ἀρχελαίου = Ἀρχελάου, Corsten].

1071: 160/162 no. 5. **Epitaph of Tertius and Auge, 1st-3rd cent.** A.D. Fragment of a rectangular marble stele found in Dağlıca near Ereğli. Greek text also in *An.Ép.* (2011) [2014] no. 1259.

[Τέ]ρτιος Ο[- - -],
οἰκονόμος vacat
Χαιρήμονος [- - -],
4 ἐτῶν vac. χαῖρ[ε]
Αὔγη οἰκονόμ[ισσα],
γυνὴ δὲ Τερτ[ίου],
ἐτῶν vac. [χαῖρε]

Tertius was manager of an estate; his wife shared in his work, edd.pr., who for οἰκονόμισσα refer to *I.Iznik* 1466 and *I.Prusa* 68 || 4 and 7. no traces of letters to be seen after ἐτῶν; the stele was probably prepared while the couple was still alive, and the ages later added in paint, edd.pr.

1072: 162/163 no. 7. **Epitaph, 1st-3rd cent.** A.D. Rectangular white marble ostotheke the left part of which is broken off: [- - -]μήνιος | [- - -] χαῖρε

1. According to the measurements of the ostotheke the name written here could be Μήνιος, edd.pr.

1073: 163/164 no. 8. **Epitaph of a man and his wife, 1st-3rd cent.** A.D. Fragment of a rectangular white marble stele, broken on three sides, from the shaft only the relief of a woman's head in the centre is visible; remains of the inscription on the moulding above.

[- - -]ωνος ἐτῶν οβʹ | [- - γ]υνὴ ἐτῶν vac. χ[αίρετε]

2. For the lack of the woman's age cf. our lemma no. 1071, edd.pr.

1074. **Herakleia Pontike (area of: Alaplı). Epitaph, 2nd/3rd cent.** A.D. Rectangular white marble stele with triangular pediment with a rosette. On the shaft a relief of a man in chiton and himation, his right arm in front of his chest in a conventional greeting pose; a small male figure in a chiton to his right. Inscription on the moulding above. Now in the museum of Ereğli. Edd.pr. B.Öztürk, İ.F.Sönmez, *Arkeoloji ve Sanat* 137 (2011) 162 no. 6 (ph.; English translation).

[ca. 3]?.ϙθῆς Ἀρτεμιδώρου ἐτῶν [1-2 | ca. 3] ? υἱὸς αὐτοῦ ἐτῶν γ'· χαίρε[τε?]

1. Names ending on -οθῆς are Δωροθῆς (*LGPN* I), Ἑρμοθῆς (*LGPN* V.A), Τιμοθῆς (*LGPN* I, IV, V.A), the latter also attested in our lemma no. 1070, edd.pr.

1075. **Sinope. Population.** C.Barat, in N.Barrandon, F.Kirbihler (edd.), *Les gouverneurs et les provinciaux sous la république romaine* (Rennes 2011) 145-167, studies the composition of the population from the foundation of a Roman colony under Caesar (45 B.C.) until the reign of Constantine. Greeks without Roman gentilicia constitute less than a quarter of all recorded names. Descendants of negotiatores, who settled in Anatolia prior to the foundation of the colonia, can be traced in inscriptions (*ISinope* 102 and 156 for the Veturii). In private inscriptions Greek predominates; in public inscriptions Latin and Greek are almost equally divided. The Roman colonia has been strongly hellenized. The main offices, however, are held by citizens of Italian origin. Cf. B.Puech's summary in *An.Ép.* (2011) [2014] no. 1257.

1076. **Sinope. Emblems on amphora stamps, 3rd cent.** B.C. N.W.Jefremow, *Voprosy epigrafiki* V (Moscow 2011) 207-231 (in Russian with English summary), argues that the designs with an elephant and a 'charging bull' were influenced by designs of Seleukid coinage; designs with an eagle and an ibis in the stamps of the astynomos Ἱκέσιος II were influenced by the Ptolemaic coinage of the 270s B.C. This requires a revision of the absolute chronology of Sinopean stamps proposed by N.F. Fedoseev, in Y.Garlan (ed.), *Production et commerce des amphores en Mer Noire* (Aix-en-Provence 1999) 27-35, but is in accord with the chronologies advanced by Y.Garlan, *Les timbres céramiques sinopéens sur amphores et sur tuiles trouvés à Sinope* (Paris 2004) 11-98, and N.Conovici, *Histria* VIII.2 (Bucharest and Paris 1998) 13-51.

1077. **Sinope. Mosaic inscription (personification), Late Antiquity.** Floor mosaic found during a rescue excavation in the center of the city; female bust in a medallion, wearing a yellow tunic decorated with blue stripes (clavi), a red mantle draped over her right shoulder, and copious jewelry; she holds two bowls, the right one raised up. Ed.pr. F.Tülek, in *Eleventh Colloquium Mosaics* 921-926 (color ph.): [Τ]ρυ|φή

[For (personifications of) Tryphe see our lemma no. 1636, Tybout.]

PAPHLAGONIA

1078-1083. Kaisareia Hadrianopolis (area of: Kimistene (Asartepe)). The inscriptions. In an archaeological study of the temple of Zeus Kimistenos on one of the slopes of a ridge called Asartepe, E.Laflı, E.Christof, *MDAI(I)* 61 (2011) 233-286, on 241-247 nos. 1-6 (ph.; German translation), present the inscriptions found on the site (or in its vicinity) [In *EBGR* (2011) [2014] no. 76, A.Chaniotis points out that 'from the ethnic Kimistenos one may infer that the place name was Kimista, not Kimistene', Pleket].

1078: 241/242 no. 1 = *SEG* XXXIII 1097; LIX 1459; now *I.Hadrianopolis* 48.

1079: 242/243 no. 2 = *SEG* XXXIII 1098.

1080: 243/244 no. 3 = *SEG* XXXIII 1100; LIX 1460 (2).

1081: 244/245 no. 4 = *SEG* XXXIII 1099; LIX 1460 (3).

1082: 245/246 no. 5. **Dedication to (Zeus) Bronton, late 2nd cent. A.D.** Block of reddish local limestone found in the village of Karahasanlar in an early Byzantine building. Text also apud E.Christof, E.Laflı, 'Neue Transkriptions- und Übersetzungsvorschläge zu 43 Inschriften aus Hadrianopolis und seiner Chora in Paphlagonien', in H.Bru, G.Labarre (edd.), *L'Anatolie des peuples, cités et cultures (IIe millénaire av. J.-C.-Ve siècle ap. J.-C.). Autour du projet d'Atlas historique et archéologique de l'Asie Mineure antique, Besançon, 26-27 novembre 2010* (Besançon 2013) 130-132 no. 4. Now *I.Hadrianopolis* 22.

vacat Ἀγαθῇ τύχῃ vacat
Κύρι{κ}λλος Ἰούλλου
ἐποίησα τὴν πλινθίδα κ(αὶ) τὴν
χαμάραν Βροντῶντι vacat

1083: 246/247 no. 6. **Epitaph of Aur. Kanuleius Severus and his wife Aur. Kyrilla, 3rd cent. A.D.** Cylindrical stele of local limestone moulded above; on top four cuttings for statues; found in the village of Köyceğiz; inscription below the moulding; below the inscription a pruning knife, bunches of grapes and leaves, medical instruments and a little box ('Verweise auf den Arztberuf'). Text also apud E.Christof, E.Laflı, *art.cit.* no. 15; now *I.Hadrianopolis* 33.

Αὐρ(ήλιος) Κανουλῆιος [Ν]ικίας | κ(αὶ) Σεουῆρος κ(αὶ) Μάκ[ε]ρ κ(αὶ) Κί❦|μιστος τοῖς ἑυτῶν (sic) | γονεῦσιν Αὐρ(ηλίῳ) Κανουλή||ιῳ Σεουήρῳ παναρέτῳ | κ(αὶ) Αὐρ(ηλίᾳ) Κυρίλλῃ ζῶσιν | ❦ ἀνέστησαν· ❦ | (vacat of two lines) χαῖρε, παροδεῖτα καὶ γίνωσ❦|κε τὰς βροτάων τύχας

1 (and 4-5). Κανουλῆιος: first occurrence of the name in Paphlagonia, edd.pr. || 2-3. Κίμιστος: related to the village of Kimistene, edd.pr. [or the village of Kimista: see above].

1084. **Kaisareia Hadrianopolis. Christian mosaic inscriptions, ca. 500-550 A.D.** S.Patacı, *Journal of Mosaic Research* 4 (2011) 27-50 (Turkish with English summary), presents the floor mosaics of an early Byzantine basilica in the vicinity of Hadrianopolis and refers to two inscriptions (ph.): 1) panel in the central nave (the other panels show birds, and floral and geometric motifs): Ὑπὲρ [εὐχῆς] | Μαρίν[ου? | - -]ΤΗΣ ΛΑ[- - -] (34; ph.); 2) border stripe of the mosaic: † Ὑπὲρ εὐχῆς κ[αὶ σ]ωτηρί[ας] (36; ph.).

1085. **Pompeiopolis (area of: Zımbıllıtepe). Honorary inscription for a paphlagoniarches (B) and list of donations (C), after 222 A.D.** Cf. *SEG* LX 1374. Pillar with inscriptions on three sides. C.Marek, in L.Summerer (ed.), *Pompeiopolis* I (Langenweißbach 2011) 190/191 (ph.), gives the text of one of them (here B; this is a revised text of *SEG* LX 1374 B); C may have to be combined with *SEG* LX 1374 A (no text given); mentioned are κόνδακα and ἐνδρομίδας etc.

B [ἀγα]θ[ῇ τύχῃ]·
[ἡ ἱε]ρὰ μουσ[ικὴ Σευη]-
[ρι]αν̣ὴ Ἀλεξα[νδρι]-
4 αν̣ὴ̣ π̣εριπολιστ[ικὴ]
μ̣ε̣γάλη̣ σ̣ύνοδο̣[ς v]
[ἐ]κ τῶν ἑ̣αυτῆς χρημ̣[ά]-
των π' Γν(αῖον) Κλ(αύδιον) Μάρκ[ι]-
8 [ον] Παφλαγονιάρχη̣ν̣
[καὶ πρ]ῶ̣τ[ο]ν ἄρχ[οντα]
[τῆς μητροπόλεως κτλ.]

B 7-8. Or Μάρκ|[ον], M.

1086-1087. **Pompeiopolis. Dedications, Imperial period.** C.Marek, in L.Summerer (ed.), *Pompeiopolis* I (Langenweißbach 2011) 189-193 (ph.), mentions eight newly found dedications, of which he publishes one and gives a photograph of another one.

1086: 190 (partial German translation). **Dedication by Claudius Markellos.** Rectangular altar, profiled above, inscription on the shaft; from a private collection in Kastamonu. Cf. A. Chaniotis, *EBGR* (2011) [2014] no. 80.

κατὰ τὸ λόγιον
τοῦ βασιλέως
Ἡελίο(υ)
4 θυηπολίαν
Κλαύδιος
Μάρκελλο[ς]

Another dedication from Taşköprü (our lemma no. 1087) was set up after an oracle, therefore ed.pr. suggests that Zeus Helios as an oracle deity had a temple there || 3. Ἡέλιον, ed.pr.; Ἡλίο(υ), C. || 6. Μαρκέλλο[υ], ed.pr.; Μάρκελλο[ς], C.

1087: 190. **Dedication to Pluto.** *SEG* LIX 1456 (?). Fragment of a small rectangular altar (?), found in Taşköprü. We read from the photograph: Πλούτωνι | κατὰ χρησμὸν | ἡ πόλις

1088. Pompeiopolis (area of: Boğdam Köyü, Tekke Mahallesi). Dedication, Imperial period. Square marble pillar; mentioned by L.Summerer, *AST* 28.2 (2011) 72 (ph.). No text, we read from the ph.:
Β̣ασιλᾶς | Ἡλίου (?) Ϲ̣Υ̣|[1-2]ΗϹ[1-2]ΔΡΙ|[1-2 ἀ]νέθη||κα vacat

[S. interprets this text as a dedication, which may well be; cf. however, our lemma no. 1090, where the same verb is used in an epitaph, Corsten.]

1089. Pompeiopolis (Taşköprü; area of). Funerary inscriptions, 2nd/3rd cent. A.D. D.French, *Funerary Stelai from Paphlagonia* (Ankara 2011), provides the texts of sixteen funerary stelai from Pompeiopolis. Fifteen have Greek inscriptions; ten are edita and available in Marek, *Stadt* --- (cf. *SEG* XLIII 900 and 919), for which we give a comparatio numerorum below. The five remaining ones are new and will be presented in separate lemmata (nos. 1091-1096). In a brief introduction F. describes the main characteristics of the stelai: an elaborate anthemion, a shaped element below it and a slab-like shaft. He suggests calling this form of gravestone the 'North Anatolian' stele. The workshop that produced these stelai may have been located at Pompeiopolis.

Marek, *Stadt* ---		French, no.
145	no. 30	6 (cf. our lemma no. 1091)
	no. 45	9
	no. 46	3
149	no. 47	5 (ph.).
150	no. 48	4 (ph.; in LL. 2-3 F. reads Φι|λήτῃ (? vacat) T; Marek: Φι|λήτῃ καὶ T)
151	no. 54	10 (in L. 1 F. reads - - -|O[.....]O.[κατε-]; Marek: [- - - κατε-]; note the epitheton of the deceased woman: θυμηρεστάτῃ (from 'poetic' θυμήρης)
	no. 55	2 (ph.; in L. 2 F. has TPICECTI; Marek: ΤΡΙΣΕΣ)
	no. 56	1 (ph.)
	no. 58	11
153	no. 68	16 (ph.)
SEG	XLIII 922	6

1090. Pompeiopolis (?) (area of: Araç). Epitaph of Akylas, 150/151 A.D. Stele with relief bust of a man holding a scroll and a writing case; upper part and a small portion of the right side apparently sawn off. Mentioned by L.Summerer, *AST* 28.2 (2011) 72 (ph.). No text, we read from the photograph.

Ἀκύλα̣ς̣ Τ̣ο̣φῶ̣τος (?) Δόμγ[α] | ἡ μήτηρ καὶ Σιμπ̣λ̣ιανός | ἀνέθηκαν vv ἔτι ρνς'

[1. Τοφῶς (if read correctly): attested only in the Cimmerian Bosporus (*CIRB* 517 and 1079) || 2. Σιμπλιανός seems previously unattested; pi and lambda seem to be combined in a peculiar ligature, Corsten] || 3. year 156 [Inner Paphlagonian era, cf. Leschhorn, *Ären* 170-175, Corsten] = 150/151 A.D., S.

1091. **Pompeiopolis. Funerary epigram for Helios, 158/159 A.D.** Marek, *Stadt* --- 145 no. 30; *SEG* XLIII 922; Merkelbach-Stauber, *SGO* II 10/05/03. Limestone stele; anthemion lost; below the anthemion the lower half of the 'box' is preserved, decorated with three splayed acanthus leaves and a central flower; below the box a simple moulding; below the inscription two ivy-leaves, one on either side of a wreath with long, hanging ribbons; LL. 11-13 inside the wreath. Republished by D.French, *op.cit.* (cf. our lemma no. 1089) 8 no. 6 (English translation).

Ἥλιος ἐνθάδε κῖτε Δάφνου
ζήσας ἀμέριμνος, πᾶσι φίλος
θνητοῖσιν, ἐκ δ(ὲ) σωφροσύνης
εὐσεβίης πολύτιμα λαβὼν ἰδίων
παρὰ τέκνων δῶρα, παρ᾽ ἀνθρώπ(ου)ς
σεμνὰ νομιζόμενα, καὶ στή-
λην κήρυκα βίου πατρός, ἣν
ἀνέθηκαν μηνύειν ἀρετὴν
ἀνδρὸς ἀποφθιμένου·
vacat ἔτους ρξδ'
vacat χαίρε-
vacat τε, παρο-
vacat δεῖται

5. παρ᾽ ἀνθρώπ[ων], Marek, *SEG* ('considered solemn amongst men', F. [in that case one had better restore παρ᾽ ἀνθρώπ[οι]ς; F. does not indicate why he writes (ου), Pleket]) || 8. this line omitted in Marek and *SEG* || 10. ἔτ(ει), F.; year 164 (era of Pompeiopolis: 6/5 B.C.) = 158/159 A.D., F.

1092. **Pompeiopolis. Epitaph of Klione and Thallousa, 2nd/3rd cent. A.D.** Limestone stele; at the top a semi-circular anthemion in the shape of a palmette; below it a 'box', the face of which is decorated with three splayed acanthus leaves; below it a simple, square moulding; on the shaft an inscription; below it a mirror and comb (?) in relief. Ed.pr. D.French, *op.cit.* (cf. our lemma no. 1089) 8/9 no. 7 (ph.; English translation).

Κλιόν̣η̣ γυναικὶ φι|λάνδρῳ καὶ σε|μ̣ν̣ῇ καὶ Θαλλού|σῃ συν̣ν̣ύμφῳ αὐ||τ̣ῆ̣ς σεμ̣ν̣οτάτῃ | Βότρυς ἀν̣ὴ̣ρ εὐσε|βείας ἕνεκεν

1. Κλιόν̣η̣ι, ed.pr. [but the ph. clearly shows that the vertical hasta after H is part of the gamma of γυναικί, Pleket] || 4. σύννυμφος : 'husband's brother's wife' (*LSJ*); but here Klione's (αὐτῆς in LL. 4-5) brother's wife, i.e., Botrys' sister-in-law, ed.pr. [For comment on the words νύμφη and σύννυμφος cf. P.Thonemann in id. (ed.), *Roman Phrygia. Culture and Society* (Cambridge 2013) 132/133, who argues that νύμφη is used in the meaning of 'bride, wife', 'daughter-in-law' and 'sister-in-law' and that more generally it signifies something like 'a young woman who has entered a household by marriage'; he adduces *MAMA* VII 578 to show that νύμφη can carry 'the meaning "wife" (of one brother) and "sister-in-law" (of the other two brothers) simultaneously' and for σύννυμφος he refers to *TAM* V.1.775, where two sisters-in-law call a young wife and mother their σύννυμφος. In Klione's epitaph Thallousa was the wife of either Botrys' brother or Klione's brother. At the same time Klione and Thallousa were both νύμφαι in the above-mentioned general sense, Pleket].

1093. **Pompeiopolis. Epitaph of Claudia Kalligene, 2nd/3rd cent. A.D.** White marble stele; anthemion in the form of a palmette and centrally placed twig (or branch) and flower; double spirals left and right of the palmette; below the palmette a 'box', decorated with three splaying acanthus leaves, one

on either side of a central spray; below the 'box' a double moulding; inscription below the moulding; below the inscription a mirror and a comb (?) in relief. Ed.pr. D.French, *op.cit.* (cf. our lemma no. 1089) 9/10 no. 8 (ph.; English translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1363.

Θεοῖς Καταχθο|νίοις· Κλ(αυδίᾳ) Καλλιγένῃ τ|ῇ μητρὶ γλυ(κυ)τάτῃ Κλαύ(διος) | [.]γνικὸς καὶ Ἡγεμονὶς || εὐσεβίας χάριν vvv

3. ΓΛΥΤΑΤΗ, ed.pr.

1094. Pompeiopolis (area of: Sarıyar). Funerary epigram, 2nd/3rd cent. A.D. Limestone stele; anthemion lost. Ed.pr. D.French, *op.cit.* (cf. our lemma no. 1089) 14 no. 14. Greek text also in *An.Ép.* (2011) [2014] no. 1365.

[----]Ọ!̣ vacat Q
[----]ώματος
vacat
[---μ]ητὴρ εὐγενέτειρα
4 [----]γὰρ τεκνῶσα τοκάς
[----]ρ̣ vacat τὴνδ' ἔλαχες ΤΑ
[----]ξοσίου τὸ δικα
[---Καλο]υείνου σου πα-
8 [------ -ἐ]ν μεγάροισι
[--------]ιχηρωι κὲ
[--------] π̣ᾶσι φίλον τε
----

4. τοκας, ed.pr. [τοκάς: 'prolific', said of γυναῖκες, *LSJ*, Pleket] || 7. ed.pr. presumes that the epigram concerns a member of the same family as in no. 13 (our lemma no. 1095), possibly the wife of Calvinus (mother of Antipater).

1095. Pompeiopolis (area of: Sarıyar). Funerary epigram for a father and his grandson, 2nd/3rd cent. A.D. Limestone stele; anthemion now lost; at the top of the shaft a double, at the base a simple moulding. Ed.pr. D.French, *op.cit.* (cf. our lemma no. 1089) 13/14 no. 13 (ph.; English translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1364. G.Staab kindly sent us the following metrical text, with important commentary.

Ἦς σύ, πάτερ, φιλότεκνος ἀλλὰ | καὶ πᾶσι δίκαιος,
ἐν̣ βίῳ καὶ {ἐν} φθιμένοις πάντοτε ἄναξ | γέγονας·
τήνδ' ἐγὼ Κα|λουῖνος τ̣ῷ τάφῳ στή|λην ἀνέθηκα
4 π̣α̣τ̣ρὶ {τε} καὶ Ἀντιπάτρῳ τηλυγέ|τῳ μου υἱῷ·
εἰπέ μοι, ὦ τέκος ἀδύ, τί σε | ξίφος ἢ ποῖον ὅπλον
ὤλεσε̣ν ὠκυμόρως; δυσ|βουλίᾳ κύλ̣ι̣κ̣ος· vacat
ἀλλὰ σὺ μὲν παρὰ μοῖραν ἔβης Ἀΐ|δ̣α̣ο̣ πελάσσας
8 οἱ δὲ δο|ὰν κύλικ̣α̣ τ̣ε [κ]α̣ὶ̣ Μ̣ΑΓΟΙ|ΣΑΝΕΛ [..]

1. ΗCCΥ, ed.pr., who suggested a vocative of Ησσυς (proper name) or an error for ΗCΘΑ (ἦσθα); B.Puech in *An.Ép.* points out that ἦς ('you were') was perfectly normal in koine-Greek; in the same sense S. || 2. καὶ ἐν: either to be read κἄν or the second ἐν added by the mason 'hypercorrectly', S. || 3. τὴν δὲ τῷ, ed.pr.; B.Puech suggests τήνδ' ἐ(γ)ὼ or τὴν δ'

ἐ(γ)ὼ ('valeur démonstrative de l'article'); S. also prefers τήνδ' ἐγώ ('ἐγώ könnte hier entsprechend der lateinischen Iambenkürzung in zwei Kürzen aufgefasst werden'); instead of τῷ τάφῳ 'stand hier wahrscheinlich in der Vorlage das metrisch passende τύμβῳ', S. || 4. πατρί: B.Puech in *An.Ép.* suggests that father and son have the same name (Ἀντίπατρος); τε probably added 'hypercorrectly' by the mason, S., who also considers reading κ' Ἀντιπάτρῳ ('eher ungewöhnliche Synizese'); after l. 4 a vacat of three lines; τηλυγέτῳ: 'darling son', ed.pr.; 'mon fils dernier-né', *An.Ép.*; perhaps 'der einzige Sohn', S. || 6. question mark after ὠκυμόρως, *An.Ép.*; D.Feissel in *An.Ép.* argues that δυσβουλίᾳ κύλικος ('C'est le mauvais conseil d'un coupe (de vin)') is the son's answer; ed.pr. connected the words with the preceding clause ('in the ill-counsel of the drinking cup') || 7. 'En tout cas, pour t'en être approché, tu es allé au-devant du destin de l'Hadès', *An.Ép.*; 'You, having ventured close, went against Hades' fate', ed.pr.; perhaps οἱ δ' ἔδο(σ)αν?, S.

1096. **Pompeiopolis (area of: Sarıyar). Epitaph of Chete, 205/206 A.D.** Limestone stele. At the top a semi-circular anthemion; in it a female figure with head-band and tunic, her right hand raised to her head; in her left hand a mirror; above her left shoulder a comb; below her right arm a conical basket; below the anthemion a double moulding; below the moulding a 'box' with in relief a partridge and a vine-branch with a bunch of grapes on either side; below the box in a recessed field an inscription and below it a wreath, a spindle-whorl, tools (?) and a donkey; below the framed field a dog. Ed.pr. D. French, *op.cit.* (cf. our lemma no. 1089) 11-13 no. 12 (ph. (illegible); English translation).

Θ(εοῖς) vacat Κ(αταχθονίοις)
Τῇ σεμνῇ κὲ εὐσεβῇ, φιλάνδρῳ καὶ φιλο-
τέκνῳ καλῶς βιωσάσῃ Χητῃ οἰκου-
4 ρᾳ καὶ ἐν παντὶ ἔργῳ γεωργὸν κὲ
τοῖς ἀξίοις φίλοις προσφιλεστά-
τῃ κὲ ἐν παντὶ γιτνεούσᾳ καὶ ἐ-
πιδιδούσᾳ γίτοσιν καὶ ἀκρογί-
■ τοσιν καὶ τοῖ(ς) λειπομένοις ἀ-
φθόνως παρεχούσᾳ Ματρ-
ώνα ἡ θυγάτηρ μνήμης
χάριν ἀνέστησεν
12 ἀνέσ-
τη
ἔτι σαι'

---

3. Χητῃ: cf. Marek, *Stadt* --- 149 no. 43 (Χετα) and 150 no. 50 (Χηττη), both from (the area of) Pompeiopolis, ed.pr. || 3-4. ed. refers to οἰκουρός ('good housekeeper', *LSJ*) || 4. γεωργόν: 'husbander (? = provider)', ed.pr. || 6. γιτνεούσᾳ for γειτνεούσᾳ: 'in everything neighbourly', ed.pr. || 7-8. 'giving freely neighbours and distant-neighbours', ed.pr. || 14. ἔτ(ε)ι σαι' = year 211 (era of Pompeiopolis: 6/5 B.C.) = 205/206 A.D., ed.pr.

GALATIA

1097. **Galatia. The local elites, Hellenistic period.** A.Coşkun, in B.Dreyer, P.F.Mittag (edd.), *Lokale Eliten und hellenistische Könige. Zwischen Kooperation und Konfrontation* (Berlin 2011) 80-104, studies the elites in Galatia which, unlike those of the coastal cities of Asia Minor, first became visible in the 1st century B.C. only through sources attesting the monarchical rule of the tribal chiefs (on the title of τετράρχης see *I.Didyma* 475 [ca. 90 B.C.; donation of a silver phiale by Βρογίταρος Δηϊοτάρου Γαλατῶν Τρόκμων τετράρχης and his sister Ἀβαδογιώνα]; *I.Kyme* 15 [*OGIS* I 349; Pitane; honorary

dedication to the same Brogitaros]; *IGR* IV 1683 [Pergamon; honorary dedication to Ἀδογιώνα, wife of Brogitaros]) and the significance of a dynastic as well as of a meritocratic legitimacy (*RECAM* II 188 (text, German translation); 42-40 B.C.; funerary inscription for the [βασιλεὺς Δηϊ]όταρος Φιλο[πάτ]ωρ κ[αὶ Γ]αλατῶν Τολισ[τοβ]ωγ[ίω]ν καὶ Τρόκμων [τ]ετρ[άρ]χης).

1098. Ankyra. M.Kadioğlu, K.Görkay, S.Mitchell (edd.), *Roman Ancyra* (Istanbul 2011) = iid., *Roma Dönemi'nde Ankyra* (Istanbul 2011), present a portrait of Ankyra from the 1st through the 3rd cent. A.D. with chapters on the history and on the ancient buildings and urbanism. The book includes many ph. of inscriptions and, on 98-108, an English translation of the Res Gestae Divi Augusti by A.Cooley (cf. *SEG* LVIII 1477 and our lemma no. 1099).

1099. Ankyra. Res Gestae Divi Augusti. *SEG* LVII 1303; LVIII 1477; cf. our lemma no. 1098. R.J.Starr, *Latomus* 70.3 (2011) 721-726, doubts the communis opinio that the last chapters (34/35) served as a conclusion. He argues instead that they are deliberately placed after Augustus' report on his installment of kings in eastern countries in order to contrast this practice with his own politics in Rome, where he did not assume kingship but gave the republic back to the Senate and the People (with him as princeps at the top).

1100. Ankyra. Emperor cult. P.Pilhofer, *Neues aus der Welt der frühen Christen* (Stuttgart 2011) 111-125, studies the origin of the priests of the emperor cult in Ankyra (*I.Ancyra* 2; *OGIS* 533; Greek text, German translation). He doubts S.Mitchell's theory that most, if not all, priests were Celts or had strong Celtic connections.

1101. Germia (and surroundings). Inscriptions, Imperial and Byzantine periods. In a report on his survey of Germia and surroundings, P.Niewöhner, *AST* 28.1 (2011) 54, mentions the discovery of '41 grave stones and inscriptions ... distributed fairly evenly across the countryside'. For two of them see *SEG* LX 1384/1385; for another two our lemmata nos. 1102/1103; all but one of them are now published in A.V.Walser, *Chiron* 43 (2013) 527-619 (ph.; German translations; to be covered in *SEG* LXIII; one Byzantine text still awaits publication, see 529 note 14).

1102. Germia (area of: Ayvalı). Dedication to Men Mantalenos, 2nd/3rd cent. A.D. White marble pedimental stele with akroteria, in the pediment a rosette; exact findspot unknown, now in Ayvalı. Ed.pr. A.V.Walser, *AST* 28.1 (2011) 55/56 (ph.), and id., *Chiron* 43 (2013) 551 no. 8 (ph.; German translation): Σουσος Μ|ηνὶ Μαντ|αληνῷ εὐ|χήν

1-3. The epithet Μανταληνός was previously unattested (two further dedications to Men Mantalenos in ed.pr., *Chiron* 43 (2013) 550-556 nos. 7 and 9, with ample commentary); it is derived from the toponym Μάνταλος, as Steph. Byz., s.v., indicates, who locates Mantalos in 'Phrygia', ed.pr. (in *Chiron*), who interprets it as the name of a settlement close to Ayvalı.

1103. **Germia. Christian epitaph of the monk Stephanos, 5th/6th cent. A.D.** Limestone plaque, broken below and at left; inscription in a framed field, beneath it the upper part of a cross; found in Gümüşkonak (ancient Germia). Greek text in A.V.Walser, *AST* 28.1 (2011) 54 (ph.); ed.pr. id., *Chiron* 43 (2013) 571 no. 22 (ph.; German translation).

† Ἔνθα κατά-
κιτε Στέφα-
νος μοναχός,
ἀδελφὸς Ἰω-
άνου κ(ὲ) Γεωρ-
γίου

4. Ἀδελφός is here to be understood as a fellow member of a Christian community, ed.pr. || 5. κ(έ) abbreviated ■ kappa with a small S-shaped abbreviation sign attached to its lower diagonal hasta, ed.pr.

1104. **Tavium (area of: Bişek). Epitaph of Ma, Imperial period.** Small white marble pedimental stele; in the pediment a five-petaled rosette and left and right an akroterion decorated with leaves; on the shaft an inscription and a wreath below. Ed.pr. *I.Yozgat* 49-51 no. I.17 (ph.; German translation).

Ἰάσων Μυστι|κοῦ Μᾷ Ἀπολ|λωνίου [τῇ ἑ]|αυτοῦ φιλοσ[τ]όρ||γῳ γυναικί v v

---

1105. **Tavium (?). Epitaph of Quintia, Imperial period.** Small gray-white marble stele with pediment; in a recessed field, flanked by two columns, an inscription. Ed.pr. *I.Yozgat* 52-54 no. I.19 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1368.

Φίλητος | Κυειντίᾳ | {ΙΔ}⟨τ⟩ῇ γυνεκὶ | ἰδίᾳ ἀνέθ||ηκε μνή|μης χάριν

It cannot be excluded that the stone is a 'pierre errante' and, therefore, is not to be assigned to Tavium, ed.pr. || 3. initio ΙΔΗ; with ΙΔ the mason wanted to engrave the ἰδίᾳ of L. 4 but he became aware of his mistake, ed.pr.

1106. **Tavium (area of: Büyüknefes). Epitaph of Doryzinthes and his family with funerary imprecation, Imperial period.** White marble plaque. Ed.pr. *I.Yozgat* 54-57 no. I.20 (ph.; German translation).

Δορυζινθης vac.
Σαδαλα· ταφῆναι αὐ-
τόν, γυνα(ῖ)κα αὐτοῦ,
τέκνα· ἄλῳ μὴ ἐξ(ῖ)ναι
μήτε ἀνῦξαι μήτε
παρορύξαι, ἐπὶ ἔδ(η)? ἐλε-
φαντίασι ὁ (ἀ)νύξας vac.

1. Ed.pr. refers to the Thracian name Δορζινθης || 2. Σαδάλας: also a Thracian name, ed.pr. || 3. ΓΥΝΑΚΑ, lapis || 4. ΕΞΝΑΙ, lapis || 6. ΕΔΕ, lapis; the second epsilon was added later above the Δ; παρορύξαι: 'daneben ein Grab errichten', ed.pr., who adds that παρορύττω is previously unattested || 6-7. 'weil du von Elephantiasis verzehrt wirst', ed.pr., who interprets ἔδ(η) as a passive form; Elephantiasis is a skin-disease, comparable to leprosy, ed.pr., who for curses mentioning diseases refers to Strubbe, *Arai Epitymbioi* 398 (λαβέτω νόσον τιν' ἀθεράπευτον) and 146 (λυμός).

1107. Tavium (area of: Gündoğdu, west of Büyüknefes). Epitaph, Imperial period. White marble stele broken above; below the inscription a wreath. Ed.pr. *I.Yozgat* 117/118 no. VI.3 (ph.).

[- - - -] | ΚΡΙΤΩΦỊΛΗ? vacat ? | μνήμης χάριν

1. Perhaps [ἀσυν]|κρίτῳ followed by Φιλῆ or φιλῇ, ed.pr.

1108. Tavium (area of: Büyüknefes). Epitaph of [- -]athes and his wife Nea Lokra, 1st/2nd cent. A.D. White marble plaque. Ed.pr. *I.Yozgat* 28-30 no. I.5 (ph.; German translation).

⟦- 4-5 -⟧ạθης Δημη-		ἐμαυτῶι καὶ Νέᾳ	μου εὐνοίας καὶ φι-
τρίου ἀνέστησα	4	Λόκρᾳ τῇ γυναικί	λοστοργίας ἕνεκ[α]

1. Initio either ΑΘ or ΛΟ, ed.pr., who considers Ἀραμάθης, Ἀριαράθης, Βαργάθης, Ἐπιμάθης, Εὐμάθης and Εὐστάθης, and opts for [Ἀριαρ]άθης 'aus regionalen Gründen' || 4. Λόκρα: previously unattested, ed.pr.

1109. Tavium (area of: Güneşli). Epitaph of Diopeithes and Teimokrates, 2nd cent. A.D.? Large white marble pedimental stele; in the pediment a patera; on the shaft an inscription. Ed.pr. *I.Yozgat* 39/40 no. I.11 (ph.; German translation).

Διοπείθης | vv ἥρως vac. | χρηστέ, χαῖρε· | vacat || Τειμοκράτη⟨ς⟩ | vv ἥρως vacat | χρηστέ, χαῖρε

The stele dates from the Hellenistic period, the inscription is later (letter forms), ed.pr. || 5. ΤΕΙΜΟΚΡΑΤΗΕ, lapis.

1110. Tavium (area of: Güneşli). Epitaph of Stephanos, 123/124 or 127/128 A.D. *RECAM* II 489. Republished in *I.Yozgat* 37/38 no. I.10 (ph.; German translation).

vv Ηλις vv | Στεφάνῳ | πατρὶ μνήμης | vv ἕνεκεν vv || ❦ ἔτει vv ρμη' ❦

1. Either Ἧλις (fem.) or Ἥλις = Ἥλιος, *I.Yozgat* || 3. μνήμη⟨ς⟩, *RECAM* || 4-5. in smaller script; ἔτει ρμη' = year 148: either 127/128 A.D. (era of Tavium: 21/20 B.C.) or 123/124 A.D. (provincial era or era of Ancyra: 25/24 B.C.), *I.Yozgat*; L. 5 not in *RECAM*.

1111. Tavium. Christian epitaph of Iuliane, 5th/6th cent. A.D. White marble plaque, perhaps reworked from an architectural stone; on top in the center a Maltese cross in a circle, on either side of it a leaf motif; the inscription fills the remaining space. Found in Büyüknefes (Tavium), now in the museum at Yozgat. Ed.pr. C.Wallner, *AST* 28.1 (2011) 368/369 (ph.; English translation), now in *I.Yozgat* 66/67 no. II.1 (ph.; German translation); cf. D.Feissel, *BE* (2014) no. 582.

Ἐνθάδε κα⟦κ⟧-
τάκιται ἡ δọύ-
λη τοῦ Θ(εο)ῦ Ἰου-
λιανή, νεᾶνις
Ἀγκυριανή,
τελιωθεῖ-
σα μη(νὸς) Ὀκτωβρ(ίου)
[?]ạʹ, ἰνδ(ικτιῶνος) ιαʹ
vacat † vacat

Dated on the basis of the formula, the cross, and the abbreviation sign S, ed.pr. || 1. In fine the mason erased the erroneous kappa || 3. horizontal stroke above ΘΥ || 5. Ἀγκυριανή for Ἀγκυρανή, F. || 7. eta superimposed on mu; in fine after the rho traces of the abbreviation sign S || 8. initio alpha, delta or lambda, after ΙΝΔ the abbreviation sign S.

1112. **Tavium (area of: Büyüknefes). Christian epitaph, 6th cent.** A.D. White marble stone with inscription in a framed field; broken into two parts (A, B); B seen by S.Mitchell in Büyüknefes, built into the wall of a house and published by him in *RECAM* II 466 (cf. *BE* (1983) no. 438); A brought to the museum in Yozgat later. Ed.pr. *I.Yozgat* 67-70 no. II.2 (ph.; German translation); cf. D.Feissel, *BE* (2014) no. 582.

A:
[-----------------]
[---] . M . . vacat
[. .] . μετὰ Θεὸν
[τ]ὸν εὔσπλαγχ-
νον, Πρίσκον τὸ-
ν θεοφύλακτọ[ν]
καὶ ζήσας ἐν [δ]-
όξῃ πολλῇ vacat

B:
Ἐνθάδε ἀναπ-
ạύετε ἀνέσεω-
ς τόπον εὑρῶ-
ν, τοῖς ἀποστό-
λοις προσδρ-
αμών † vacat
vv Με(νὸς) Φεβρ(ουαρίου) ις'
ἰν(δικτιῶνος) ιε' † vacat

1. Before the mu an alpha, delta or lambda; after the mu two vertical hastae (an H?), ed.pr. || 3-4. εὔσπλαγχνον: 'merciful', ed.pr., with parallels || 4. Πρίσκον: in the context of a depositio ad sanctos (cf. below in fine), probably a saint, ed.pr., who points out that one of the forty martyrs who died in Sebaste in the 320s A.D. was called Priscus; F. prefers seeing in him a living person, perhaps a bishop of Tavium || 7. in fine, orignially an O, subsequently corrected to an H, ed.pr. || 8-9. ἀναπαύετε: interpreted as 'you rested' in *RECAM*; ἀναπαύετε: 'Hier ruht er sich aus', ed.pr. || 9-10. ἀνέσεως τόπον: 'Platz für Erholung', ed.pr. || 11-12. ed.pr. refers to an epitaph from Bersabe in Palaestina where the deceased Flavia Χ(ριστὸ)ν ἀγαπῶσα πρὸς αὐτὸν δραμοῦσα ἐχώρησεν (*RBi* 1 [1904] 269 no. 5); F. refers to the epitaph in our lemma no. 1114, where a Church of the Apostles is attested || 14. epsilon above mu; next to the epsilon a small cross as an abbreviation sign; after ΦΕΒΡ an abbreviation sign ς, ed.pr.; Φεβρ(ουαρίου) γ', *RECAM* || 14-15. above ις and ιε a horizontal stroke, above the N of IN a small abbreviation sign (ς) || J. and L.Robert (*BE*) suggested that we have a depositio ad sanctos; this suggestion is confirmed by text A, ed.pr.

1113. **Tavium (area of: Büyüknefes). Christian epitaph of Ioannes, 5th/6th cent.** A.D. *RECAM* II 465. Republished in *I.Yozgat* 71-73 no. II.3, on the basis of a photo in the inventory-list of the Museum (ph.; dr.; German translation). S.Mitchell (*RECAM*) had seen the stone in Büyüknefes, in a house where

it was used as a step. According to the Museum inventory the stone was brought to the museum from Cappadocian Çayıralan. Cf. D.Feissel, *BE* (2014) no. 582.

† Τὰ κοσμικὰ
μὴ ζη(λ)ώσας,
τὰ θεεικὰ δὲ
πο(θ)ήσας
Ἰωάννης
ὁ γλυ(κ)ερὸς (?)
(λ)αμπρότα-
τος Α..

τὰ κοσμικὰ | μὴ ζηλώσας | - - - | - - - | Ἰωάννης | - - - | - - - | - -, *RECAM* || 2. ΖΗΔΩCΑC, lapis and photo || 3. θεεικά (variant of θεῖκός): cf. *MAMA* I 228 (θεεικὴν σοφίαν) and *I.Iznik* 450 (θεεικῇ βοηθείᾳ), W. || 4. ΠΟCΗCΑC, lapis || 6. ΓΛΥΡΕΡΟC, lapis; γλυφερος ('sculptor', unparalleled), Wallner (*I.Yozgat*), who refers to γλυφεύς, γλυφευτής and rejects γλυ(κ)ερός (poetic variant of γλυκύς); F. opts for γλυ(κ)ερός || 7-8. ΔΑΙ.ΠΡΟΤΑ|ΤΟΣ, lapis; Wallner (*I.Yozgat*) conjectures that initially the mason had planned to write ΛΑΜ, with an abbreviation sign after the mu, but ultimately decided to engrave the whole word; this resulted in the final three letters (L. 8) being engraved outside the frame in which LL. 1-7 were written || 8. possibly A followed by traces of two letters or signs; perhaps A and Ω with in between XP or XI, Wallner (*I.Yozgat*).

1114. Tavium (area of: Büyüknefes). Christian epitaph of Ko(n)stantinos, early Byzantine period. White marble stele reworked from a column. Ed.pr. *I.Yozgat* 74/75 no. II.4 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1370.

["Ενθα] | κατά|κιτε ὁ | δοῦλ||ος τοῦ | Θε(οῦ) Κοστ|αντῖνος | πρεσ(βύτερος) τῶν ἀ|ποστώλο||ν vacat

6. Horizontal stroke above ΘΕ || 8. ΠΡΕC, followed by an abbreviation sign ς ('allerdings gespiegelt') || the deceased was a presbyter of the Church of the Apostles, presumably in Tavium, ed.pr. [cf. our lemma no. 1112, Corsten].

1115. Tavium (area of: Musabeyli). Christian epitaph of Mamas, early Byzantine period. *RECAM* II 492. White marble stone with an arch incised on the stone; in the arch a Latin cross; inscription left and right of the vertical arm of the cross. Republished in *I.Yozgat* 75/76 no. II.5 (ph.; German translation), who points out that according to S.Mitchell (*RECAM*) D.French saw the inscription in 1977 in Musabeyli and that the stone was brought to the Museum from Çayıralan.

Ἔνθα | κατάκη|τε ὁ δοῦ|λος τοῦ || Θ(εο)ῦ Μά|μας †

5. Horizontal stroke above ΘΥ || 5-6. Μα|μας, *RECAM*; W. refers to L.Robert, *Noms indigènes* 443 and 526, who connects the name with the homonymous saint from Cappadocian Kaisareia.

1116. Tavium (area of: Büyüknefes). Christian epitaph of Epiphania, early Byzantine period. White marble block; above in a rectangular framed field a Maltese cross in a circle; in the corners floral motifs; below in a tabula ansata an inscription. Ed.pr. *I.Yozgat* 76/77 no. II.6 (ph.; German translation).

῎Ενθα κ|ατάκιτε | ἡ δούλι τοῦ | Θ(εο)ῦ Ἐπιφα||νία θυγά|τ(η)ρ ΙΤΡ | - - -

4. Horizontal stroke above ΘΥ || 6. ΤΡΙΤΡ, lapis; ed.pr. rejects a transition from nominative to dative (θυγα|τρί).

1117. **Tavium (area of: Dambasan). Christian epitaph of Severus, early Byzantine period.** White marble stone reworked from the lid of a sarcophagus. Below a Maltese cross in a circle an inscription. Ed.pr. *I.Yozgat* 77-79 no. II.7 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1371.

† ῎Ενθα κατάκι|τε ὁ δοῦλος | τοῦ Θ(εο)ῦ Σευῆρο|ς, νέος μὲν τῇ || [ἡ]λικίᾳ, παλεὸ|[ς] δὲ τῇ φρόνισι †

3. Horizontal stroke above ΘΥ || 5-6. παλεός = παλαιός, ed.pr., who points out that the expression in LL. 4-6 also occurs in an unpublished epitaph from Söğütlüyayla (area of Tavium).

1118. **Tavium (area of: Büyüknefes). Christian epitaph of Stephanos, early Byzantine period.** *RECAM* II 455. White marble stone reworked from a column; above traces of a cross in a ring. Republished in *I.Yozgat* 79/80 no. II.8 (ph.; German translation).

[†] ῎Ε̣νθα κ|ατάκιτε | ὁ δοῦλο|ς τοῦ Θ(εο)ῦ || Στέφα|νος ὁ πά|ντον φίλ|ος vacat

1. † ῎Ενθα, *RECAM* || 4. horizontal stroke above ΘΥ || 6-8. ὁ πάντον φίλος = ὁ πάντων φίλος, *I.Yozgat*.

1119. **Tavium (area of: Biçikler). Christian epitaph of Maria, early Byzantine period.** Gray-white marble block; inscription between the arms of a cross. Ed.pr. *I.Yozgat* 80/81 no. II.9 (ph.; German translation): ῎Ενθα κατά|κιτε Μαρία | μήτηρ Θεοδό|του δομεσ||ντίκου

4-5. δομεστικοῦ: domestici are personal assistants of higher officials, both civic and military, ed.pr.

1120. **Tavium (area of: Büyüknefes). Christian epitaph of Elpidia, early Byzantine period.** Yellowish-gray marble block; inscription in a framed field. Ed.pr. *I.Yozgat* 81/82 no. II.10 (ph.; German translation): [῎Ενθα κατά|κιτε] | ἡ δο̣ύ̣||λη̣ τ̣ο̣ῦ̣ | Θ(εο)ῦ Ἐλ|πιδί|ν α vv

6. Horizontal stroke above ΘΥ.

1121. **Tavium (area of: Büyüknefes). Christian epitaph of Euphrantis, early Byzantine period.** White marble block; in a slightly recessed arched field a large Latin cross; inscription between the arms of the cross. The stone was found, together with three other ones, during plowing of a field; there may have been a small necropolis there. Ed.pr. *I.Yozgat* 82/83 no. II.11 (ph.; German translation).

Ἐν|θα κα|τάκιτε ὁ | δοῦλος || τοῦ Θ(εο)ῦ ὁ εὐδο|κιμότατος | στρατιώτης | Εὐφράντις vacat

5. Horizontal stroke above ΘΥ || 7. the final sigma is engraved outside the framed field || 8. Εὐφράντις: a variant of either Εὐφράντης or Εὐφράντιος, ed.pr., who adds that Εὐφραντίς as a woman's name is also recorded.

1122. Tavium (area of: Büyüknefes). Christian epitaph of the child Georgi(o)s, early Byzantine period. White marble stone, with a large Latin cross; the inscription begins in the upper right quadrant formed by the cross. Ed.pr. *I.Yozgat* 85/86 no. II.13 (ph.; German translation).

† Ἔνθα | κατά|κιτε νή|πιον Γε||ώργις

3-4. Ed.pr. refers to various epitaphs for νήπια between two and eight years old.

1123. Tavium. Christian epitaph of Seleukos, early Byzantine period. Brownish-white marble block found in Çayıralan; above the inscription a Maltese cross in a circle. Ed.pr. *I.Yozgat* 92-94 no. II.18 (ph.; dr.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1374; cf. D. Feissel, *BE* (2014) no. 582.

Κύμησι(ς) | Σελεύκο(υ) | ἀπὸ πριμ[(ικηρίων)]?· | τὸ(ν) Θε(ὸ)ν σέ || ὁ ἀναγι|νόσκο(ν)·| [- - -]

On iconographical grounds assigned to the area of Tavium, ed.pr. || 1. in fine a horizontal stroke above the iota || 2. in fine a horizontal stroke above the omicron || 3. primicerii are in charge of an officium or a civil or military 'Dienststelle', ed.pr., who for another ex-primicerius refers to *RECAM* II 499 (also from the area of Tavium); F., referring to *BE* (2013) no. 525 (Pessinous), considers ἀπὸ πριμ(κίπων) to be also possible || 4. horizontal strokes above the omicron of TO and the nu of ΘΕΝ || 4-5. 'Bei Gott! Du, der du dies liest', ed.pr.; 'Par Dieu, toi qui lis', *An.Ép.*, where σε is interpreted as σύ; although ed.pr.'s translation is exactly the same as that of *An.Ép.*, in his commentary he seems to interpret σε as a variant of σοί; he places a semicolon after σε and refers to *RECAM* II 186 (Κύριόν σε· ὁ ἀναγινώσκων etc.) and to other parallels with τὸν Θεόν σοι or ὑμῖν.

1124. Tavium (Yozgat). Incertum, 6th cent. A.D. or later. Fragment of a white marble stone broken on all sides except at right; an inscription in vertical columns (kionēdon). Ed.pr. *I.Yozgat* 125/126 no. VI.10 (ph.).

↓ [- - -]ΝΝΟΥ διακ[όνου? - -]
[- - -]ουμενου [- - - - - - - - - -]
[- - τ]έκνων? Α[- - - - - - - - -]

1. Perhaps [Ἰωά]ννου, ed.pr., who notes that the context of this fragment is unknown.

1124 bis. **Tavium (area of). Epitaphs, Byzantine period.** *I.Yozgat* 95-103 nos. III.1-6 (ph.; German translations), publishes six epitaphs which cannot be dated to the early Byzantine period and are probably later. They may or may not date from centuries which are usually not covered by *SEG*. For the sake of completeness and because in principle some of the stones could date to the period before 800 A.D. we briefly present these texts here: 1) white-yellow limestone block; in the upper part a Maltese cross in a circle; in the lower part in an arched frame another Maltese cross; the frame is decorated with garlands; between the two crosses an inscription: Κοίμεσις Εὐσταθί|ου (from Esentepe (?), a quarter of Yozgat; 96/97 no. III.1); 2) white-reddish limestone block with pediment; in the pediment a five-petaled rosette in a circle; in the corners of the pediment a small cross; below the pediment in a tabula ansata an inscription; below the tabula in a framed and arched field a large cross with vines; in the two lower parts of the cross the letters A and Ω: † Κύμησις/Κοσταντί|νας † (from Esentepe? (see above sub (1)); after the final cross a 'wellenförmiges Ornament', perhaps a serpent; 97/98 no. III.2); 3) white limestone pedimental block; above a circle; below it in a framed field a cross; a bird in each of the upper two quadrants formed by the cross, a rosette in each of the lower two ('Wirbelrosetten'); below the pediment on a band the inscription; in the lower field palms and floral motives: Κύμησις Πέτρο[υ] (unknown provenance; 99 no. III.3); 4) white-gray marble pedimental block; in the pediment a cross; below a recessed rectangular field with a large cross topped by a nimbus; inscription partly in the pediment, partly on the band separating the pediment from the recessed field: Ἀ|νθις (in the pediment; either Ἄνθις (man) or Ἀνθίς (woman)) and (and on the band) Μνῆμα Ἀφια[ς] (from Türkmensarılar, in the area of Tavium; 100/101 no. III.4); 5) circular white marble block; in the recessed center a Maltese cross; inscription on the circular band: Θήκη ⟨Εἰ⟩ωάν(ου) † (IEΩANYO, lapis; from Aşağitekke near Çayıralan; 101/102 no. III.5); 6) gray-white sandstone block; above two crosses and below the crosses ■ framed field (incised on the stone) with a cross and an inscription; below the field another cross: Κύμεσις | ΓΙ [- - -]| - - (genitive of possibly Γιρίων, Γίλων or Γίλλις vel sim. (unknown provenance; 103 no. III.6).

1125. **Yozgat. Inscriptions in the museum, Imperial and Byzantine periods.** C.Wallner, *AST* 28.1 (2011) 365-372, gives an overview of the Greek and Latin inscriptions in the museum of Yozgat. In sum, there are (in 2009) 61 texts (22 epitaphs of the Imperial period, 18 epitaphs of the Byzantine period, 6 Christian monuments, 2 milestones from eastern Galatia, 2 varia, and 11 fragments); most of the Byzantine epitaphs start with ἔνθα κατάκιτε ὁ δοῦλος/ἡ δούλη τοῦ Θ(εο)ῦ, and a few contain the terms θήκη or κοίμησις.

These texts are now presented by C.Wallner in *I.Yozgat*. In an introduction W. discusses the origin of the Museum and the difficult problem of identifying the provenance of the stones (caused by the far from perfect files of the Museum and the pre-existent depots) and presents a brief survey of epigraphic work done in the areas from which the stones come (Galatia; Cappadocia). Important dating criteria are, according to W. (cf. pp. 18/19), the use of the iota adscriptum, Imperial gentilicia and the 3-bar sigma.

The catalogue in *I.Yozgat* contains 22 epitaphs from the Roman Imperial period, 18 early-Byzantine epitaphs and 6 other Byzantine epitaphs which may well have to be assigned to a later Byzantine period (for these 6, see our lemma no. 1124 bis). The 40 Roman Imperial and early Byzantine texts are here presented in separate lemmata in the sections Pontos, Galatia and Cappadocia. On pp. 114-127

(nos. VI.1-11) 11 fragmentary texts are published: the inedita are here presented in separate lemmata. Below, a brief comparatio numerorum for texts that were previously published.

SEG LVII	*I.Yozgat*	*MUB* 19 (1935)	*I.Yozgat*
1729	V.1	81/82 no. 13	I.9
1730	I.14	*RECAM* II	
1731	I.1	455	II.8
1732	I.2	465	II.3
EA 40 (2007)		466	II.2
70 no. 01	I.9	489	I.10
		492	II.5

1126. **Unknown provenance. Epitaph of Alexandros, Imperial period.** White marble pedimental stele; in the pediment a six-petaled rosette in a circle and two circles representing flowers (or pateras?); on the shaft an inscription. Ed.pr. *I.Yozgat* 57/58 no. I.21 (ph.; German translation).

Κλεοπά νν|τρα Σαγαρί|ου Ἀλεξάν|δρῳ τῷ [..?]|| ---

2-3. Σαγάριος: name of the river which starts near Pessinous, here used as anthroponym, ed.pr.

1127. **Unknown provenance. Epitaph, Imperial period.** Fragment of a white marble stone broken above; inscription in a flattened field. Ed.pr. *I.Yozgat* 118/119 no. VI.4 (ph.).

----| [---].ΘΩ | [-?-] θρεπτῷ

1. Before the theta an alpha or lambda; ΘΩ may be the end of a name in the dative, ed.pr., with parallels for epitaphs of θρεπτοί [for θρεπτοί cf. *SEG* LX 2047, Pleket].

1128. **Unknown provenance. Epitaph, Imperial period.** Fragment of a gray-white marble stone, broken above, below and at left; in the center a large wreath with tainiai, in the lower right corner a wool-basket; above the basket a leaf; inscription to the right of and above the wreath. Ed.pr. *I.Yozgat* 119/120 no. VI.5 (ph.): ---|[--]ΗΡ̣Α̣|[--θ]υγάτ|η|ρ

1. The second letter an iota or rho, the third an alpha or lambda, ed.pr.

1129. **Unknown provenance. Christian epitaph of Patri[cia?], early Byzantine period.** White marble stone; above the lower part of a cross is visible; below, an inscription. Ed.pr. *I.Yozgat* 84/85 no. II.12 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1372.

† Ἔνθα κα|τάκιτε ἡ v | δούλη τοῦ Θε(οῦ) Πατρι|[κία?] vacat

3-4. Horizontal stroke above ΘΕ; ed.pr. considers Πατρί|[ς] but prefers Πατρι|[κία].

1130. **Unknown provenance. Two Christian epitaphs, (early) Byzantine period.** White marble stone with two inscriptions; A: above, with large letters; B: below A in smaller script, its beginning partly 'geschnitten bzw. überlagert' by A. Ed.pr. *I.Yozgat* 121/122 no. VI.6 (ph.; German translation).

A: Ἔνθα κ[ατάκ]|ητε ΤΟΓΛ[- 3-4 -]
B: ⟦- - - -|- - - - -⟧|ΜΗΣ. ⟦-⟧Α⟦-⟧| τοῦ ἀδελφοῦ πλη|ρώσας τὸν βίον λύ|πης Μαρτίου v ια' †

B is the older text (early Byzantine period); the first two lines were erased later and part of A was engraved there, ed.pr.; in A l. 2 the final lambda is certain, ed.pr., who finds no name beginning with ΤΟΓΛ and considers τὸ γλ[- -], e.g. γλ[υκύτατον τέκνον]; B: ed.pr. provides various parallels for πληρώσας τὸν βίον ('erfüllte dieses Leben der Trauer').

1131. **Unknown provenance. Christian epitaph (?) of Kyriake, Late Antiquity or later.** Gray-white limestone fragment broken on all sides; preserved is a tabula ansata with an inscription. Ed.pr. *I.Yozgat* 123/124 no. VI.8 (ph.): Κυρια|κῆς v

Genitive of Κυριακή, ed.pr., who points out that Κυριάκης (rare variant of Κυριακός) occurs as nominative of a man's name.

1132. **Unknown provenance. Acclamation, Byzantine period.** White-brownish marble 'Kämpferkapitell'; on the front a six-petaled rosette in a circle flanked by floral motives; above the rosette on a separate band an inscription. Ed.pr. *I.Yozgat* 113 no. V.2 (ph.): Ἐνμανωήλ. Ed.pr. refers to *Matthew* I 23 (Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον: μεθ' ἡμῶν ὁ Θεός) and points out that we have an acclamation with an apotropaic function.

PHRYGIA

1133. **Phrygian-Pisidian borderland. Donation for a village festival, Imperial period.** W.M.Ramsay, *Studies in the History and Art of the Eastern Provinces of the Roman Empire* (Aberdeen 1906) 345 no. 25. For an analysis of the donation referred to in the inscription see our lemma no. 1607.

1134. **Aizanoi. Letter of the governor C. Norbanus Flaccus to Aizanoi, 18/17 or 17/16 B.C.** *MAMA* IX 13. On the basis of a close study of the squeeze of the text – the stone itself seems lost – M.Wörrle,

Chiron 41 (2011) 357-376 (ph. of squeeze; German translation), republishes the text. We do not give the variae lectiones in *MAMA*, because W.'s text now fully supersedes the *MAMA*-text. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1303.

Left column:

Ἐκ Περγάμου
Γάϊος Νωρβανὸς Φλάκκος ἀνθύπατος Αἰζανειτῶν
ἄρχουσι, βουλῆι, δήμωι vacat χαίρειν·
Μενεκλῆς καὶ Ἱέραξ καὶ Ζήνων οἱ πρεσβευταὶ ὑμῶν
ἀνέδωκάν μοι Σ[ε]βαστοῦ Καίσαρος ἐπιστολήν, ἐν ἧ[ι]
ἐγέγραπτο συνκεχωρηκέναι ὑμῖν ἐκκλησίαν
συνάγειν Ὀφίλι[ο]ν Ὀρνᾶτον ἐπίτροπον [π]ερὶ [ἀ]τε[λ]είας τῶι [ἱε]-
ρεῖ θυσιῶν ἕνεκα, μὴ συνχωρήσειν δ' ἄλλα συντελεῖν τὴν
πόλιν· v ἐγὼ οὖν συναύξειν βουλόμενος τὰ φιλά[νθρω]-
πα τῆς πόλεως ὑμῶν ἐπιτρέπω κατὰ τὸ συνχώρημα

Right column:

τοῦ Καίσ[αρος ---------------------------------]
δε διαταξ[-------------------------------------]
[--------]Η[------------------------------------]
----

2. C. Norbanus Flaccus: probably the man who, together with Augustus, was consul in 24 B.C. (*PIR*[2] N 167); his governorship is on record in his letters to Ephesos and Sardis concerning the payment by the Jewish communities of contributions to the temple in Jerusalem (Philo; Fl. Josephus) and in *I.Pergamon* 416 (*IGR* IV 428); it dates from the period 19-10 B.C., W., who prefers 18/17 or 17/16 B.C. (362 note 22) || 4. Μενεκλῆς: W. presents a stemma of Menekles' family: M. is the grandfather of the homonym who was the son of a Μηνόφιλος who received a letter from Nero (*OGIS* 475); W. postulates another Menophilos as father of our Menekles (born ca. 50 B.C.) and considers the possibility that this hypothetical Menophilos is identical with the father of Ἀπολλώνιος (son of Menophilos: *OGIS* 458) and of Μητρόδωρος (son of Menophilos); Ἱέραξ: W. mentions various Ἱέρακες on record on coins (reign of Caligula, Claudius, Nero) and in an inscription (*SEG* LVI 1450) but points out that our Ἱέραξ cannot be related to any of them; Ζήνων: in the 3rd cent. A.D. an Αὐρ. Ζήνων is on record on coins from Aizanoi but a connection cannot be established, W. || 5. Σεβαστοῦ Καίσαρος: Augustus, W. || 6-7. the subject of Augustus' letter was not the asylia of the temple (so *MAMA*) but the ateleia of the priest, W. (with reflections on the date of the award of asylia to Aizanoi); Ὀφίλιον Ὀρνᾶτον, imperial procurator in Asia: possibly, but not certainly, identical with the lawyer and Roman knight A. Ofilius, collaborator of Julius Caesar; further reflections by W. on later imperial procurators, who held office in Synnada and administered the imperial estates and quarries in Phrygia (procuratores Phrygiae); according to Dio Cassius 53.15.3 it is already under Augustus that both a Roman knight and a freedman were sent to the imperial province as procurators; Ofilius Ornatus' concern with ateleia-problems shows that, at least under Augustus, imperial procurators in senatorial provinces were not exclusively engaged in the administration of imperial estates; they also dealt with financial problems, especially tax-problems (cf. Tac., *Ann.* 4.15.2; Dio Cassius 57.23.4/5) and intervened in the urban administration. W. adduces *Amyzon* 69, *I.Eph.* 262 and *SEG* XLIX 1676, all showing that imperial procurators, alone or together with the provincial governor, intervened in urban financial affairs; according to *SEG* XLIX 1676 the city of Sardis had suddenly decided not to assign the annual amount of 600 den. to the cult of Men Askaenos (the same problem in *Milet* VI.1.360 and *I.Eph.* 213 [cf. also *SEG* LIX 1396, from Sardis, Pleket]). For problems with the financing of cult activities and interventions by a procurator (Vedius Pollio) and a governor (Paullus Fabius

Persicus, ratifying the διάταξις of Vedius), W. refers to *I.Eph.* 17-19 || 7-8. ateleia for the priest: a priesthood often meant a financial burden for the incumbent, to be compensated by the city with the award of ateleia, W., who refers to the σκέπη (vacatio muneris) enjoyed by agonothetai in Oinoanda (*SEG* XXXVIII 1462 L. 109) || 9-10. τὰ φιλά[νθρω]|πα: 'Privilegien', W. || 12. δ̣ιαταξ[- -]: perhaps a reference to a διάταξις concerning a 'cult foundation', the revenues of which could compensate the loss of urban funds, W.

1135. **Aizanoi. Inscriptions in the theater.** M.Wörrle, in *Archaeological Research* --- (cf. our lemma no. 985) 140-150, briefly reports on inscriptions recently discovered in the theater (ph.). In the center of a section of seats in the cavea of the theater Ἀδριανίς and another word ending in -λις, -δις or -νις; Ἀδριανίς was already on record as one of the city's φυλαί; in the diazoma on two adjoining sections of a bank a weathered inscription mentioning a Φλάουιος Σκιπίων and the word ὅλον (2nd cent. A.D.; the entire bank, 'from staircase to staircase over the whole width of a selis', was reserved for Flavius Scipio cum suis. W. refers to *SEG* LVI 1469 from Agri, a few km west of Aizanoi: a Σκιπίων erects a door-stele for his wife Ἄππη (50-100 A.D.); he may have been the father of Φλ. Σκιπίων). On another bank the word λατύποι (reserved for the association of masons); the verb ἀπολαμβάνειν is recorded two or three times ('to reserve', 'to take over'; cf. in Aphrodisias the expression κατέχεται ὑπό); on another bank μέχρι ὧδε (reserved 'up to here' rather than a reference to the funerary formula denying any form of afterlife). W. gives a ph. of the inscribed plinth of a monument found somewhere in the fields of Aizanoi; we read from the ph.: Τοὺς περσέρωτας σὺν τῶι | ἐπιστύλωι ἡ πόλις στρατη̣|γοῦντος Γν(αίου) · Φλ(αουίου) · Μενάνδρου. Περσέρωτες, previously unattested, probably means 'killer puttos'; W. connects the text with a hunting frieze from Aizanoi, representing 'hunting puttos'. Brief remarks on gladiatorial- and wild beast shows in Aizanoi. Cf. also *An.Ép.* (2011) [2014] no. 1302.

1136. **Akmonia. Honorary inscription for Q. Claudius Pollio,** ca. 150-175 A.D. Whitish marble block re-used as a water-pipe; dowel hole in top. Ed.pr. P.Thonemann, 'Abercius of Hierapolis —' (cf. our lemma no. 1158) 269-272 (ph.; English translation). The text also in *MAMA* XI 100 (ph.; English translation).

Ἀγαθῆ τ̣[ύχη]·
ἡ βουλὴ καὶ [ὁ δῆμος]
ἐτείμησαν Κυ[ῖντον]
4 Κλαύδιον Πωλίων̣[α],
Τιβερίου Κλα̣[υδ]ίου Εὐ̣-
ξένου υἱόν, [τ]ὸ̣ν ἀνδ̣[ρι]-
άντα στησάντ̣[ων] ἐκ τῶ[ν]
8 ἰδίων Ζηνοδότ̣[ο]υ̣ καὶ [Ὀ]-
ρέστου τῶν Ὀρέσ̣[του]
[- ca. 6 -] . . α̣ὐ̣τὸν . [- - -]

3-6. The honorand is identical with the Κλ. Πωλλίων mentioned as asiarch on Hierapolitan bronze coins (161-169 A.D.) and with the Εὐξεινιανὸς Πολλίων, mentioned in the *Vita Abercii* (see our lemma no. 1151). Euxeinianus is ▪ 'patronymic adjective or *signum* representing "son of Euxe(i)nos"', ed.pr. || 6-7. possibly ἀνδριάντα (ἀνα)στήσαντων (haplography), ed.pr.

1137. **Akmonia. Honorary inscription for C. Claudius Lucianus, 170-180 A.D.?** *SEG* LVI 1493. C. Brélaz, in *Philologos Dionysios* 608-615 (and 637), republishes the inscription on the basis of good photographs made by the director of the museum in Uşak (ph.; French translation). He points out that in LL. 15 and 16 the letters ḲỌỴT and the ϰ̣ of ϰ[ριθέντα] cannot be confirmed; in L. 18 he restores εὐγ[οίας τῆς εἰς ἑαυ]τήν; he argues that ἀν̣δ̣[ρείας] in L. 17 does not necessarily refer to the honorand's courage in his operations as eirenarches against bandits; ἀνδρεία denotes also the zeal and devotion of any magistrate. For LL. 14-17 he proposes the following translation: '(Loukianos) fut irénarque pour la deuxième fois, choisi (ϰ̣[ριθέντα]) par le proconsul [—] parmi les personnes sélectionnées [sc. par la cité]' and points out that such a procedure would be in line with what Aelius Aristides (*Or.* 50.72/73) writes about the appointment of εἰρηνάρχαι in Mysian Hadrianoi: the city sends a list of ten candidates to the governor, who subsequently selects the one he likes most. It is probably the boule which selected the candidates (623: 'par l'intermédiaire du Conseil'). B. concludes that this procedure was 'une pratique répandue' (615). P.Hamon, *BE* (2012) no. 411, sees only a vertical hasta, where B. (and ed.pr.) read a ϰ̣ (ϰ̣[ριθέντα]); he suggests reading ('sous toute réserve') ἐν τοῖς ὑπ[ὸ (...)] τοῦ ἀνθυπάτου I[-–] ἐξειλεγμένοις ἀν[δράσι(ν)?]: 'une allusion à la sélection de tous les irénarques de la province (?) par le proconsul, due à des circonstances exceptionelles?'.

Further reflections on the rôle of the governor in the appointment of magistrates on the basis of legal sources: 'le gouverneur ne peût jouer — qu'un rôle de supervision, de consultation ou de confirmation' (620) [Cf. also the brief remarks by A.Heller in P.Schubert (ed.), *Les Grecs héritiers des Romains* (*Entretiens sur l'Antiquité classique*, vol. 59; Geneva 2012) 220-223, Pleket].

1138. **Akmonia. Epitaph of T. Fl. Alexandros and his wife, 243/244 A.D.** Ameling, *IJO* II 172 A. A. Chester, in *Neues Testament* — (cf. our lemma no. 1655) 397-400 (Greek text; English translation), discusses this text as evidence for Jews holding civic offices. He admits that it is not certain that Alexandros was a Jew.

1139. **Amorion (area of: Yukarı Ağzıacık). Epitaph of Tatia with funerary epigram, after 212 A.D.** Merkelbach-Stauber, *SGO* III 16/43/05. C.Mileta, in M.Hillgruber, R.Lenk, S.Weise (edd.), *Hypotheseis. Festschrift für Wolfgang Luppe zum 80. Geburtstag* (*APF* 57.2 [2011]) 289-296 (German translation), rejects A.Wilhelm's correction (*Sitzungsberichte der Preußischen Akademie der Wissenschaften. Mitteilungen der phil.-hist.Klasse v. 26.5.1933* [Berlin 1933] 802-804 = A.Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde* 2 [Leipzig 1974] 346-348) of κούρης βασιληΐδος to κώμης βασιληΐδος in L. 6 (verse 3), which was followed by all subsequent editors except L.Robert (*BCH* 108 [1984] 492 note 27). M. argues that, besides the fact that the term κώμη βασιλὴΐς is without parallel, there is no place for a 'royal' or 'imperial village' near Amorion since there were neither military colonies nor imperial estates. He refers to the Orphic Hymn 36.1 where Artemis is called βασίλεια, Διὸς πολυώνυμε κούρη, and suggests that the verses 1-3 (ἰστήλην ἐσορᾷς ... | ἣ τύνβον κατέχει Τατείας καλῆς ἱερείης | Ἀρτέμιδος, κούρης βασιληΐδος, ἣ προκάθηται) are thus to be understood as 'Du siehst ... einen Grabstein ... er bedeckt das Grab der Tatia, der schönen Priesterin der Artemis, der königlichen Jungfrau, welche beschützt'.

1140. **Apameia. Honorary inscription for Polystratos, late Hellenistic period (probably late 2nd/early 1st cent. B.C.).** Three joining fragments of a marble block, broken on all sides. Edd.pr. T.Drew-Bear, J.-M.Fillon, in L.Summerer, A.Ivantchik, A.von Kienlin (edd.), *Kelainai-Apamée Kibotos. Développement urbain dans le contexte anatolien* (Actes Coll. Intern. Munich, 2-4 avril 2009; Bordeaux 2011) 277-280. Republished by A.Bresson in K.Konuk (ed.), *Stephanéphoros. De l'économie antique à L'Asie Mineure. Hommages à Raymond Descat* (Bordeaux 2012) 203-220 (ph.; French translation). We print B.'s text.

Ὁ δῆμος ἐτ[ίμησεν]
Πολύστρατον Τιμοθέο[υ]
[ἄν]δρα καλὸν καὶ ἀγαθόν, γυμνασίαρ[χον]
[ἐ]παίνωι, χρυσῶι στεφάνωι, εἰκόνι γραπτ[ῇ ἐπι]-
[χρύ]σωι, εἰκόνι χαλκῇ κολοσσικῇ, εἰκόνι χρυ[σῇ κολοσ]-
[σικ]ῇ, εἰκόνι χρυσῇ ἐφίππωι, ἀγάλματι μαρμ[αρίνωι],
[προεδρία]ι ἐν τοῖς ἀγῶσι, σιτήσει ἐν πρυτα[νείωι]
[ἀρετῆς? ἕ]νεκα καὶ φιλοδοξίας τῆς εἰς τὸ[ν δῆμον]

Detailed reflections on the disappearance of the adscript iota after eta, alpha and omega, B., who compares the script with that of the honorary decree for Kephisodoros (no adscript iota after eta but always after alpha and omega; *MAMA* VI 173; *SEG* LIII 1457; ca. 168-158 B.C.) || 1-3. taller and broader letters, B. || 3. γυμνασίαρ[χον - - -], edd.pr.; taking into account the taller and broader letters in LL. 1-3, B. sees no need for a restoration after γυμνασίαρ[χον] || 4-5. εἰκόνι γραπτ[ῇ, εἰκόνι γραπτῇ | ἐφίππ]ωι, edd.pr.; B. argues that the restoration in L. 4 in fine is too long if compared to those in LL. 5-7 [this is also an argument against M.Sève's suggestion to restore [εἰκόνι γραπτῇ | ἐν ὅπλ]ωι (*BE* 2012 no. 55), Pleket]; in L. 5 initio B. discerns the upper bar of a letter, probably belonging to a sigma; finally an εἰκὼν γραπτὴ 'could not itself be "riding" (ἔφιππος)'; it is the figure of the person painted on the eikon who is 'riding'; an εἰκὼν γραπτὴ ἐπίχρυσος is a gilded portrait: the character is figured on a gold background, wearing crowns vel sim. painted in gold or consisting of incrustations of thin gold leaf, B. with parallels for εἰκὼν γραπτὴ ἐπίχρυσος (e.g. *I.Didyma* 392, 394/395) || 5-6. P. was honored with three 'portrait statues', B., who points out that εἰκών in itself can refer to a statue 'en pied, a bust or a herm'; χρυσῇ: 'gilded' rather than 'gold', B., who for the εἰκὼν χρυσὴ ἔφιππος refers to the equestrian gold statues of Iollas (*I.Sardis* 27 LL. 1-6), Diodoros Pasparos (*IGR* IV 292 LL. 24-26), Antiochos I (Ilion) and Attalos III (Elaia); reflections on στυλίδες [cf. *MAMA* XI 1] or κίονες supporting those statues and on the size of such statues ('small size' or 'miniature' or larger); κολοσσικός: 'oversize', B., referring to M.W.Dickie's article summarized in *SEG* XLVI 2387 and supplementing it with an analysis of examples of κολοσσικός/κολοσσιαῖος in epigraphical and literary sources from later periods; brief comment on *SEG* XXXIII 1035 LL. 1-3 (εἰκόνα χαλκέαν κολοσσιαίαν) and 1037 LL. 13/14 (κολοσσιαίᾳ εἰκόνι) [for κολοσσός as an oversized statue cf. N.Badoud, 'Les colosses de Rhodes', *CRAI* (2011) 111-150, Pleket] || 6. ἀγάλματι μαρμ[αρίνωι]: marble statue, often used for representations of gods and here implying that Polystratos received cultic honors, B. || 8. [ἕ]νεκα [τῆς] φιλοδοξίας, edd.pr. || comment on persons honored with equestrian statues (Hellenistic kings; Roman magistrates and great late-Hellenistic benefactors; for the latter B. refers, inter alia, to *I.Priene* 108, 109, 133 (ca. 130-100 B.C.) and 112 (after 84 B.C.); in the first centuries A.D. these 'inflated honors' (painted portraits, various eikones, marble statues) became 'canonical' (214)).

1141. Apameia. Honorary inscriptions for Proclus Manneius Ruso, ca. 170-200 A.D. Cf. *SEG* LX 1428. Edd.pr. T.Drew-Bear, A.Ivantchik in *Kelainai-Apamée Kibotos* — (cf. our lemma no. 1140) 281-293 (ph.; French translation of A), publish three new inscriptions in honor of Manneius Ruso; together with *IGR* IV 791 we now have four copies of the same text. Below we present the three new texts (A, B, C), followed by the *IGR* text (D; based on V.Bérard, *BCH* 17 [1893] 313-315 no. 8; now presumably lost). We do not note the otherwise minimal orthographic variants; nor do we remove the bracketed parts in *IGR*, now superfluous due to the new copies. Cf. also P.Hamon, *BE* (2012) no. 409, and C.Brélaz in *An.Ép.* (2011) [2014] no. 1332 (Greek text and French translation of D and comment on C LL. 7-8).

A: Cylindrical marble pedestal broken below; on top dowel holes for a statue; found in 1984 during construction-works in the quarter Toptepe (previously Tekke) and now in the garden near Hotel Suçıkan.

ν ἡ βουλὴ καὶ ὁ δῆμος vacat
καὶ οἱ κατοικοῦντες Ῥωμαῖοι
ἐτείμησαν Πρόκλον Μαννήϊον
Πουπλίου υἱὸν Ῥωμιλίᾳ Ῥούσωνα,
ἀγομένης πανδήμου ἐκλησίας,
ἄνδρα ἀγαθὸν καὶ μεγαλόφρονα
διά τε τὰς ἐκ προγόνων αὐτοῦ καὶ τὰς
ἰδίας εἰς τὴν πατρίδα ἀσυνκρίτους
εὐεργεσίας, θρέψαντά τε τὴν πόλιν
ἐν δυσχρήστοις πολλάκις καιροῖς
καὶ πρεσβεύσαντα πρὸς τοὺς Σε-
βαστοὺς περὶ τῶν συμφερόντων
πραγμάτων καὶ ἐπιτυχόντα τὰς πα-
ρὰ τῶν ἀρχιερέων φιλοδοξίας, ἔκδικόν
τε τῆς πόλεως ἐν παντὶ καιρῷ δημω-
φελῶς γενόμενον καὶ συναυξήσαντα
τὰς δημọ[σί{ο]ụ}⟨α⟩ς π̣[ροσ]ọ́δ̣ους, ἀναστησά[ν]-
[των τὸν ἀνδριάντα τῶν ἐπὶ] τ̣ῆς Γερ̣[..]-
[--- πλατείας ---]
[---]

3. Πρόκλον (Proculum): used as praenomen; betrays ignorance of the Roman name-system and shows the thorough Hellenization of a family of Roman origin; Μαννήϊος: a Μᾶρκος Μαννήϊος signs coins in the 1st cent. A.D.; other Manneii in Delphi in the 2nd cent. B.C., edd.pr. || 4. Ῥούσων = Latin Ruso, edd.pr. || [5. for πανδήμου ἐκκλησίας cf. H.Fernoux, *op.cit.* (see our lemma no. 1639) 95-97, Pleket] || 11-14. the honorand visited M. Aurelius and L. Verus (161-169 A.D.) or M. Aurelius and Commodus (177-180 A.D.) and obtained permission for the high priests of the urban emperor-cult to organize gladiatorial shows, edd.pr. || 15-16. δημωφελῶς: edd.pr. refer to the *IGR*-text, where Bérard gave δημοφελέως, corrected by G.Klaffenbach to δημωφελῆ, and suggest that we may not have a mason's or copyist's error, but a 'fait de langue': δημοφελεῶς influenced by adverbs like ἡδέως, εὐθέως || 17. δημοσίους: per errorem engraved by the mason, edd.pr., who refer to text D L. 22; P.Hamon, *loc.cit.*: 'ne pas corriger en δημο[σί](α)ς' || 18-19. text D has been erected by another professional organization whose members lived on the Θερμαία πλατεία (also on record in *IGR* IV 788/789 ['"Therma street", the street which leads to the source of the river Therma', Thonemann, in *The Maeander Valley* 71/72, Pleket]); plateia denotes 'une avenue à colonnades', edd.pr.

B: Upper part of a marble pedestal moulded above and with dowel holes on top; found on the slope of the Üçlerce hill; seen by T.Drew-Bear in front of the building of the fire-brigade in Dınar and re-examined by Ivantchik in 2008; the now lost LL. 9 ff. (beginning with εὐεργεσίας; cf. the text of A) were presumably engraved 'sur la partie arrière, aujourd'hui perdue, de la base'.

v ἡ βουλὴ καὶ ὁ δῆμος καὶ vv
οἱ κατοικοῦντες Ῥωμαῖοι
ἐτείμησαν Πρόκλον Μαννήϊον
Πουπλίου υἱὸν Ῥωμιλίᾳ Ῥούσωνα,
ἀγομένης πανδήμου ἐκλησίας,
ἄνδρα ἀγαθὸν καὶ μεγαλόφρονα διά
τε τὰς ἐκ προγόνων αὐτοῦ καὶ τὰς ἰ-
δίας εἰς τὴν πατρίδα ἀσυνκρίτους
vacat

C: Marble plaque now lost; broken on all sides except below.

vacat [ἡ βουλὴ καὶ ὁ δῆμος καὶ οἱ] κατοικοῦντες Ῥωμαῖ[οι ἐτείμησαν] vacat
[Πρόκλον Μαννήϊον Πουπλ]ίου v υἱὸν ❦ Ῥωμιλίᾳ Ῥούσ[ωνα, ἀγομένης πανδήμου ἐκλησίας]
[ἄνδρα ἀγαθὸν καὶ μεγαλόφρονα διά] τε τὰς ἐκ προγόνων αὐτοῦ [καὶ τὰς ἰδίας εἰς τὴν]
[πατρίδα ἀσυνκρίτους εὐεργεσία]ς, θρέψαντά τε τὴν πόλιν ἐν [δυσχρήστοις πολλάκις]
[καιροῖς καὶ πρεσβεύσαντα πρ]ὸς τοὺς Σεβαστοὺς περὶ τῶν [συμφερόντων πραγμάτων]
[καὶ ἐπιτυχόντ]α τὰς τῶν ἀρχιε[ρέ]ων φιλοδοξ[ίας, ἀναστησάντων τὸν ἀνδριάντα]
[τῶν ἐπὶ τῆς - - - Ἀ]ττάλου Μανίου καὶ Μοσχᾶ τοῦ Μ[- -]
[- - -] Ἀπολλωνίου v καὶ Ἀττάλου Παπίο[υ -]

6. The preposition παρά is omitted here, and after φιλοδοξίας the clause ἔκδικον - - - προσόδους has been omitted, edd.pr., who point out that apparently we have an abridged version ('par erreur?') || 7-8. Brélaz in *An.Ép.* suggests restoring Μοσχᾶ τοῦ Μ[οσχᾶ - - -] (L. 7).

D: Marble base seen by Bérard in the railway-station where workmen re-worked ancient marble stones for building-purposes.

[ἡ βουλὴ καὶ ὁ δῆμος
καὶ οἱ κατοικοῦντες]
Ῥωμαῖοι ἐτείμησαν
Πρόκλον Μαννήϊον
Πουπλίου υἱὸν Ῥωμιλίᾳ
Ῥούσωνα, ἀγομένης
πανδήμου ἐκκλησίας, ἄν-
δρα ἀγαθὸν καὶ μεγαλόφρ[ο]-
να δι<ά> τε τὰς ἐκ προγόνων
αὐτοῦ καὶ τὰς ἰδίας εἰς τὴν πα-
τρίδα <ἀ>συνκρίτους εὐεργεσί-
ας, θρέψαντά τε τὴν πόλιν ἐν
δυσχρήστοις πολλάκις και-
ροῖς καὶ πρεσβεύσαντα πρὸς
τοὺς Σεβαστοὺς περὶ τῶν
συμφερόντων πραγμάτων
καὶ ἐπιτυχόντα τὰς παρὰ τῶν
ἀρχιερέων φιλοδοσίας,
[ἔκδικόν] τε τῆς πόλεως ἐν παντὶ
[και]ρῷ δημωφελ{ε}ῶς γενόμε-
[νο]ν καὶ συναυξήσαντα τὰς
[δημ]οσίας προσόδους, ἀνασ-
[τη]σάντων τὸν ἀνδριάντα τῶν
ἐπὶ τῆς Θερμαίας πλατείας ἐργασ-
τῶν ὑπὸ ἐπιμέλειαν Εὐμένου
Διονυσίου καὶ Ἰουλ[ίου] Βασσίωνο[ς]
κατὰ τῆς πόλεω(ς) ψήφισμα

7. ἐκκλησίας: is the copyist responsible for this normal form?, D.-B., I., who refer to ἐκλησίας in A and B || 9 (and 11, 20): errors of the mason or – more probably – of the copyist, D.-B., I. || 18. φιλοδοσίας: cf. φιλοδοξίας in A and C [is φιλοδοσίας a mason's or a copyist's error?; since φιλοδοξία is the word generally connected with the munificence of high priests,

φιλοδο(ξ)ία seems preferable; cf. also L.Robert in *Laodicée du Lykos* 310 note 5 in fine: φιλοδο(ξ)ίας, Pleket] || 25. Εὐμένου[ς], Bérard; unnecessary, D.-B., I.

1142. **Apameia. The funerary inscriptions.** A.Bresson, in *Kelainai-Apamée Kibotos* (cf. our lemma no. 1140) 295-308, discusses various aspects of the city's funerary inscriptions (asterisks indicate that B. gives the Greek text and an English translation): so far we have a dossier of 101 funerary texts (ca. 70% of the total of 145 published texts; most of them from the 2nd/3rd cent. A.D.; 92 texts in Greek); two categories of monuments: βωμός/στήλη and large stones sealing the tomb (μνημεῖον; ἡρῷον; τύμβος; τόπος; *MAMA* VI 204*); a typical feature is the formula εἰ δέ τις ἕτερος ἐπιτηδεύσει, followed by a fine (e.g. *MAMA* VI 200* and 215*); there are six funerary epigrams: *SGO* III 16/04/01-05 and *MAMA* IV 362* (late Hellenistic rather than *MAMA*'s 2nd/3rd cent. A.D.; *SGO* III 16/04/03* is not necessarily Christian; comment on the expression εὐχὰς τίθεσθαι); no mention of Ῥωμαῖος in funerary texts (discussion of *MAMA* VI 202* and 203* (bilingual epitaph of the freedman Γάϊος Οὐεννώνιος Ἔρως [cf. P.Thonemann, in *The Maeander Valley* 99, Pleket] and Greek epitaph of a Roman citizen, respectively)); neither invocations of divine punishment of nor curses against violators of tombs; only one epitaph illustrates the presence of Jews in the city, which is otherwise known to have had a large Jewish community (*IJO* II 179* [but see P.Thonemann, in *The Maeander Valley* 91: the importance of a Jewish community 'ought not to be overstated']); in twenty inscriptions the Christian, so-called 'Eumeneia' formula (ἔσται αὐτῷ πρὸς τὸν Θεόν: 'he will be answerable to God') occurs (e.g. *MAMA* VI 229* and 234* (ph.; epitaph of a ταυρεινᾶς: 'cobbler, not an ordinary worker, rather the owner of a workshop')) [for the Christians in Apameia cf. P.Thonemann, in *The Maeander Valley* 91-93].

Final reflections on the problems confronting us in distinguishing between Jewish, Christian and pagan inscriptions, given the fact that in the 3rd cent. A.D. there were 'ever more believing in One God pagans' (306). Cf. also the brief summary by C.Brélaz in *An.Ép.* (2011) [2014] no. 1331.

1143. **Apameia (area of: Aydoğmuş). Epitaph of Meltine, 3rd cent.** A.D. Sculpted block with relief representing the entrance of a tomb, topped by two busts; one of the busts carries a medallion; inscription between the pillars of the tomb. Edd.pr. G.Labarre (et alii), *Anatolia Antiqua* 19 (2011) 140 no. 2 (ph.); republished by P.Thonemann, *EA* 44 (2011) 169 (English translation), whose text we give below. Greek text also in *An.Ép.* (2011) [2014] no. 1339.

Αὐ(ρήλιος) Τρύφων | Μελτίνης τῆς | ἑαυτοῦ γυνε|κὶ μνήμης || χάριν

The combination of genitive (Μελτίνης) with dative (γυνεκί) is common in Phrygia in late antiquity, edd.pr. [also in other regions in Asia Minor and earlier, O.Salomies in *An.Ép.*] || 3-4. ἑαυτοῦ [. .]νε|κΙΙ μνήμης, edd.pr.

1144. **Apameia (area of: Aydoğmuş). Epitaph of Aurelius Terti(u)s and relatives, 3rd cent.** A.D. Funerary stele found at Eskiköy Yeri, ca. 1.5 km north of Aydoğmuş. Edd.pr. G.Labarre et alii, *Anatolia Antiqua* 19 (2011) 140 no. 1 (ph.); republished by P.Thonemann, *EA* 44 (2011) 168/169 (English translation), whose text we give below. Greek text also in *An.Ép.* (2011) [2014] no. 1338.

Αὐρήλιος Τέρτις ζῶν | ἐποίησα τὸ ἡρῷον ἐ|μαυτῷ καὶ τῇ γυναι|κί μου Μελτίνῃ καὶ το||ῖς τέκνοις, ἰς δ ἕτερος | οὐ [τεθήσεται· εἴ] τις δὲ | ἐπι[τηδεύσει ---] | -----

1. Τέρτιο[ς], edd.pr. || 2-3. ἐ|αυτῷ, edd.pr. || 4. μοῦ / /. .ΤΙΝ, edd.pr. || 5-7. τέκ[ν]ο[ις] Ιε ΘΕΤΕΡΟ[.]|ΟΥ[- -].ΔΕ|ΕΠ[- -], edd.pr.; in fine probably something like θήσει εἰς τὸ ταμεῖον (δηνάρια) φ' vel sim. or a curse like ἔσται αὐτῷ πρὸς τὸν θεόν vel sim., T.

1145. **Apameia. Funerary epigram of a Christian traveler, 3rd/4th cent.** A.D. *SEG* XLVIII 1552; *IBurdurMus* 316. Revised text in *BE* (2002) no. 619. P.Thonemann in *The Maeander Valley* 93 (with note 104) gives the correct Greek text and an English translation. This text fully supersedes the version in *SEG* XLVIII and *IBurdurMus*.

Ἀντολίην πᾶσαν καὶ δυσμὴν ἐσιδ[ών,]
ἦλθον εἰς τάσδε Κελαινάς, πρωτό-
γυον ἣν τείμησ' ὁ Θεός,
4 πλήθυνε δὲ πίστει

'All Anatolia I have seen, and the lands of the West; now I have come to this city of Celaenae, the city honoured by God as the first land cultivated (after the flood), a city which he has made overflowing with faith', T., who after autopsy of the stone confirms the reading πρωτόγυον (a reference to the story of Noah and the ark, which is a Christianizing re-interpretation of the pagan representation on Apamean coins of the river God Marsyas surrounded by 'chests' (κιβωτοί; cf. Apameian Kibotos; the 'chests' are in fact packing-cases which refer to the busy trade in the ἐμπόριον Apameia)). Apameia 'the Chest' became Apameia 'the Ark'. Noah and the Ark appear for the first time on Apameian coins of the early 3rd cent. A.D. [S.Mitchell apud P.Thonemann (ed.), *Roman Phrygia. Culture and Society* (Cambridge 2013) 192/193, suggests that Jews and Christians 'might have acted in concert to promote the Noah story as part of their heritage and of the Phrygian community which they now inhabited', Pleket].

1146. **Eumeneia. Building inscription, 1st cent.** A.D. (66/67 A.D.). *MAMA* IV 334. P.Thonemann in *The Maeander Valley* 145 note 29, suggests restoring in LL. 6-7 [τῆς στοᾶς τῆς | βα]σιλικῆς (*MAMA*: [τῆς πυλῆς τῆς | βα]σιλικῆς).

1147. **Eumeneia (area of: Payamalan = Eibēos (or -on)). Honorary inscription for C. Septoumios Carbo, reign of Vespasian.** Marble block broken into two parts. Ed.pr. P.Thonemann in *The Maeander Valley* 152 = *MAMA* XI 65 (ph.; dr.). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1330.

Ἀγαθῇ τύχῃ· | ο[ἱ κ]ατοικοῦν[τ]ες | ἐ[ν] Ειβηῳ ἐτε[ίμ]η|σ[α]ν Γάϊον Σεπτο[ύ]||μ[ιο]ν Γαΐου υἱὸν Κ[ά]ρβ[ων]α, δεκουρίων[α] | ε[ἴλ]ης Βωσπορεα|ν[ῆ]ς, ἐν πολλοῖς εὐ|εργέτην [γ]ενόμ[ε|νον, δικαιοσύν]ης ἕνεκεν καὶ ε[ὐ]νοί|| vacat ας vacat

The ala I Bosporana (L. 6): stationed in Syria in 54-73 A.D.; present in Pannonia in 113 A.D. at the latest; it was stationed in the Roman castellum at Eumeneia because of problems in Asia in the first part of Vespasian's reign and for road-building

operations in 75 A.D., T., who discusses the other auxiliary units known to have been stationed in that castellum: cohors I Claudia Sugambrorum veterana equitata, cohors I Raetorum equitata.

1148. Eumeneia. Honorary inscription for Aelius Asclepiodotos, reign of Gordian III. Upper part of a statue base. Ed.pr. P.Thonemann in *The Maeander Valley* 154 = *MAMA* XI 28 (ph.). Greek text also in *An.Ép.* (2011) [2014] no. 1329.

Ἀγαθῇ τύχῃ· | [Α]ἴλιον Ἀσκληπιόδοτον τὸν ἀξιολογώ|τατον χειλίαρχον χώρτης | [π]ρώτης Ῥαιτῶν Γορδιανῆ[ς] || - - -

3-4. The cohors I Raetorum is on record in three other, undated inscriptions from Eumeneia (*IGR* IV 728/729 and 736); its presence in Asia is attested for the first time in M.M.Roxan, P.Holder, *Roman military Diplomas* (London 1978→) no. 100 (148 A.D.); part of the unit was stationed in Ephesos at the headquarters of the imperial procurator; the new text shows that it was still in Eumeneia under Gordian III, ed.pr., who refers to *TAM* V.1.474 (with *SEG* XLV 1638) || for a detailed description of the settlement and garrison of Eumeneia cf. Thonemann, *op.cit.* 143-157, with special reference to the various stationarii deputed to various areas around the garrison, and their functions: not merely manning stationes along the roads but also functioning as a sort of rural police, comparable to the role of παραφύλακες in large urban areas.

1149. Eumeneia (area of: Emirhisar). Dedication to Zeus Helios Sarapis, 1st/2nd cent. A.D. Restoration of the 15th-cent. mosque and neighboring buildings yielded a number of unpublished inscriptions. P.Thonemann in *The Maeander Valley* 150 note 42, mentions 'the most interesting of them on a small column, only the first three lines preserved': Ἀγαθῆι τύχηι | Διὶ Ἡλίῳ Σερα[π]ίῳ | Κλαύδιος Οὐαλερια|[νός - - -]. 'The dedicator is a member of a prominent family at Eumeneia, which produced at least three asiarchs in the first and second centuries A.D.'.

1150. Eumeneia (area of?: Yavucza, ca. 15 km south of Eumeneia). Epitaph of Ammia, Imperial period. P.Thonemann, in *The Maeander Valley* 149 note 38, mentions an unpublished gravestone built into a ruined Ottoman fountain near the road from Apameia to Peltae.

[Ξε]νοφῶν | καὶ Ἑορτὴ | Ἀμμιᾳ τῇ | μητρὶ μνή||μης χάριν

1151. Hierapolis. Euxeinianus Pollio. P.Thonemann, in *The Maeander Valley* 85/86, briefly points out that the Euxeinianus Pollio to whom, according to the late 4th/early 5th cent. A.D. *Vita Abercii*, M. Aurelius wrote a letter, is likely to be identical with the asiarch Κλ. Πωλλίων on record in Hierapolitan bronze coins (reign of M. Aurelius). In his article 'Abercius of Hierapolis —' (cf. our lemma no. 1158) 269-272, he presents an inscription from Akmonia (2nd cent. A.D.) as confirmation of this hypothesis; see our lemma no. 1136.

1152. **Hierapolis. Honorary inscription for Antoninus Pius, 138-160 A.D.** *SEG* XLIX 1813. P.Thonemann, in *The Maeander Valley* 114 with note 41, suggests translating the τράπεζα τῶν φόρων (L. 3) as 'the tribute bank' and connecting this bank with the phenomenon of the advocati of the Phrygian fiscus, for which Hierapolis was the seat. Phrygia was a separate administrative district in the province of Asia. Detailed discussion of imperial *procuratores provinciae Phrygiae* ('provincia' indicates a separate ethnic identity [cf. also *MAMA* XI no. 222]). He also adduces *SEG* XL 1232/1233 (εἰρηνοφύλαξ τῆς ἐπαρχείας). The administration of this province was not restricted to the imperial estates. [For the 'procuratorial province of Phrygia' and the Phrygian Κοινόν cf. G.Kantor in P.Thonemann (ed.), *Roman Phrygia. Culture and Society* (Cambridge 2013) 157-161; for procuratorial jurisdiction see our lemma no. 892, Pleket].

1153. **Hierapolis (area of: Kagyetteia/Develler). Decree with regulations for the protection of vines, 3rd cent. A.D.** *MAMA* IV 297 (cf. *SEG* LVIII 1504). P.Thonemann, in *The Maeander Valley* 193-197, gives an English translation of the text. In L. 1 he prefers to restore [ἐξόν] instead of ἐξῖνε, ('given the absence of a connective') and in L. 14 he removes the interpunct after ἐλευθέρων. He suggests that we have a decree of Hierapolis, with regulations applied to all the dependent villages; interests of rural vintners are to be protected against the shepherds (cf. *I.Délos* 1416 face B, col. I. LL. 45-46; *TAM* V.1.485; *I.Tralleis* 245). On 191-197 reflections on the social status of shepherds and on the 'symbiotic relationship' between pastoralists and the urban (landowning) world. For that relationship T. refers to *I.Priene* 362 (*LSAM* 39) (English translation).

1154. **Hierapolis. Honorary epigram for Magnus, 352-354 A.D. (?).** *SEG* XXXVI 1198; XLVII 1735. T. Ritti, in F.D'Andria, I.Romeo (edd.), *op.cit.* (see our lemma no. 887) 185/186, interprets the term στήλη in L. 11 not as the plaque bearing the inscription (*SEG* XXXVI 1198) or as the honorary statue itself (*SEG* XLVII 1735), but as a 'blocco monumentale', i.e. the statue base.

1155. **Hierapolis. Dedication to Constantius II, 354-358 A.D.** Blocks of a cornice, found behind the theater; mentioned and treated in part by T.Ritti, in D.De Bernardi Ferrero et al. (edd.), *Il teatro di Hierapolis di Frigia. Restauro, architettura, epigrafia* (Genoa 2007) 417 (cf. *SEG* LVII 1366 app.cr.). T.Ritti, in F.D'Andria, I.Romeo (edd.), *op.cit.* (see our lemma no. 887) 187/188, presents a fragment of the inscription that refers to the *praefectus praetorio per Orientem* between 25 July 354 and 358 A.D. Claudius (Strategius) Mousonianos: Κλ(αυδίου) Μουσωνιανοῦ το[ῦ θαυ]μασιωτάτου καὶ πάσης εὐφημ[ί]ας ἀξίου τὴν μεγάλην ἐξου[σίαν ἐπαρχικὴ]ν τοῦ ἱεροῦ πραιτωρίου κατακοσμοῦντος [καὶ] πρὸς τὴν συμπλήρωσιν τοῦ παντὸς ἔργου [συνα?]ραμένου δεξιῶς (no indication of line divisions).

1156. **Hierapolis. Building inscription, 350-352 A.D.** T.Ritti, in F.D'Andria, I.Romeo (edd.), *op.cit.* (see our lemma no. 887) 184/185, cites a part of the text referring to the praefectus praetorio Flavius Philippus under whom the works were carried out (cf. *SEG* LVII 1366 app.cr.): Φλ(αβίου) Φιλίππου τοῦ θ[α]υμασιωτάτου καὶ πάσης εὐφημίας ἀ[ξίο]υ καὶ τῶν ἱερῶν πρ[α]ιτω[ρ]ίων ἐπάρχου προστάξαντος

1157. Hierapolis. Epitaph of and bequest by P. Aelius Glykon and his wife Aurelia Ammia, second half of the 2nd/3rd cent. A.D. Ameling, *IJO* II 196 (*SEG* XLVI 1656). A.Chester in *Neues Testament* --- (cf. our lemma no. 1655) 394-396 (Greek text; English translation), comments on this text as an example of Jews adopting Greek customs and at the same time expressing their loyalty to the Roman rulers. See also our lemma no. 1675 (for K.-W.Niebuhr's article).

1158. Hierapolis/Hieropolis. Funerary epigram of Abercius, ca. 200 A.D. *SEG* XXX 1479 (LL. 1-3 and 20-22 are in *IGR* IV 694; LL. 7-15 in *IGR* IV 695; the other lines are derived from the late 4th/early 5th cent. A.D. *Vita Abercii*); XLVII 1736*. P.Thonemann, in *The Maeander Valley* 86 note 80, suggests reading in L. 7 εἰς Ῥώμη[ν ὅς ἔπεμψειν] ἐμὲν βασ̣ιλ̣[ηῖδ' ἀθρῆσαι] (*SEG* XXX: βασ̣ιλ̣[ίδ' ἀναθρῆσαι]). In L. 8 the βασίλισσα 'was surely intended as a metaphor for the ecumenical Church' [so already M.Volante, *Orpheus* 8, 1987, 355-365; cf. *SEG* XXXVII 1166; for another interpretation see V.Hirschmann, briefly summarized in *SEG* XLVII 1736, Pleket]. In his 'Abercius of Hierapolis: Christianization and Social Memory in Late Antique Asia Minor' in B.Dignas, R.R.R.Smith (edd.), *Historical and Religious Memory in the Ancient World* (Oxford 2012) 257-277, T. prints the text of *SEG* XXX 1479 (English translation); for Rome as βασιληΐς, T. refers to *TAM* V.1.208, *Milet* VI.1.343, *I.Hadrianoi* 61 and L.Robert, *OMS* V 596/597.

M.M.Mitchell, 'The poetics and politics of Christian baptism in the Abercius monument' in D. Hellholm, T.Vegge, O.Norderval, C.Hellholm (edd.), *Ablution, Initiation, and Baptism. Late Antiquity, Early Judaism, and Early Christianity* (Berlin/Boston 2011) vol. III 1743-1782, prints a version of the text with an English translation. In L. 7 she reads βασίλειαν ἀθρῆσαι and translates 'to look upon a kingdom' [which requires a different accent: βασιλείαν, Pleket]. She gives an exhaustive survey of the various interpretations given so far of LL. 7-9 and advocates the possibility that Abercius is represented as a person with a double identity: he is Roman citizen and disciple. [This means that there is much ambiguity in the text and, accordingly, in M.'s interpretation. We leave it to the reader to figure out how exactly this approach works out in M.'s interpretation of LL. 7-9, Pleket.]

1159. Hyrgaleis (Koinon)(area of: Kavak). Honorary inscription for Antoninus Pius, 138 A.D. Ramsay, *CB* I.1 246 no. 86. P.Thonemann, in *The Maeander Valley* 121/122, argues that the στρατηγός Apollodotos, who erected the statue, also struck coinage, the latter in connection with 'the act of paying for and setting up the statue of the new emperor'; and that on the occasion of Antoninus Pius' accession to the throne in 138 A.D. he financed both the erection of the statue and the distribution of cash handouts. Apollodotos is also on record on coins (ἐπὶ Ἀπολλοδότου στρα(τηγοῦ) or ἄρχ(οντος)). For other inscriptions from Kavak see *MAMA* XI no. 25. The text runs as follows:

Α[ὐ]τοκράτορα Καίσαρα Ἀδριανὸν Ἀντωνεῖνον Σεβαστὸν Εὐσεβῆ Ἀπολ[λ]όδοτος Δ[ιο]δώρου, [σ]τρατηγῶν τῆς πατρίδος μετὰ τοῦ πατρός, ἐκ τῶν ἰδίων ἀνέστησεν ὑπὲρ εὐσεβείας τῆς [ε]ἰς τὸν Κύριον καὶ φιλοτειμίας τῆς εἰς τὴν πατρίδα, κόψας καὶ [νομ]ίσμα[τα]

1160. Kolossai. List of donors for the erection of a statue, end of the 1st/beginning of the 2nd cent. A.D. Cylindrical white marble base moulded above and below; cuttings on top and on the underside of

the plinth below; found near Honaz (3 km south of the site of Kolossai); LL. 1/2 (larger letters) on the upper moulding; a parallel set of vertical lines acts as a lefthand margin of the list of names (LL. 6-28); the names begin in L. 6 below the omicron of τοῦ (L. 5) and the gamma of ἀγαθῇ in L. 1; in L. 23 before Μηνᾶς a rosette incised on the stone; in L. 25 in fine a vine leaf; in L. 28 in fine a hunting dog and in L. 29 in fine a fig or cherry leaf. Ed.pr. A.H.Cadwallader, in id., M.Trainor (edd.), *Colossae in Space and Time. Linking to an ancient city* (Göttingen 2011) 151-179, especially 171-175 (ph.; English translation), and id., *Antichthon* 46 (2012) 150-183 (ph.; English translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1347. Cf. also P.Hamon, *BE* (2013) no. 407.

Ἀγαθῆι τύ[χηι] vacat vacat
Κορύμβωι φιλοπ[άτριδι] vacat vacat
[- - - - - - - - - - - - - - -]ωεσ[- - - - - - - - - - - - - - - - -]
4 [- -]θη εἰς ἐπισκευὴν βαλαν[είου - - - - ca. 15-17 - - - - κ]αὶ εἰς ἐπιρουείαν
[- -]κειαν τοῦ δήμου Κολοσσ[ηνῶν - - - - 16-18 - - - - -]ν τῷ βωμῷ ἐξ ἰδίων
Τρύφων · β' Διοδώ[ρου - - - -] vacat ἀναλωμάτων vacat
Μηνογᾶς · δ' · τοῦ Ν[- - - - -] vacat ✳ αν' vacat
8 Διόδοτος · γ' · τοῦ Δ[- - - -]
[- - 6-7 - -] Τρυφωνᾶ τ[- - - -]
[- - 6-7 - -]νίου τοῦ Διο[- - - -]
Lines 11-18 severely damaged
[- - - 10-11 - - - το]ῦ Ζωσίμου[ος - - -]
20 [- - - - 11-12 - - -] · β' · τοῦ Ἀκρι[- - - - - -]
Θεόδωρος Δημητρίου · β' · Θεοδ[ώρου]
Δημᾶς Ἀπολλωνίου τ[οῦ - - - - - - - - - -]
Μηνᾶς Κτησᾶ · γ' · το[ῦ - - - - - - - - - - -]
24 Θεόδωρος · β' · Λικινν[ίου]
Ἡρακλέων · β' · Ανωτ[- - - - - - -]
Ἡρακλέων Ἡρακλείδου Ἡ[ρακλέων]ος
Ἄτταλος Τρυφωνιώνο[υ - - - - - - - - - - - -]
28 Θεόδωρος · β' · τοῦ Δημητρίου[- - 5-6 - -]νεια
Ἀλέξανδρος Ἡρακλείδου [- - 6-7 - -]ου
Ἀπολλώνιος β' Ἀττάλου τοῦ Σχ[επα]ρνᾶ
Εὐτύχης Ζωσίμου Ἀντιμήδου
32 Τρύφων · Μενάνδρου · γ' · Μιννίωνος
Τυδείδης Ζωσίμου vacat
Δημήτριος Ἀπολλωνίου Μωχεᾶ
Κτησᾶς Ἡρακλίδου · Ἰουλίδος

Dated by ed.pr. on the basis of the letter forms || 2. Κορύμβωι: for the dative of the honorand's name cf. *SEG* LVII 1382, ed.pr., who also considers Latin influence and prefers, for reasons of space, φιλοπάτριδι to a patronymic Φιλοπ[- -]; H. prefers the patronymic || 4. initio: θη: 'tentative', ed.pr., who suggests connecting it with the repair of the baths; in fine ἐπιρουείαν for ἐπιρ(ρ)οίαν: 'water-channel', probably not a matter of repair but of construction, ed.pr., who suggests connecting the damage with the earthquake of 60/61 A.D.; the channel may have transported water from springs 3 km east of

the city, ed.pr.; H. cautiously suggests ἐπικουρίαν || 5. initio: ed.pr. considers [εὐέρ]κειαν ('security'), [διάρ]κειαν ('stability of (water) supply'), [αὐτάρ]κειαν; the omicrons in δήμου and Κολοσσ are small and incised above the line; in fine [ἐ]ν or [σύ]ν are possible, preceded by ἀνέστησαν, ἀνέθηκαν vel sim.; βωμός refers to the cylindrical base of the statue (cf. the cuttings on top of the base), ed.pr.; H. suggests [καὶ τὴν ἀρέσ]κειαν? || 6-7. '- - - for/on the bōmos from their own resources, 1050 denarii'; a bar above (but no punct after) the ▮ after Τρύφων || 19. one would expect Ζωσίμου but the letter before the lacuna begins with a vertical hasta, ed.pr., who adduces one parallel for Ζωσίμων and refers to Ζωσιμίων || 20. in fine e.g. Ἀκριδίων, Ἀκρίσιος, ed.pr. || 25. in fine tau or a 'compressed nu', ed.pr., who prefers a tau || 27. Τρυφωνιώνου: perhaps dittography, ed.pr.; H. suggests Τρυφωνιῶνος (gen. of Τρυφωνίων) || 28. in fine a small alpha || 30. no puncts framing the beta: 'oversight' or Βαττάλου?, ed.pr.; Σκεπαρνᾶς: ed.pr. finds 'a clear Thracian connection', referring to *SEG* XXIX 628 [but see *SEG* XXIX 1809: rather σκεπαρνᾶς: designation of a craft, Pleket] || 34-35. four-bar sigmas here; elsewhere square; Μωκεᾶς: ed.pr. refers to Μοκᾶς and Μώκιος || the brunt of C.'s 2011 article is devoted to a refutation of the received opinion that after the earthquake of 60/61 A.D. the city never recovered and ceased being a true polis [C. writes about the 'Axiom of Destruction', Pleket]. He adduces coins (mentioning ὁμόνοια with Aphrodisias), various inscriptions showing links with Smyrna (*I.Smyrna* 440), Balboura (*CIG* 4380 (k) 3) and Aphrodisias (*MAMA* VI 40; *IGR* IV 869 (statue base for Hadrian) may well have to be linked with Hadrian's visit in 129 A.D.; no. 870 records various magistracies) [As to *SEG* LVII 1382 (from Kolossai), C. still adheres to the interpretation of ἀρχερμηνεύς as 'head of a board of interpreters'; A.Chaniotis' interpretation, mentioned in the app.cr. of *SEG* LVII 1382, seems preferable: a religious function, Pleket].

1161-1167. **Kütahya (museum). Dedications to Zeus and other deities, 2nd-3rd cent. A.D.** N.E. Akyürek Şahin, *Arkeoloji ve Sanat* 137 (2011) 118-133 nos. 2, 12, 19, 21/22, and 42/43 (ph.; Turkish translation), (re)publishes several Phrygian votive steles, most of them for Zeus Thallos and Zeus Ampelites, probably coming from the village of Altıntaş near Kütahya. Other dedications to Zeus, Men or Hosios were found in the surrounding villages, some are of unknown provenance.

1161: 118 no. 2. **Dedication to Zeus Thallos.** *SEG* XXXII 1282; XXXIII 1154.

1162: 121 no. 12. **Dedication to Zeus Alsenos or Petarenos.** Fragment of a small stele in the shape of a *tabula ansata*, broken at right. Inscription above and around a relief of two standing figures in peasant clothes: ẠΝΔ ΡΑΙ̣[---]|Ρ figures Ν[--]|Α [---]

1163: 123 no. 19. **Dedication to Zeus Alsenos or Petarenos.** Fragment of a small stele with triangular pediment, broken above and below. Below the pediment, relief of a male with his right hand shrouded in his himation; next to him at right a votive hand. Remains of an inscription on the lower moulding of the pediment and below the relief.

[---]ΑΔ[---]|Μ[-----]

1164: 123/124 no. 21. **Dedication to Zeus Orochoreites.** *SEG* XXXIII 1157. A.Ş. confirms the reading Ὀροχ|ωρεί|τῃ in LL. 2-4 (L.Robert, *Documents d'Asie Mineure* [Paris 1987] 368/369 fig. 4) against *Phrygian Votive Steles* 311 no. 494.

1165: 124 no. 22. **Dedication to Zeus.** Bottom part of a small stele with base and tenon; on the shaft, remains of an inscription: ----- | [εὐ]χήν

1166: 132 no. 42. **Dedication to Men.** Marble statuette of a rider-god (Men) on an oval base; inscription on the moulding: Ἀπολλοφάνης | Φυλασίου ἀνέθηκε

2. Φυλασίου: frequent in Greece, but so far once only in Asia Minor (Miletos: *Syll.*[3] 588 L. 8), ed.pr. [where it is, however, the demotikon of an Athenian citizen, Corsten].

1167: 132/133 no. 43. **Dedication to Hosios.** Marble statuette of a rider-god on a base, on which the inscription: [---?] Ἑρμέρω[ς-- | ---]ΚΟΥ Ὁσίῳ [--]

2. For other dedications referring to Hosios alone cf. *SEG* XLI 1183, 1241, and LII 1248, ed.pr.

1168-1171. **Kütahya (museum). Epitaphs, Imperial period.** Ed.pr. N.E.Akyürek-Şahin, *Arkeoloji ve Sanat* 137 (2011) 134-136 nos. 44/45, 47/48 (ph.; Turkish translation), publishes several stelai, presumably found in the surroundings of Kütahya.

1168: 134 no. 44. **Epitaph.** Fragment of a marble stele with a male bust, head broken off. The remains of two lines of the inscription are on the moulding below it, four more on the shaft.

[---]ς καὶ ΙΤ[---]
[---]ΟΙΣΙΠ[---]
moulding
[---]ΛΙΑ[-----]
4 [--π]ατρ[ὶ ----]
[---]ΗΜ[-----]
[---]ΑΡ[------]

1169: 134/135 no. 45. **Epitaph.** Fragment of a marble stele. In relief, the head of a rabbit upside down and part of an eagle; inscription on a moulding below this; below the moulding, a relief of stylized leaves; found in Alhören Köyü/Altıntaş.

[---Τρό]φιμος Γαλ[---- | -----]Ι Τατεις ΤΟΥ[---]

The eagle holding a rabbit is a widespread motif on Phrygian reliefs; cf. e.g. T.Lochman, *Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien* (Basel 2003) no. II 51 pl. 5 and pp. 75/76, 225, ed.pr.

1170: 135 no. 47. **Epitaph (?).** Fragment of a marble stele with remains of an inscription on the upper moulding: [---]ΗΜΗΣΤ[---]

[---μν]ήμης Τ[---], ed.pr.

1171: 135/136 no. 48. **Epitaph (?).** Fragment of a marble stele with remains of an inscription on the upper left part of the moulded frame; probably from Çavdarhisar near Kütahya. Ed.pr. prints ΜΕΛΙΣΩ[Ν - - -], but in the commentary argues for the male personal name Μελισίων, previously attested only in Delphi (so ed.pr., who quotes *F.Delphes* III.3 nos. 155-159 etc.) [from the ph., we read ΜΕΛΙΣΙ[- - -], Scheibelreiter-Gail; the name Μελισ(σ)ίων, usually spelled with two sigmas, is also attested on Samos and Crete as well as in Tegea and in the Megaris, cf. *LGPN* I, III.A and B s.v., Corsten].

1172. **Kütahya (museum). Incertum, Imperial period.** Fragment of a gray marble stele; depiction of a hand and remains of an inscription on a moulding above: [- - - -]ΕΖ[- - - -]

1173. **Laodikeia on the Lykos. Honorary decree by Neon Teichos and Kiddioukome for Achaios, Banabelos, and Lachares, 267 B.C.** *I.Laodikeia am Lykos* 1; *SEG* XLVII 1739. A.Coşkun, in K.Erickson, G.Ramsey, *Seleucid Dissolution. The Sinking of the Anchor* (Wiesbaden 2011) 87-92, argues that the πόλεμος ὁ Γαλατικός (LL. 11/12) was still going on when the inscription was drafted early in 267 B.C. and that there is no reason to date the so-called 'Elephant-battle' of Antiochos I against the Galatians to 269/268 B.C. (see the app.cr. of *SEG* XLVI 1739 ad L. 12). C. prefers the 'high chronology' for this battle (ca. 277-275 B.C.). In the process he briefly analyzes other inscriptions concerning the Galatian invasion and its impact on Greek cities (*I.Ilion* 32 = *OGIS* 219; *OGIS* 748; *I.Erythrai* 24 (*Syll.*[3] 410)) [English translation and brief comment on the evidence provided by this text 'for the cultural transformation of the Phrygian population of inland Asia Minor' apud P.Thonemann in *id.* (ed.), *Roman Phrygia. Culture and Society* (Cambridge 2013) 21/22, Pleket].

1174. **Laodikeia on the Lykos. Discussion of three inscriptions.** R.A.Kearsley, 'Epigraphic evidence for the social impact of Roman government in Laodicea and Hierapolis' in *Colossae in Space and Time* (cf. our lemma no. 1160) 130-150, discusses in some detail the following inscriptions (Greek texts; English translations): 1) *I.Laodikeia am Lykos* 24 (construction of the eastern Gate by the imperial freedman Τιβ. Κλαύδιος Τρύφων). K. compares it with the inscription from Hierapolis engraved on the city's gate (T.Ritti, *Epigraphical Guide to Hierapolis*, Istanbul 2006, 73/74 no. 10) and points out that the emphasis lies on Tryphon's, not on an imperial benefaction and that Tryphon wanted to 'appeal to the local political and social milieu'; 2) *I.Laodikeia am Lykos* 85 (epitaph of the imperial freedman Αὐρ. Ἡλιόδωρος). K. suggests that Heliodoros and his wife adopted Heliodora, also called Polychronia, and that the fact that the daughter's name precedes the mother's name is significant in this connection [but see S.Follet in *An.Ép.* (2011) [2014] no. 1344: this fact 's'explique si Hèliodôra était née d'un premier mariage'. K. writes that according to T.Corsten (in the commentary to *I.Laodikeia am Lykos* 85) the second name implies that she was a 'long-awaited natural baby of the couple'; but in fact C. wrote that the name 'drückt den Wunsch der Eltern nach einem langen Leben für ihre Tochter aus', Pleket]. Heliodoros, who repaired the tomb (ἐπεσκεύασεν), acquired the tomb thanks to a favorable alliance sealed by the adoption. Polychronia's donation of 1000 denarii to bouleutai suggests that she belonged to an elite family. Latinisms in the text reflect its bicultural character; 3) *I.Laodikeia am Lykos* 53 (honorary inscription for Ἀντωνία). K. regards [γυναῖ|κα] ἀρίστην as

an honorary title, used in a civic acclamation; further reflections on Antonia's functions [K. did not take into account P.Thonemann's discussion of this text in *EA* 37 (2004) 145/146 = *SEG* LIV 1346 (cf. also id. in *The Maeander Valley* 211 with note 26). Thonemann's article undermines various propositions of K.; see also B.Puech in *An.Ép.* (2011) [2014] no. 1344 for criticism, Pleket].

1175. **Laodikeia on the Lykos. The Antonii.** P.Thonemann, in *The Maeander Valley* 205-218, discusses the vicissitudes of Zeno of Laodikeia (ca. 40 B.C.) and his descendants, up to the famous sophist M. Antonius Polemo (2nd cent. A.D.) [see now also A.-V.Pont, in A.Heller, A.-V.Pont (edd.), *Patrie d'origine et patries électives: les citoyennetés multiples dans le monde grec d'époque romaine* (Bordeaux 2012) 285-308, especially 287-298 (stemma on 288), Pleket].

1176. **Laodikeia on the Lykos. Topos inscriptions, Imperial period (after Hadrian).** C.Şimşek, M. Ayşem Sezgin, *Olba* 19 (2011) 173-201, report on the discovery of many inscriptions in the Northern Theater (the construction of which began in the reign of Hadrian), including those used to number the rows of seats and those indicating the seats of leading families, single persons, guilds and citizens of neighboring cities. On 186, Ş.-A.S. mention seats inscribed 'ΤΡΑΠΕΖΟΠΟΛΕΙΤΟΝ' (dr.) [presumably Τραπεζοπολειτῶν, Scheibelreiter-Gail]; inscriptions referring to guilds, such as that of purple dyers, of wine producers and a text reading 'ΕΡΓΑCΙΑCΟΡΘΟΚΟΥΡWN' (ph.) [ἐργασίας ὀρθοκουρῶν?, of unknown meaning, Scheibelreiter-Gail]; and (in transcription only) the names Ἀριστοκλῆς, Οὐᾶρος and Παυλῖνος [apparently *I.Laodikeia am Lykos* 34 and 31, respectively, Corsten]. The association of purple dyers seems to have had its headquarters at Laodikeia (thus not at Hierapolis); it was a wealthy guild that supported the construction of several buildings in Hierapolis.

1176 bis. **Unknown provenance (Upper Tembris Valley?).** For an epitaph, possibly from the Upper Tembris Valley, see our lemma no. 1565.

1177. **Unknown provenance. Incertum, Imperial period.** *Catalogo Denizli* 46. A.Chaniotis, *EBGR* (2011) [2014] no. 90, points out that part of the text has been misread. In L. 2 the photo shows κατεχομ[- -] (instead of κατεχον[- -]), in L. 3 ΣΕΠΙΤΡΑΦΗ (instead of [τῆ]ς ἐπιγραφῆ[ς]), and in L. 4 [ἐθε]ραπεύθη (instead of [θε]ράπευθε). C. reads the text as follows:

[- - - - τ]οῖς λοιπ[- - - | - - π]ροκατεχομ[- - - | - - -]ς ἐπιτραφῆ (or ἐπιτραφῆ[ναι]) [- - | - - ἐθε]ραπεύθη ἀπ[ὸ? - - || - - Ἀσ]κληπιοῦ ἐν π[- - | - - ἱ]εράσατο ἕως [- - - -]

Ἐπιτρέφω is a medical term ('to form upon') and is mentioned here in connection with an illness; προκατέχω is used in connection with claims on real estate (cf. *IG* XII.5.100: ὁ τόπος προκατέχεται; cf. also *TAM* III.1.872) but is likely to have been used here in connection with a disease which 'had already gained possession of the body', C., who suggests that the

text is 'the narrative of a healing miracle or an honorific inscription for someone who served as priest (until his death?), after having been cured by the god'.

1178. **Unknown provenance. Incertum, Imperial period.** *Catalogo Denizli* 190. A.Chaniotis, *EBGR* (2011) [2014] no. 90, wonders whether we have the invocation of a god. After ἐνορκίζομ[αι] (L. 1), perhaps παντ[οκράτωρ] in L. 2 (rather than the invocation of the emperor).

PISIDIA

1179. **Pisidia. Colonies.** A.U.De Giorgi, in R.J.Sweetman (ed.), *Roman Colonies in the First Century of their Foundation* (Oxford) 135-149, examines 'the territorial impact of the colonies and the results of the insertion of Roman enclaves in the mesh of Greek cities and polities of south Galatia'. For the distinction between coloni and incolae he adduces the decree of L. Antistius Rusticus (quoted after A. Baroni, in Salmeri et al., *Colonie Romane nel Mondo Greco* [Rome 2004] 9-54). – For Komama see our lemma no. 1207.

1180. **Andeda. Honorary inscription for the athlete Polydeukianos.** B.İplikçioğlu, *ANMED* 9 (2011) 199, mentions the newly found inscription (no text).

1181. **Antiochia. Honorary inscription for the emperor Justinian.** *SEG* LII 1369. H.M.Mallampati, Ü. Demirer, in E.K.Gazda, D.Y.Ng, *Building a New Rome. The Imperial Colony of Pisidian Antioch (25 BC–AD 700)* (Ann Arbor 2011) 82 (ph.; English translation), comment on the inscription following the translation and interpretation of ed.pr. C.Zuckermann in T.Drew-Bear, M.Taşlıalan, C.M.Thomas (edd.), *Actes du I^{er} Congrès international sur Antioche de Pisidie* (Lyon-Paris 2002) 243-255.

1182. **Antiochia. Dedications in the sanctuary of Men Askaenos, ca. 250-300 A.D.** L.Khatchadourian, in E.K.Gazda, D.Y.Ng, *op.cit.* (our lemma no. 1181) 153-172, deals with the literary, numismatic, archaeological and epigraphic evidence for the cult of Μήν at Antioch. The epigraphic evidence falls into two categories: inscriptions written on the temenos wall – known as naiskoi – and those on freestanding monuments (marble and limestone plaques, stelai, and columns). The naiskoi are temple-shaped reliefs probably replicating votive offerings that were set up at the temple. The ca. 50 inscriptions were dedicated by families and a cult association, the members of which were known as the ξένοι τεκμορεῖοι (cf. *SEG* XXXI 1131; B.Dignas, *The Economy of the Sacred in Hellenistic and Roman Asia Minor* [Oxford 2002] 226); there is often overlap between familial inscriptions and those using the word τεκμορεύσαντες. K. suggests that family identity and a person's identity as a member of the association 'trumped all other associations, whether ethnic, professional, or governmental'. In the individual dedications

dedicants often mark their identity and set themselves apart from the others by proclaiming their occupation. Between professions declared on naiskoi and those on freestanding monuments no apparent status distinction can be made out. Dedicants are predominantly male; there is no detectable concern for ethnic difference or geographic identification. According to K., the conformity in the wording of the inscriptions could be understood to indicate that the imperial intention to 'foster a sense of unity' worked out well in the sanctuary and that the sanctuary did not function as an arena for status competition. – For the cult of Men Askaenos see also our lemma no. 1687.

1183. **Antiochia. Statue of Hekate Trimorphos, 3rd cent. A.D. (?).** Statue of Hekate, represented with three bodies; inscription on the base; now in the museum in Antalya. Ed.pr. N.E.Akyürek Şahin, *Adalya* 14 (2011) 237-257 (ph.). Greek text also in *An.Ép.* (2011) [2014] no. 1382.

Εὔτυχος Ἑρμοῦ, Ἑ[ρ]μῆς Ἑρμοῦ ἀδελφοί, παρ' ἑαυτῶν ἐποίησαν
Ἀλέξανδρος Ῥούφου, Τειμόθεος Ῥούφου

O.Salomies in *An.Ép.*: 'L'absence d'*Aurelii* fait --- penser à une période un peu antérieure'.

1184. **Antiochia. Votive inscription, probably 4th cent. A.D.** Polychrome mosaic-floor in the stage building of the theater depicting peacocks, partridges, a duck near a cage, two trees, a kantharos and a *tabula ansata* containing a votive inscription. Edd.pr. H.M.Mallampati, Ü.Demirer, in E.K.Gazda, D.Y.Ng, *op.cit.* (our lemma no. 1181) 71 (ph.; English translation). Text in majuscules [we read from the ph., Scheibelreiter-Gail]: Εὐχῇ Κωσ|ταντίνου | καὶ Διονυσίου

Date: according to the style of the mosaics and their resemblance to the mosaics of the local 'Church of St Paul', edd.pr. || 1-3. ΕΥΧΕΚΟΣ ΤΑΝΤΙΝΟΥ ΚΑΙ ΔΙΟΝΥΣΙΟΥ, edd.pr.

1185. **Antiochia. Quotation of Psalm 42 (43).4, ca. 380 A.D.** *SEG* LII 1388. L.Herring-Harrington, in E.K.Gazda, D.Y.Ng, *op.cit.* (our lemma no. 1181) 119 and note 41 (ph.; English translation), republishes the text of the mosaic inscriptions of the basilica already published by D.Robinson, *TAPA* 57 (1926) 234/235 nos. 69/70. H.-H. remarks that the second part of the psalm inscription is missing in M.Taşlıalan, *Müze Kurtarma Kazıları Semineri* 7, 1996 (1997) 231, and id., in T.Drew-Bear, M.Taşlıalan, C.M. Thomas (edd.), *Actes du Ier Congrès international sur Antioche de Pisidie* (Lyon-Paris 2002) 14, probably due to Taşlıalan's only partial uncovering of the mosaic floor during his excavations.

1186. **Antiochia. Mosaic inscriptions.** L.Herring-Harrington in E.K.Gazda, D.Y.Ng, *op.cit.* (our lemma no. 1181) 109-130, devotes some discussion to the mosaic inscriptions in the Church of St. Paul in Antiochia (ca. 380 A.D.): *SEG* VI 580/581 (LII 1385/1386) and 582; LII 1383 and 1387. In addition she comments on Christian euergetism and the relation between Christians, Jews and pagans in Late Antiquity. Cf. *An.Ép.* (2011) [2014] no. 1379.

1187. **Apollonia (area of: Ileydağı, ca. 5 km southwest of Uluborlu). Honorary inscription for the demos of the Πλιννηνοί, 2nd-3rd cent.** A.D. *MAMA* IV 137 (dated to the 1st or 2nd cent. A.D.). M.Özsait, G.Labarre, N.Özsait, *Adalya* 14 (2011) 269/270 no. 6 (ph.; French translation), republish the inscription (no changes) with a detailed description of the stone (built into the wall of a school), of which two sides are visible. White moulded limestone altar, upper moulding with vegetal ornaments. On the front face a bust of Zeus on a wheat sheaf above a garland with a grape hanging from its center; above his shoulder at left and right an eagle with spread wings resting on a rock; inscription above (LL. 1/2) and below the relief (LL. 3-6). On the right side a bust above a garland.

1188-1191. **Apollonia (area of: Ileydağı, ca. 5 km southwest of Uluborlu). Epitaphs, 2nd-3rd cent.** A.D. Edd.pr. M.Özsait, G.Labarre, N.Özsait, *Adalya* 14 (2011) 268/269 nos. 1/2 and 4/5 (ph.; French translation; no. 3 has no text preserved).

1188: 268 no. 1. **Epitaph.** Fragment of a block (?) with reliefs, re-used in the wall of the mosque. The reliefs depict (from left to right) a standing figure, a door with two (preserved) panels (on the left a spindle and distaff; on the right a 'coussin'), a standing figure, a figure (head missing) on horseback, a lion; inscription on the upper door frame.

[- -]Ιχρ̣ενος Ε̣Ι ΙΟ[- -]

1189: 268 no. 2. **Epitaph of Menneas.** Pedimental stele, re-used in the wall of the mosque. In the pediment a standing man, to his left a sickle, to his right an axe and a garland; inscription on the lower frame of the pediment.

[- - -] δὶς Μ̣ε̣ννέου Μεννέα̣ τέκνῳ καὶ ΚΟΝΙΔ
ΡΟΣΛ̣Ι̣Ο

1190: 268 no. 4. **Epitaph of Ale--, after 212** A.D. Block, re-used in the wall of a house, left part concealed.

[- - -]Ι Ι ΑΝΗΤΑ
[- - -] ἀνδρί, Αὐρ.
[- - -] . Λ̣Ο̣Υ̣Τ̣Α, Αὐρ.
[- - -]κος, Αὐρ. Ἀλε-
[- - -], Αὐρ. Μεννέας
[- - -] . . πατρὶ Ἀλε-
[- - - β]ουλευτῇ
[- - -] μνή̣μ̣ης vacat
[χάρ]ιν vacat

Epitaph of a man, erected by his wife (L. 1; cf. L. 2) and four sons (LL. 2-5), edd.pr. || 1. a female name is to be expected, edd.pr. || 7. the deceased seems to have been a councilor of Apollonia, edd.pr.

1191: 269 no. 5. **Epitaph.** Block, broken on both sides, found in a field at Büyük Yayla, Kocapınar.

[- - -]Ο[- - - | - - -]ω̣νος καὶ ΑΙ̣[- - -| - - α]ὐτῶν ἐσομεν[- - -] vacat ΟΥΣΙΑΙ̣[vacat?]

1192-1194. **Apollonia (area of: Küçükkabaca, northwest of Uluborlu). Epitaphs, 2nd-3rd cent.** A.D. Edd.pr. M.Özsait, G.Labarre, N.Özsait, *Adalya* 14 (2011) 270/271 nos. 7, 9, and 11 (ph.; French translation; nos. 8 and 10 have no text preserved).

1192: 270 no. 7. **Epitaph.** Pedimental stele, re-used in the wall of the school; in the pediment two busts, inscription on the lower frame: [- - -]ΚΟΥ Μ ΑΙΟΣ ΤΑΤΑ ΚΥΛ ΧΑ

1193: 270/271 no. 9. **Epitaph of Ammia.** Fragment of a framed stele, re-used in the wall of a house, broken above and below; possibly the remains of a bust above, inscription below.

Μανης Ἀρ|τέμωνος | Ἀμμια τῇ ἀ|δ̣ε̣λφῇ σὺ|[ν - - -]

1194: 271 no. 11. **Epitaph of At(t)alos.** Pediment of a stele with akroteria, in the center a disc; inscription on the lower frame: Ἀμύντης Ὑρκανοῦ Ἀτάλῳ ἀ̣[δε]|λ̣φῷ ἕνεκε μνήμη[ς]

1195-1198. **Apollonia (area of: Uluğbey). Epitaphs, 2nd-3rd cent.** A.D. Edd.pr. M.Özsait, G.Labarre, N.Özsait, *Adalya* 14 (2011) 274-276 nos. 14-17 (ph.; French translation).

1195: 274/275 no. 14. **Epitaph of Asklepiades.** Square stone block with a triangular pediment with akroteria and a rosette in the center, at the Veli Baba Sultan türbesi. On the front a couple standing on a ledge; on the right side two oxen harnessed to a plough. Inscription on the lower frame of the pediment.

[Ζ]ωτικὸς Ἀσκληπιάδου, Τ̣ατεις | ἀ̣δελφὴ εἰδίῳ ἀδελφῷ Ἀσκλη|πιάδῃ μνήμης χάριν

1196: 275 no. 15. **Epitaph of Auxanon, after 212 A.D.** Upper part of a stele (or square stone block) preserving a triangular pediment and the upper part of the shaft; in the pediment a relief of two men and a woman, all standing; inscription on the lower frame of the pediment (LL. 1/2) and on the shaft (LL. 3/4). Re-used in the wall of the guest-house.

Αὐρ. Μεννέας Καριχοῦ καὶ Ἀφφια Δημ̣η̣-
τρίου τέκνῳ Αὐξάνοντι κ̣αὶ Ιμαν Μεν̣ν̣έ-
ου Καριχοῦ ἀδελφῷ Αὐξάνοντι ἐποίησαν
4 μ̣ν̣ή̣μ̣η̣ς χάριν vacat

1197: 275 no. 16. **Epitaph.** Fragment [of a stele with upper moulding, on which L. 1?, Corsten], re-used in the wall of the guest-house, at the right of and below our lemma no. 1196.

- - - - - | [- -]ΜΙΔΩ|.ΙΙΑΦΙΕΤΛΗ̣|[- -]ΣΥΒΙΩ..ΕΙ||[- -]ΦΟΥΟΝΕ̣ΙΟ̣|[- -].ΕΟΡΕ̣Ο

[4. Perhaps συβίῳ for συμβίῳ?, Corsten.]

1198: 275/276 no. 17. **Epitaph, after 212 A.D.** Pedimental stele; in the center of the pediment a weathered object, on the shaft a human figure between pilasters. L. 1 in the pediment, L. 2 on the horizontal part of its frame, LL. 3/4 across the architrave; in the courtyard of the mosque.

Αὐρ. Δοῦλος Μ̣ε̣|[--]ανου Γαΐου Γ̣Λ...Α̣Σ̣|Φ[---]Ο.Τ̣Η̣Σ̣ΙΔΑΓΥ.ΚΙ | μνήμης χάριν

1. For the name Δοῦλος cf. *MAMA* IV 221 and 263, edd.pr. || [3. perhaps Φ[---]ου τῇ ε̣ἰδί̣ᾳ γυ̣ν̣ε̣κ̣ί?, Corsten.]

1199-1200. **Apollonia (area of: Gençalı). Epitaphs, 2nd-3rd cent. A.D.** Two gravestones, built into the wall of a house in the village. Edd.pr. M.Özsait, G.Labarre, N.Özsait, *Adalya* 14 (2011) 276/277 nos. 24/25 (ph.; French translation).

1199: 276/277 no. 24. **Epitaph of Alexandros.** Upper part of a stele with a triangular pediment with akroteria and the upper part of the shaft; on a ledge in the pediment two large human figures at right, two small ones at left; L. 1 on the horizontal frame of the pediment, L. 2 on the shaft: Μηνόφατος Ἀλεξάνδρῳ Μαμοσου Εἰδιο̣|vac.μερος ἐπόησαν μνήμης χάριν

1. For the name Μηνόφατος cf. *I.Kibyra* 265, edd.pr. || 1-2. both names are previously unattested, edd.pr.

1200: 277 no. 25. **Epitaph.** Fragment, broken on all sides.

[---Κ]α̣ρ̣ι̣κ̣ὸς Καρικοῦ καὶ [-?-| ---] ζῶντες καὶ φρον̣[οῦντες]

1201-1202. **Apollonia (area of: Bozdurmuş). Epitaphs.** Two stelai, found in the ancient necropolis close to Bozdurmuş. Edd.pr. M.Özsait, G.Labarre, N.Özsait, *Adalya* 14 (2011) 278 nos. 29/30 (ph.).

1201: 278 no. 29. **Epitaph, 2nd-3rd cent. A.D.** Upper part of a stele preserving a triangular pediment and the upper part of the shaft; in the pediment a male bust on a ledge, to his left an object (small round altar?), and a female bust; inscription on the lower frame of the pediment: [π]ατρὶ ἐπό̣ησεν παρεχομένου Ἀρτέμωνος [---]

Unusual formula; 'le tombeau a été construit par Artémôn, pour son père, selon les moyens qu'il a fournis', edd.pr. [or the beginning of the inscription is missing, and Artemon provided the necessary plot of land to the person who erected the tomb, Corsten].

1202: 278 no. 30. **Epitaph, undated.** Upper part of a stele preserving a triangular pediment and the upper part of the shaft; in the pediment four standing figures: in the center two adults who hold hands with a child on a pedestal on either side. Remains of an inscription on the lower frame of the pediment: [---]Π I I I ON . O . . [---]

1203. **Apollonia (area of: Uluğbey). Epitaph of Aurelius Asklepiades and funerary imprecation,** after 212 A.D. Sterrett, *Wolfe Expedition* 357/358 nos. 513/514 (Strubbe, *Arai Epitymbioi* 301). Stone block with a triangular pediment with akroteria, in which a Medusa's head is depicted. On the front face of the shaft a man and a woman with four children. On the right narrow side a man and a child (?) in a boat with a rudder and a trident trying to catch two large fish swimming below it. On the left narrow side two oxen harnessed to a plough. Inscription on the front face (A) and on the right side (B). Rediscovered (in the Veli Baba Sultan türbesi) and republished by A.Coşkun Abuagla, *Gephyra* 8 (2011) 129-132 (ph.; English translation) and by M.Özsait, G.Labarre, N.Özsait, *Adalya* 14 (2011) 273/274 no. 13 (ph.; French translation). We print C.A.'s text.

A
Αὐρ(ήλιος) Ἀσκληπιάδης Ἀνδρονίκο<υ> [τοῖς]
ἰδίοις τέκνοις Α<ὐ>ξάνοντι καὶ Ζω[τικῷ]
καὶ ἑαυτοῖς καὶ τοῖς τέκνοις
μνήμης χάριν·
Αὐξάνων
τὸ καλὸν
[τέκ]νον

B
[ὅ]ς ἂν τούτῳ τῷ μνη[μείῳ]
[β]λαβερὰν χῖρα προσά[γῃ],
ἕξξι χῆρον βίον, οἶκον
ἔριμον

A 1. Ἀνδρονίκοε, lapis; Ἀνδρόνικο(ς), Sterrett, Ö.-L.-Ö.; in fine, [τοῖς] added by C.A. || 2. Ἀξάνοντι, lapis || 7. τέκνον, Sterrett || B 1. [- - ἐποίη]σαν τοῦτο τὸ μνη[μεῖον], Sterrett || 2. [- - - ὅστις β]λαβε(ρ)ὰν χῖρα π[ροσάξει], Sterrett; [ὃς τούτῳ β]λαβε(ρ)ὰν χῖρα π[ροσοίσι], Strubbe; πρ[οσοίσι], Ö.-L.-Ö.; at the beginning of the line there is room for only one letter, at the end for only one or two letters, C.A. || 3-4. [ὀρφανὰ τέκνα] ἕξ{ξ}⟨ε⟩ι, χῆρον βίον, οἶκον ἔρ(η)μον, Sterrett; for the future tense suffix -ξξι, used in Pisidia and Phrygia, see *MAMA* VI 325 L. 15 (ἀνορύξξι) and Waelkens, *Türsteine* 398 L. 3 (προσάξξι), C.A.

1204. **Baris (area of: Kılıç). Honorary inscription, 143-147 A.D.** Statue base. Edd.pr. G.Labarre et alii, *Anatolia Antiqua* 19 (2011) 130-133 (ph.); republished by P.Thonemann, *EA* 44 (2011) 165/166 (English translation), whose text we give below. Greek text also in *An.Ép.* (2011) [2014] no. 1417.

[------] . ἐ[πὶ? | Κ. Οὐοκωνί]ου Σάξα · ἀ[ρχ|όντων τῆς] πόλεως Ἰο[υλ|ίου - - ca. 5 - -]ου Παυλείνου || [τοῦ - - ca. 5 - -]δος · καὶ Μάρ|[κου - ca. 4 -]ου · καὶ Λευκί|[ου - - ca. 5 - -]γαιου · ἐπιμε|[ληθέντο]ς τῆς ἀναστά|[σεως Πρό]κλου δὶς Οὐεν||[ούστου]

2. Q. Voconius Saxa Fidus was governor of Lycia/Pamphylia in 143-147 A.D.; *CIL* III 6885 (from northern Pisidia) is a statue base for Antoninus Pius inscribed in Latin; the inscription was made 'permissu Q. Voconi Saxae Fidi leg. Aug. pr. pr.'; the cities of northwestern Pisidia were part of the province of Asia from the Flavian period to Hadrian, to be transferred subsequently to Lycia-Pamphylia late in Hadrian's reign, T. || 2-7. T. refers to *SEG* XIX 761 (also from Kılıç): a statue base for Caracalla set up by the boule and demos ἐπὶ ἀρχόντων τῶν πε(ρὶ τὸν δεῖνα) (the mason failed to engrave the final lines); T. refers to cities with colleges of three, four and five archons; for ἀ[ρχόντων τῆς] πόλεως T. refers to *IGR* IV 704 (Synnada) || [- -] . Ε|ΟΥΣΑΣΑ.Α|πολεως ΣΙΟ|ου Παυλείνου || δος καὶ Μάρ|[κου - -]ου καὶ Λευκί|[ου - -] Γαΐου ἐπιμε|[- - -]ετης ἀναστα|[- - -]κλου δὶς ουεν || vacat, edd.pr.

1205. **Hadrianoi or Kormasa. Dedication to Herakles, undated.** Lower part of a relief with a representation of Herakles; inscription to the left of the god's right leg; now in Kozluca (province of Burdur). Edd.pr. G.Labarre et alii, *Anatolia Antiqua* 19 (2011) 121 (ph.; French translation).

Ἤπιος | Εὐσχήμο|νος ἱερα|τεύσας ἀ||νέθηκεν v

2-3. Θυσχήμο|νος, edd.pr.; corrected by T.Corsten, *Gephyra* 8 (2011) 140 (ph.).

1206. **Isparta (area of: Çobanisa Gâvur Yıkığı, 20 km northeast of Isparta). Votive inscription of Zotikos and his sons, 3rd-4th cent. A.D.** Mosaic floor with an inscription in its southeastern corner. Mentioned and preliminarily published by G.Labarre, *ANMED* 9 (2011) 165/166 (ph.); ed.pr. id., *DHA* 37.2 (2011) 219 (ph.; French translation). Greek text also in *An.Ép.* (2011) [2014] no. 1416.

Εὐχὴ Ζωτι-
κοῦ καὶ τῶν
πεδίων αὐτ-
4 οῦ Ζωσίμου
καὶ Ζωτικοῦ,
Μαρκιανοῦ,
Πατρικίου

Dated on the basis of the letter forms, L. in *ANMED* || 3. πεδίων = παιδίων, ed.pr. || 5-7. ed.pr. suggests that Zotikos sr. had two sons: Zosimos (L. 4) and Zotikos Marcianus Patricius; O.Salomies in *An.Ép.* prefers four sons: Zosimos, Zotikos, Marcianus and Patricius.

1207. **Komama. Settlers, Imperial period.** A.U.De Giorgi, in *op.cit.* (see our lemma no. 1179) 144 refers to *SEG* XLIV 1101 (honorary inscription for an unknown man from Cretopolis) as an illustration of how colonies (in this case Komama) absorbed smaller communities in the region, but cautiously suggests that this could also have happened 'under the auspices of the *Commune Myliadum*' [read 'Milyadum', Corsten]. He infers from the mention of πραγματευόμενοι Ῥωμαῖοι and κατοικοῦντες in *SEG* XXXVI 1207 (*I.BurdurMus* 328) that the Roman settlers in this region were mainly farmers and merchants and not veterans; thus, Komama did not serve as a 'bulwark of *Romanitas*'.

1208-1211. **Konana. Epitaphs, Imperial period.** Four funerary stelae, found in Konana, now in the Isparta Museum. Ed.pr. P.A.Iversen, *AST* 28.2 (2011) 175/176 (ph.; English translation); corrections by id., *EA* 45 (2012) 103 note 4.

1208: 175 (no. 1). **Epitaph of the parents of Nearchos and Krateros, 2nd or 3rd cent. A.D.** Stele with large pediment with akroteria; in the pediment a patera; on the shaft between pillars a garland with a bunch of grapes, inscription beneath.

Νέαρχος
καὶ Κράτερος
τοῖ⟨ς⟩ γονέσιν
4 μ̣ν̣ή̣μης χά-
v ρειν vac.

3. TOI, lapis; γονέσιν: 'possibly a mistake for γονε(ῦ)σιν', *EA* || [4. μνήμης, ed.pr.; however, the beginning of the line is not clear on the photo; most probably, the nu was either left out or written in ligature with the following eta, Corsten].

1209: 175 (no. 2). **Epitaph of the mother of Onesimos and Hermogenes, Imperial period.** Stele with large pediment with akroteria; in the pediment a patera; on the shaft between pillars (decorated with tendrils) a garland and two busts with veiled heads, inscription below.

Ὀ̣ν̣ήσιμος
κ̣αὶ Ἑρμογένης
μητρὶ τῇ εἰ-
4 δί̣ᾳ μ̣ν̣ήμ-
ης χάριν

1210: 175/176 (no. 3). **Epitaph of Eutychia and Helios, Imperial period.** Stele with large pediment with akroteria; in the pediment a patera; on the shaft between pillars a garland with a bunch of grapes, inscription below.

Τατεις
καὶ Ἀλέξαν-
δρος Εὐτυ-
4 χί̣ᾳ καὶ Ἡλί̣ῳ·
τέκνοις
μ̣ν̣ή̣μ̣ης χάριν

1211: 176 (no. 4). **Epitaph of Quintus, Imperial period.** Stele, broken above; on the shaft between pillars remains of a garland with a bunch of grapes, inscription below.

Μᾶρχος
καὶ Γιλλίων̣
Κοΐντῳ
4 πατρὶ
μ̣ν̣ή̣μ̣ης
χάριν ❦

2. Καιγιλλίῳ, ed.pr. in *AST*, corrected in *EA*, where for the name Γιλλίων he refers to *MAMA* IV 137 (Apollonia/Pisidia [cf. our lemma no. 1187]), *SEG* XIV 809 (Burdur Museum [now *I.BurdurMus* 230, Corsten]), and *Tit.Cal.* 167.

1212. **Sagalassos. Dedication to the Theai Hagnai, ca. 150 A.D.** *SEG* LVIII 1564. In the context of a study of the fate of temples in Late Antique Anatolia, P.Talloen, L.Vercauteren, in L.Lavan, M.Mulryan (edd.), *The Archaeology of Late Antique 'Paganism'* (Leiden 2011) 347-387, mention this dedication to Demeter and Kore and remark that the stone was violently removed and re-used to cover a sewer. The Christian inscription Εἷς Θεός was carved on the mutilated relief (352/353). Most evidence adduced by the authors for the decay of Late Antique temples (lack of finances; violent destruction; use as quarries; religious conversion) is archaeological. Cf. the summary in *EBGR* (2011) [2014] no. 121 and *SEG* LX 2039.

1213-1217. **Sagalassos (area: Mount Akdağ). New inscriptions.** Found near the road which leads to Sagalassos. Edd.pr. G.Labarre et alii, *Anatolia Antiqua* 19 (2011) 121-130 nos. 1-5 (ph.; French translations). Greek texts also in *An.Ép.* (2011) [2014] nos. 1418-1422.

1213: 122 no. 1. **Milestone, undated.** Found in Yazılı Direk, high in the mountains.

---|[---] ἡ λαμ|προτάτη Σαγαλ[α]|σσέων πόλις, πρώ|τη τῆς Πισιδίας, || φίλη καὶ σύμαχος (sic) | [τῶν] Ῥωμαίων· | δ'

For other milestones cf. our lemmata nos. 1215 A and 1216/1217, all erected along the road from Sagalassos to the plain of Isparta in the north; on 125-130 edd.pr. comment on these milestones and their formulas; distances (2, 3 and 4 miles) are calculated from Sagalassos.

1214: 122 no. 2. **Honorary inscription, undated.** Column found in Yazılı Direk.

---|[---]ΑΙΣ[---|---]ΗΜΙ[---| γυν]αῖκα [---|---]ΟΝΥ[---||---]ΚΑ[---|---ἀ]νδρὶ [---|---] Κλα[υδίῳ ---|---]ΙΔΩΝΠΛ[--]

1215: 122 no. 3. **Several inscriptions.** Column with three inscriptions; found in the same place as the column in our lemma no. 1214.

A: [--- | ἡ λαμπροτάτη | Σαγαλασσέ]|ω[ν πόλις,] | πρώτη τ[ῆς Πισιδίας, φίλη καὶ] || σύμμαχος [τῶν Ῥωμαίων]· | δ'

Milestone, edd.pr., cf. our lemma no. 1213.

B: Τ. Φλ(άουιον) Βόηθον τὸν | [καὶ] Συδαινονα | νεικήσαντα | Ἀντωνι⟨ν⟩είων || ΑΕΙΟΝ παίδων [πανκρά]|τιον, ἀγωνοθετ[ούντων] | Μανου [---,] | Αὐρ(ηλίου) Νεω.[---]|ΤΟΥ καὶ [--]||τῇ πατρ[ίδι --]

French translation in *An.Ép.* (2011) [2014] no. 1420 (b) || 4. ΝΙΜΕΙΩΝ, lapis || 8. Νέων[ος]?, O.Salomies in *An.Ép.* || 9. either the end of a patronymic in the gen. or τοῦ καί followed by a nickname, edd.pr.; in *An.Ép.* τοῦ καί is given.

C: [---]Ν[---|---].Α[---|---]Ο[---|---].ΕΚΙ[---||---]ΜΑΧ[---|---]ΩΤΙ[---]

Uncertain readings, not always corresponding with what one reads on the ph., O.Salomies in *An.Ép.*

1216: 124 no. 4. **Milestone, 198-209 A.D.** Column broken above and below; found in Belğöğsü, high in the mountains.

[Αὐτοκράτορι | Κ]α̣ί̣[σαρι] | Λουκίῳ [Σεπτι]|μίῳ Σεο̣υ̣[ήρῳ] || Εὐσε[βεῖ Π]ε[ρτί]|νακι καὶ Μάρκῳ | Αὐρηλίῳ Ἀντωνεί|νῳ Σεβαστοῖς με|γίστοις Ἀραβικοῖς || Ἀδιαβηνικοῖς Παρθι|κοῖς ⟦[καὶ Ποπλίῳ | Σεπτιμίῳ Γέτα̣ υἱῷ | καὶ ἀδελφῷ]⟧ τῶν με|γάλων βασιλέων || γ'

For other milestones cf. our lemmata nos. 1213, 1215 A and 1217.

1217: 125 no. 5. **Milestone, undated.** Found ca. 1 km north of the milestone in our lemma no. 1216.

[- - ἡ λαμ|προτάτη Σαγαλα|σσέω]ν πόλις, πρώ|τη τῆς Πισιδίας, φί||[λη καὶ] σύμμαχος | [τῶν] Ῥωμαίων· | β'

For other milestones cf. our lemmata nos. 1213, 1215 A and 1216.

1218. **Tymbrianassos (area of: Aşağımüslimer). Dedication to Herakles.** Rock-cut relief representing a standing bearded Herakles in an arched niche, holding his club in his right and the lion's skin in his left hand; arch supported by two pillars with capitals; above Herakles' head the bust of a deity wearing a crown and with a garland around his neck; at left a rosette; an inscription, hard to read, left of Herakles' head. Edd.pr. G.Labarre et alii, *Anatolia Antiqua* 19 (2011) 118 (ph.).

Ἀρ̣[τ]ε[μί]δωρ̣[ο]ς | Ἀττάλου καὶ | Τατα̣[.....] | ΔΟΝΑẸḤΘỊḤ||[.]ΑΝ [......]ΑΣ[..]ΑΝ

1219. **Tymbrianassos (area of: Aşağımüslimer). Epitaph of Doulion and his wife Zotikes, 2nd/3rd cent. A.D.** *SEG* XIX 766. Rediscovered by G.Labarre et alii, *Anatolia Antiqua* 19 (2011) 115 (ph.; French translation), who report that at present only the righthand part of the text is legible.

Ἀνγε[ῖ]ον τοῦτο ἐπ̣[οί]ησε̣ν			καὶ τῆς γυναικὸς αὐτοῦ Ζωτικῆδος
Δουλίων Εὐτύχου ἴδιον		4	χωρὶς κληρονόμων ❦

3. Ζωτικῇ(ς), *SEG*, where in the app.cr. it is pointed out that the stone has ΖΩΤΙΚΗΔ and that according to J. and L.Robert in *BE* (1961) no. 733, Ζωτικῆδ(ος) is to be read; Ζωτικῆδος, L. cum suis, reading ΟΣ under ΖΩΤΙΚΗΔ [we correct the accent, Pleket].

1220. **Yeşilova (and surroundings). Inscriptions, (late) Imperial period.** In a report on his survey in Pisidia, T.Corsten, *AST* 28.1 (2011) 67/68, mentions a dedication to the emperor Valerian and his family, and an epitaph for Μας, Τατεις, Κράτερος and their parents, both seen in Yeşilova; a dedication to Theodosius I and Valentinian I, a fragmentary epitaph and an inscription of unknown character mentioning a scriniarius Θεόδωρος, all three from nearby the city.

PAMPHYLIA

1221. **Aspendos (area of: Camiili Köy). New inscriptions.** V.Köse, *AST* 28.3 (2011) 359, mentions the discovery of six Hellenistic inscribed grave stelai (ph. of one of them, inscription illegible), four honorary inscriptions and a fragment of a Latin inscription.

1222. **Attaleia (?). Honorary inscription for Iulius Tarius Titianus, proconsul of Lycia et Pamphylia, early 3rd cent. A.D.** Moulded limestone base, found in a garden in Antalya near the road to ancient Magydos; provenance unknown. Re-used as a mortar in modern times as is shown by a shallow depression on its top surface. Ed.pr. N.Gökalp, *Gephyra* 8 (2011) 125-128 (ph.; English translation). Greek text also in *An.Ép.* (2011) [2014] no. 1390.

[Ἡ] βουλὴ καὶ ὁ δῆμος
Ἰούλιον Τάριον
Τιτιανὸν τὸν δια-
4 σημότατον ἀνθύ-
πατον Παμφυλίας
[καὶ Λυκίας]

2-6. Iulius Tarius Titianus (*PIR*[2] T 20) is also mentioned as a proconsul in a building inscription for a bath in Takina dating between 202 and 205 A.D. (*IGR* IV 881), ed.pr., who adds that this is the first indication that Titianus was governor of Lycia et Pamphylia (and not of Asia, as has sometimes been thought), to which Takina must thus have belonged in the Severan period [for this governor and the date of the inscription cf. now also *SEG* LIX 1709, Pleket].

1223. **Perge. Three inscriptions.** G.Arena, *MediterrAnt* 14 (2011) 251-288, offers detailed comment on *I.Perge* 76-78, mentioning a πύργος and a piece of land dedicated to Ἀπόλλων Λυρβωτῶν. A. suggests that the πύργος may have been a *cella olearia*. S.Campanelli, *ibidem* 242-246, comments on *I.Perge* 77/78 in the context of a study of private foundations in Asia Minor (cf. our lemma no. 1607). Cf. *An.Ép.* (2011) [2014] nos. 1388/1389.

1224. **Perge. Boundary stone (?) of the sanctuary of Artemis, Imperial period (?).** W.Martini, *Die Akropolis von Perge in Pamphylien: Vom Siedlungsplatz zur Akropolis* (Stuttgart 2010) 78/79 mentions a stone in the shape of a small altar, found in the middle of the Southern Acropolis slope by S.Şahin who interpreted it as a boundary stone of the temenos of Artemis lying above. Ἀρτέμι|δος

1225. **Perge. Incertum, early Byzantine period.** W.Martini, *op.cit.* (see our lemma no. 1224) 78 note 185 mentions a monumental early Byzantine inscription.

1226. **Sillyon. Honorary inscription for Menodora, 2nd cent. A.D.** *IGR* III 802. E.Özer, M.Taşkıran, *AST* 28.3 (2011) 286 (ph.), mention the discovery in the northwest necropolis of a moulded marble base

with inscription. [This is *IGR* III 802; the very good ph. shows the sign for denarius (X) in L. 27, printed in ed.pr. K.Lanckoronski, *Städte Pamphyliens und Pisidiens* I. *Pamphylien* (Vienna 1890) 177 no. 60, but dropped in *IGR*. L. saw the base in the lower city above the stadium (which may be the same find spot). For Μηνοδώρα and her family cf. *SEG* XLIV 1144, Corsten].

1227. **Sillyon. Epitaph of Aur. Krateros and his family, after 212 A.D.** Lid of a limestone sarcophagus with akroteria, found in the southwest necropolis; inscription on the righthand part of a long side. Mentioned in E.Özer, M.Taşkıran, *AST* 28.3 (2011) 286 (ph.; Turkish translation). Since the ph. is taken from an angle that is inconvenient for reading the inscription, we translate the Turkish translation: 'Αὐρ. Κράτερος, the son of Κράτερος, made this kenotaphion, while he was still alive, for himself, his wife Αὐρ. Νίκη and his children Αὐρ. Ἴλαρος and Αὐρ. Κράτερος.'

LYCIA

1228. **Lycia. The annexation of Lycia.** J.Bennett, *Adalya* 14 (2011) 119-134, examines the various reasons Rome may have had to annex Lycia in 43 A.D.: the στάσεις in Lycia mentioned in the *Stadiasmos* (see our lemma no. 1241), Claudius' quest for glory and for extension of his clientela, and financial motives. B. argues for the importance of the latter. Cf. the summary of O.Salomies in *An.Ép.* (2011) [2014] no. 1385.

1229. **Lycia. Federal high priests.** D.Reitzenstein, *Die lykischen Bundespriester. Repräsentation der kaiserzeitlichen Elite Lykiens* (*Klio* Beiheft, N.F. 17; Berlin 2011), is almost exclusively based on Greek inscriptions. On 166-242 she provides a catalogue of 135 federal high priests on record in Lycian inscriptions (nos. 1-98: 'Datierbare Bundespriester'; nos. 99-135: 'Unsichere Datierung' [for R.'s nos. 56 and 74 cf. now S.Şahin, *Gephyra* 10 (2013) 40, Pleket]). Brief comment on all texts. On 243-250 stemmata of the Εἰρηναῖοι from Xanthos, Φαρνάκης from Sidyma, the Ἀρρούντιοι, Κλαύδιοι and Οὐηράνιοι from Xanthos, the families of Ἑρμαῖος and Κιλλόρτης from Arykanda, the family of the Oinoandans Μάρκιος Θόας, Λικίνιος Μουσαῖος and Φλαουιανὸς Διογένης, several families from Oinoanda, Patara and Rhodiapolis, the family of Γ. Ἰούλιος Ἡλιόδωρος from Lydai and of M. Αὐρήλιος Διονύσιος from Neisa [for the latter see now B. Takmer, M.Oktan, *Gephyra* 10 (2013) 50-93; stemma on 82, Pleket].

R. discusses exhaustively the following items: 1) high priests in the Hellenistic period: first mention of the Lycian Κοινόν in *SEG* XVIII 570 (LX 1534), with a federal cult of Θεὰ Ῥώμη (probably ca. 150 B.C.) celebrated by ἱερεῖς (not ἀρχιερεῖς). Ἀρχιερεῖς are known under the Seleukids/Attalids as 'Reichspriester' and are succeeded by high priests in Asia; 2) the Hellenistic Λυκιαρχία, only directly attested in Strabo; in later inscriptions honorands refer to Hellenistic Lykiarchs; in Hellenistic sources, however, the federal στρατηγός, ἵππαρχος and ναύαρχος prevail; 3) the imperial ἀρχιερωσύνη, closely related to the provincialization of Lycia in 43 A.D.; 4) the imperial ἀρχιέρειαι, mostly functioning together with their husbands or other next of kin; 5) the imperial Λυκιάρχαι; from Hadrian onwards λυκιάρχης/λυκιαρχία are applied to (ex-)high priests; in D.Rousset's words: 'le terme de lykiarque

devint un titre honorifique pour les *archiereis*, durant leur charge ou après celle-ci' (*BE*, 2012, no. 388); brief comment on the expression ἀπὸ λυκιαρχίας; 6) the high priesthood as position: financial (summa honoraria) and social (distinguished family/ancestors) requirements; duties; privileges; eponymous dignitary; 7) high priests as benefactors; other functions held by them; discussion of the formula πολιτευόμενος δὲ καὶ ἐν ταῖς κατὰ Λυκίαν πόλεσι πάσαις [cf. now also C. Kokkinia's article in A.Heller, A.-V.Pont (edd.), *Patrie d'origine* --- (cf. our lemma no. 848) 327-340, Pleket]; high priests as Roman knights and senators; 8) high priests and society: importance of the family and ancestors (genealogical inscriptions recording more than four or five generations); continuity and social mobility; honorary inscriptions erected by family members; high priests and the Lycian poleis; competition between poleis (μητρόπολις); honors awarded by cities; multiple citizenship of high priests [see now also R.'s article in *Patrie d'origine* --- (see above) 153-174; on 167-173 a tabular survey of Lycians enjoying multiple citizenship, Pleket]; honors awarded by the Lycian Κοινόν; relations between the federal elite and governors/emperors (embassies).

Cf. the brief summaries in *BE* (2012) no. 388 and *An.Ép.* (2011) [2014] no. 1384 [cf. now also S.Şahin, 'Nochmals über die Lykiarchie', *Gephyra* 9 (2012) 119-123, Pleket].

1230. Akarassos? (area of: Bozhüyük near Elmalı). Building inscription of a temple for the Dioskouroi and Helena, 2nd-3rd cent. A.D. (probably before 212 A.D.). Limestone block broken at right, found in the environs of Bozhüyük where, given the presence of pottery sherds and architectural remains, there is likely to have been an ancient settlement; now re-used in the türbe of Halilbaba in Bozhüyük. Edd.pr. B.İplikçioğlu, C.Schuler, *AAWW* 46 (2011) 39-59 (ph.; dr.; German translation).

['Ο ----------------------]
[Β]ạκχίọụ Ḳλεάρχ[ου -------]-
[.]ωνίου θίασος κατ̣[εσκεύασεν]
ṿαὸν καὶ ἀφιδρύματ[α καὶ ἀγάλ]-
ṃατα τῶν μεγίστων [θεῶν]
[Δ]ịοσκόρων καὶ τῆς Ἑλ[ένης]
ḳαὶ οἱ συννέμοντες Λ̣[-------]
θιασεῖται Μέντ v ωρ Ε[------]
[--] Ἀπολλώνι v ος Ε[-------]
vacat
[-----] Οσαεις Μη[--------]
[------] Κάστωρ Λ̣[-------]
[----------]ΡΟΓ̣[---------]

The block with the inscription was probably part of the temple wall or its enclosure; the text is not a building inscription in the strict sense since there are no definite articles before the objects (L. 3), but rather a kind of report including the name of members of the association who helped finance the construction, edd.pr. || 0-2. possibly also a date or e.g. ἀγαθῇ τύχῃ, edd.pr. || 3. ἀφιδρύματα: probably βωμοί; LL. 3/4 would then reference ναός - ἀφιδρύματα - ἀγάλματα, necessary for cult practice; cf. ἀφίδρυμα in *Milet* VI.3.1270, edd.pr. || 4-5. the Dioskouroi as μέγιστοι θεοί are not attested elsewhere; the epithet 'dürfte aber mit der in der Kaiserzeit verbreiteten Tendenz zusammenhängen, dass Adoranten ihre jeweils bevorzugten Gottheiten mit entsprechenden Epitheta überhöhten und aus der Vielzahl anderer Götter herauszuheben suchten', edd.pr. || 5. in reliefs representing the Dioskouroi, the female deity between them is always anonymous; the mention of Helena invokes the Panhellenic-Lakedaimonian concept that can be traced in some poleis of the region, cf. the examples of Lydai (*TAM* II 130) and Idebessos (*TAM* II 845, 848, 855, 857, 866, and 870; all 2nd/3rd cant. A.D.), edd.pr. || 7 ff. list of the members of the association, edd.pr.

1231. **Akarassos (or Isinda). List of priests/building inscription.** B.İplikçioğlu, *ANMED* 9 (2011) 199, mentions an inscription (no text), consisting of a 'list of priests who built a structure', found in the border area between Akarassos and Isinda.

1232. **Arykanda. Symmachia between Arykanda and Tragalassos, ca. 200 B.C. (before 188-167 B.C.).** *IArykanda* 1 (*SEG* XLIV 1148). M.Wörrle, *Chiron* 41 (2011) 386 note 43, suggests reading in L. 5 [κ]ωμάρχης; he is head of the village of the Tragalasseis. W. refers to *SEG* LVI 1722 (ἔδοξε Τρυσέων τῷ δήμῳ καὶ δημάρχῳ). The demarchos of Trysa is to be compared with the κωμάρχης of Tragalassos. W. does not exclude a date for *IArykanda* 1 in the final stage of Ptolemaic rule over Lycia (*IArykanda*: period of Seleukid rule from 197 B.C.).

1233. **Choma. Epitaph of Neikias, son of Cornutus.** B.İplikçioğlu, *ANMED* 9 (2011) 199, mentions a newly found inscription on a sarcophagus (no text).

1234. **Kibyra. Inscriptions, Imperial period.** In ■ report on his survey in the Kibyratis, T.Corsten, *AST* 28.1 (2011) 68, mentions two inscriptions from the site of Old Kibyra (on the peninsula in Lake Gölhisar): 1) three hardly legible lines cut into the rock; 2) epitaph of Ναννα, a priestess of Aphrodite; see now id., in id., O.Hülden, *MDAI(I)* 62 (2012) 38-40 (to be covered in *SEG* LXII).

1235. **Kibyra (area of: Çavdır). Dedication to Zeus who listens, 206/207 A.D.** Light-colored limestone block; found in Çavdır, now in the Burdur Museum. Mentioned in T.Corsten, *AST* 28.1 (2011) 68; ed.pr. id., in H.Metin, B.Ayça Polat Becks, R.Becks, M.Fırat (edd.), *Pisidia Yazıları Hacı Ali Ekinci Armağanı – Pisidian Essays in Honour of Hacı Ali Ekinci* (Istanbul 2015) 7-11 (ph.; English translation).

❦ ἔτους γπρʹ ❦
Ἕτοιμος μισθω-
τὴς γενάμενος
Ταγγαραων ἐπη-
κόῳ Διεὶ τὸν ναὸν
ἐκ τῶν ἰδίων κα-
❦ τεσκεύασεν ❦

1. 183 era of Kibyra = 206/207 A.D., ed.pr. || 2. Ἕτοιμος: previously unattested (or variant spelling for Ἕτυμος?), ed.pr. || 2-3. the man was a former tenant, given that tenancies were usually for a fixed term, ed.pr. || 4. Ταγγαραων: previously unattested, from a toponym *Ταγγαρα vel sim., from which the name of the village of Dengere (today Bölmepınar) near Çavdır was derived, ed.pr.

1236. Limyra. Letter of a royal (probably Seleukid) functionary to the commander of the city, ca. 197-188 B.C. Large marble block probably from a temple or propylon, with three inscriptions: side A: *SEG* XLI 1380; side B: text in two columns; in the right column *SEG* LX 1536; in the left column the text presented in this lemma. Ed.pr. M.Wörrle, *Chiron* 41 (2011) 377-410 (ph.).

[-------------------------Λιμυρέων τῆι βουλῆι καὶ τῶι] δ̣ήμωι χαίρε[ιν]· ἐμφανισάντων ἡμῖν τῶν
[πρεσβευτῶν-------------------------------------]υνδου, Αἴχμονος, Ἰφικράτους περὶ ὧν
[--καὶ παρα]καλούντων διατηροῦντας τὴν ἐξ ἀρχῆς
[---------------------------------συγχωρεῖν τῶ]ι δήμωι τὰ ἀξιούμενα, ὑπακηκόαμέν τε
[----------καὶ ------------------------------] διασαφῆσαι ὅπως παρακολουθῆτε τοῖς
[--]νειν εἰς τὰ κτήματα, ἐπειδὴ ὄντες ὀλίγοι
[--------------------------------------τῶι τεταγ]μένωι ἐπὶ τῆς πόλεως εἰρήκαμεν παραγ-
[γεῖλαι τοῖς ------------------------ ὅπως τῶν κτ]ηνῶν (?) ἁπλῶς μηθὲν παραιρῶνται, ἀλλ᾽ ἐῶσιν
[--]ειν ὡσαύτως δὲ μηδὲ φυλακῆς τῶν κατὰ τὴν
[--------------------------------------]ω̣ν ὅπως λαμβάνωσιν οἱ στρατιῶται καθότι καὶ
[------------------τὴν δὲ πύλην τὴν ἐπὶ τὸ Θ]ε̣σμοφόριον φέρουσαν εἰρήκαμεν ὅπως ἀνοίγηται
[---------------------------------ὁδὸ]ν (?) κατασκευάσητε ἣν ἀπεφαίνετε ἀναγκαίαν ὑμῖν εἶναι
[-----------------------------------ε]ἰς τὸ Θεσμοφόριον, συντετάχαμεν δὲ καὶ τοῖς ἐνεκτη-
[μένοις ἐν τῆι χώραι μετὰ τῶν πολιτῶν καὶ] ξένων καὶ παροίκων τῶν ἐν τῆι πόλει συντελεῖν τὰς
[θυσίας----------------ὑπὲρ τῶν βασιλ]έων, ἐντετάλμεθα δὲ καὶ Ἀριστόνωι προνοεῖσθαι ὅπως
[-----------------------------------]Ν̣ μηδὲ τοῖς τριηρίταις ἐπιτρέπειν ἐπιβαίνειν μηδὲ
[-------------------------------περὶ] τ̣οῦ γυμνασίου δὲ οὗ ἀνέθηκεν Φανοκράτης εἰρήκαμε̣ν
[-------------------------------στρ]α̣τιωτῶν ἵνα μήτε δίσκοι μήτε γυμνασίαρχοι δισσοὶ
[-----------------------------------] α̣ὐ̣τῶι χρᾶσθαι εἰς ἃ ἂν προαιρῆσθε καὶ τὰ λοιπὰ δε-
[----------------------------ἀεί τι τῶν ὑ]μῖν χρησίμων σ̣[υγ]κατασκευῶμεν τῆι πόλει πε-
[πεισμένοι ὅτι ------------------------]όμενοι ὑμῖν Λ̣[-- ca. 6 --] χαριούμεθα τῶι βασιλεῖ
[-----------------------------------]ύμενον ὅπως [τῶι τεταγ]μένωι ἐπὶ τῶν πραγμάτων
[-----------------------------------]ερωνται τοῖς Υ̣[--- ca. 10 ---]οις· vacat ἔρρωσθε

Letter forms point to a date later than that of the text in the right column (*SEG* LX 1536), ed.pr. || 1. initio the name of the author of the letter: not a king (cf. LL. 21-22) but a royal functionary; in view of the τεταγμένος ἐπὶ τῶν πραγμάτων (L. 22), a function recalling that of Ζεῦξις, ed.pr. prefers ('mit den gebotenen Vorbehalten') a Seleukid to a Ptolemaic king: Antiochos III, in the decade before 188 B.C.; ed.pr. briefly discusses various documents recording Seleukid rule in Lycia after 197 B.C.: *I.Arykanda* 1 (final stage of Ptolemaic rule, however, not to be excluded); *SEG* XLVI 1721 (Xanthos); *SEG* XXXIII 1184 (Xanthos); in L. 1, ed.pr. restores τῆι βουλῆι, because otherwise ca. 20 letters would have been available for the name of the functionary (possibly Μιθραδάτης, cousin of Antiochos III and one of the commanders of the army which invaded Cilicia and Lycia); discussion of the origin of urban βουλαί in Lycia; *SEG* XXXVIII 1476 (205 B.C.) refers to a boule in Xanthos || 2. possibly five ambassadors; Αἴχμων is a name 'mit --- lykischem Kolorit' (390 note 65), ed.pr. || 3-4. e.g. τὴν ἐξ ἀρχῆς | [ὑπάρχουσαν εὔνοιαν], ed.pr. || 6. the measures announced by the royal functionary concern τὰ κτήματα: landed property outside the city, ed.pr. || 6-8. possibly a clause in which illegal actions/requisitions (cf. μηθὲν παραιρῶνται; for παραιρέομαι ('take away') ed.pr. refers to *I.Priene* 37) by the invading Syrian army are prohibited and protection is offered to the rural population, ed.pr., who also considers the idea that the Seleukids were concerned about the return of those who may have fled before the army; in L. 8 possibly an injunction given to the στρατιῶται (cf. L. 10); the τεταγμένος

ἐπὶ τῆς πόλεως (L. 7) is probably the commander of the Seleukid troops in Limyra, ed.pr., who refers to the τεταγμένος ἐπ' Ἀλίνδων in *Amyzon* 14 || 9. φυλακῆς: ed.pr. supposes that Seleukid troops were to be withdrawn from the settlements in Limyra's chora || 11-12. the writer of the letter tells the city-commander to direct his attention to civil affairs concerning the Θεσμοφόριον probably situated just outside the city-walls (first reference to Demeter Thesmophoros in Lycia in general and in Limyra in particular); the city-gate (πύλη), probably temporarily closed by the Seleukid troops, is to be reopened; and the road leading through the gate toward the temple is absolutely 'necessary' (ἀναγκαία) || 13-15. συντετάχαμεν implies that the decision to sacrifice to the kings (L. 15) admittedly may have been taken by the urban authorities but that some pressure by the Seleukid city-commander nevertheless was necessary, possibly because the decision was not detailed enough about the costs, ed.pr., who for ἐνεκτημένοις refers to *I.Labraunda* 6 A (τούς τε πολίτας καὶ τοὺς ἄλλους τοὺς ἐκτημένους ἐν τῆι χώραι --- θυσίαν προσαγαγεῖν); for the expression τοῖς ἐνεκτη[[μένοις ἐν τῆι χώραι] ed.pr. refers to *Milet* I.3.150 LL. 72-73 and *SEG* XLVIII 1404; in both cases primarily citizens as landowners in the countryside are included, in addition to foreigners enjoying the right of ἔνκτησις; for the latter category ed.pr. refers to *I.Labraunda* 6 A (see above), *OGIS* 338 (ἄλλοι ἐλεύθεροι κατοικοῦντες ἢ ἐνεκτημένοι ἐν τῆι πόλει ἢ τῆι χώραι), *Tit.Cal.* 111 and *I.Cos* 344; πόλει (L. 14) denotes the settlement ('ville'), not the political entity ('cité'); ξένων (L. 14): foreigners staying temporarily; παροίκων: permanent inhabitants with restricted rights; here part of the city-population (τῶν ἐν τῆι πόλει, presumably comparable to the μέτοικοι elsewhere [see *SEG* LX 1904]) and not the indigenous rural population without citizenship, but ed.pr. refers to an unpublished Hellenistic inscription from Xanthos, mentioning citizens, metics and paroikoi constituting the free inhabitants of the city (400 note 115 in fine); for the restoration of τῶν πολιτῶν in L. 14 ed.pr. refers to *TAM* II.1 LL. 21 ff. (Telmessos), where πάντας τοὺς πολίτας καὶ τοὺς παροίκους sacrifice to Zeus; ed.pr. adduces further evidence for πολῖται owning land in the chora and for the right of ἔνκτησις for foreigners, and archaeological evidence for the part of Limyra's chora in which the citizens owned land || 15. Ἀριστόνους: probably the name of the τεταγμένος of L. 7, ed.pr. || 16. τριηρίταις: the rowers of a navy (176 per tetreros, 300 per penteros); the word is on record in Cassius Dio (50.11.2); Livy (33.41.4) mentions a *seditio remigum* in the Seleukid navy in 196 B.C.; the clause apparently forbids the rowers to disembark in the city and perform undesirable actions || 17. Phanokrates, who founded/dedicated the gymnasion, may well be comparable to Λύσων who in 197/196 B.C. (re)built a gymnasion in Xanthos (*SEG* XLVI 1721); the position of the gymnasion in Limyra is probably identical to that in Xanthos; 'Institution neben der Polis', supported and administered by the neoi, ed.pr. || 18-19. both the citizens and the Seleukid soldiers apparently used the gymnasion; two gymnasiarchs were appointed, who used δίσκοι ('Becken, Gongs oder Glocken'; not discs) to announce the opening and closing of the gymnasion for both groups; apparently the Limyraeans were allowed to use the place for themselves once again (L. 19; for a similar situation cf. *SEG* XXXIX 1283 LL. 6-7: καὶ τὸ γυμνάσιον ὧι πρότερον ἐχρῆσθε συντετάχαμεν ἀποκαταστῆσαι ὑμῖν) || 21. perhaps [προελ]όμενοι ὑμῖν ἅ[παντα], ed.pr. || 23. perhaps something like τοῖς ὑ[ποτεταγμέν]οις, ed.pr.

1237. **Limyra. Dedication of an altar (or base for a votive gift), advanced Imperial period.** Limestone block broken above; plinth below; found in 1969 north of the northern wall of the acropolis of the city; L. 8 of the inscription on the plinth. Ed.pr. M.Wörrle, *Chiron* 41 (2011) 410-412 (ph.).

[.....]Ο̣Σ̣Σ̣[..]
[....]. ΧΡΥΣΟ̣
[ἱ]ερεὺς κατεσ-
τά̣μ̣ε̣νος ὑπὸ τῆ̣ς̣
θεοῦ ἐνδόξω̣ς̣, ὑ-
πο τῆ̣ς̣ ἱερᾶς βου-
λῆ̣ς̣ κα̣ὶ ἡμιθέω̣ν̣
[......]φιλος

Square sigma and omega || 1. ΘΕ̣Σ̣ cannot be excluded, implying that the priest (L. 3) served Demeter Thesmophoros, ed.pr., who emphasizes the 'Unsicherheiten' || 2. before the chi perhaps an omicron (yielding the name Ἰσόχρυσος), but more probably ▪ leaf followed by χρυσο̣[ῦς] ('Eine Spende von --- Aurei'), ed.pr. || 3-5. ed.pr. refers to *IGLS* 4028 LL. 23-24 (ὑπὸ τοῦ καθεσταμένου ὑπὸ τοῦ θεοῦ ἱερέως) and *IG* XII.3.178 (ἀποδειχθεὶς ὑπὸ τᾶς θεοῦ διὰ τοῦ κλάρου ἱερεύς) || 5-7. appointed by the boule as priests of the otherwise enigmatic ἡμίθεοι, ed.pr.

1238. **Oinoanda. Honorary inscription for Lucius Septimius Flavianus Flavillianus, ca. 220-240** A.D. Limestone statue base found in the rubble in front of the Upper Agora's north stoa. Ed.pr. N.P.Milner, *AS* 61 (2011) 151-167 (ph.; English translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1412.

[vv Τερμ]ησσέων τῶν π̣ρ̣ὸ̣ς Ο̣ἰ̣ν̣[οάν]-
[vv δο]ι̣ς ἡ βουλὴ καὶ ὁ δ̣ῆ̣μ̣ος κ̣α̣ὶ̣ [ἡ γ]ε̣ρ̣[ουσία ἐ]-
[τείμ]ησεν Λ(ούκιον) Σεπ(τίμιον) Φλ(αυιανὸν) Φλ[αβιλλιανὸ]ν̣ π̣α̣[ρά]-
[δο]ξον ἱππικὸν τὸν [ἀ]ξιολογώτατ̣ο̣ν̣ κ̣α̣ὶ̣ [vv]
[τὸ]ν̣ πρῶτον τῆς πόλεως τὸν εὐσε̣β̣ῶ̣ς ἅ̣-
vv πασαν πρόνοιαν καὶ σπουδὴ̣ν̣ πλείσ-
τ̣[η]ν̣ πεποιη̣μ̣ένον ἐν τῇ Ἱερᾷ̣ π̣[ό]λ̣ει v
[κα]ὶ̣ τῇ πατρίδι ἡ̣μ̣ῶν δευτέρα̣ν̣ ν̣ε̣ο̣λ̣α̣ί̣-
α̣ν̣ στρατιωτῶν παραπεμφθέ̣ν̣τ̣ω̣ν̣ ε̣ἰ̣ς
τ̣ὴ̣ν ἑῴαν ἀνενοχλήτους τε̣τ̣ηρηκ̣ό̣- vv
τα τούς τε ἄρχοντ̣[α]ς κ̣α̣ὶ̣ [το]ὺ̣ς [λ]οιπ[ο]ὺ̣ς
τ̣οὺς ἐν τέλει καὶ μόνο̣ν̣ ἀνύ[σ]αντα τὰ v
π̣άντα· ἐννόμων συνόδων ἀ̣γομ̣έ̣ν̣ω̣ν̣ ἀ̣-
μ̣ε̣ι̣[ψ]αμέ̣ν̣η̣ ἡ πατρὶς ἔκρεινεν κατὰ φυ̣λ̣ὴ̣ν
[ἀ]νδριάντων ἀνάστασιν α̣ὐ̣τ̣ῷ̣ v γενέσθ̣α̣ι̣, v
τ̣οῦτον δὲ ἱδρυθῆ̣ν̣α̣ι ἐν ἀριθμῷ̣ τῶ̣ν̣ [ἡ]ρ̣ώ̣[ων]
ἀ̣π̣[ο]θ̣α̣νόντα φυλῆς Ὀβριμότου· τῆς δ̣ὲ̣ ἀ̣- v
ν̣α̣στάσεως προὐ̣νοή̣σ̣ατο ὁ ἀξ̣ι̣ολογώτα-
τος γραμ̣μ̣α̣τεὺς καὶ τ̣ὸ̣ β' Π̣ό̣π̣λ̣ε̣ο̣ς Σ̣θ̣έ̣(νιος)
Φ̣ρ̣όντων τῆς αὐτῆς φυλῆς vacat

2. The lambda of βουλή carved small and below the line || 3. abbreviations indicated with apostrophe (twice '; once '); the honorand is known from several inscriptions: *SEG* XLIV 1169, 1194-1196 and *IGR* III.500 IV (the well-known genealogical inscription of Licinnia Flavilla, mentioning Φλαβιλλιανός, ὃς ἀσκήσας πανκράτιον ἱεροὺς ἀγῶνας ἐστεφανώσατο); he was

a successful pankratiast and wrestler, both in local and in 'international' (ἱερούς) contests abroad, ed.pr. || 3-4. παράδοξον: 'champion athlete', ed.pr.; ἱππικόν: 'eques Romanus', ed.pr. || 7. Ἱερᾷ πόλει: Hierapolis in Syria, where the Oinoandan recruits were handed over to the leaders of the Roman army on its way to the eastern front (under Severus Alexander), ed.pr. || 8-13. 'on the occasion of soldiers being provided as a second draft of recruits to the East, by keeping free from burden the magistrates and the rest of those in office and by being the one of all others who arranged everything', ed.pr. || 8-9. νεολαία: 'youth, young men'; cf. [πρόκριτος] τῆς νεολαίας (*SEG* XXVI 829) and Herodian 6.8.2 (νεολαία = 'new recruits to the armies'; cf. also 7.12.1) || 9. παραπεμφθέντων: ed.pr. provides copious parallels for παραπέμπειν/παραπομπή: 'supplying the Roman army as it passed through a city's territory' [see also *SEG* LVII 2189, Corsten]; cities also began to provide supplies to Syria and other frontier provinces directly, ed.pr., with evidence for the provision of supplies and recruits to the Roman army. The honorand probably performed his services under Severus Alexander for the Persian campaign of 232 A.D.; for the supply of recruits ed.pr. refers inter alia to *TAM* III.1.106 (Termessos) and *SEG* XXXIX 456 (Thespiai), both from the time of Marcus Aurelius; in both cases the civic conscriptions were led by local statesmen || 10. ἀνενοχλήτους: '(keeping) free from burden', ed.pr., who suggests that the honorand as top athlete could have enjoyed exemption from liturgies (ἀλειτουργησία) but did not use that privilege; in *SEG* XXXVI 1051 ἀνενοχλησία is used to refer to the tax-immune status of another star athlete || 14 (and 17). φυλή: first evidence for a tribal division of the citizens of Oinoanda, ed.pr.; for κατὰ φύλην (tribe-by-tribe) erection of statues, ed.pr. refers to *IGR* III 115 (*OGIS* 529) and *I.Ancyra* 81; Ὀβριμότης (L. 17) was either the φύλαρχος or the eponymous hero of the tribe || 16-17. posthumous enrolment of the honorand among the heroes of the tribe of Obrimotes, entailing cultic honors paid to dead heroes, ed.pr., who for a more private hero-cult in Oinoanda refers to *SEG* LIV 1417; the new inscription (and other inscriptions as well) show that posthumous cultic honors for great benefactors did not stop after the Augustan period (cf. *SEG* XXXIX 2461; LX 1940) || 19-20. P. Sthenius Fronto, secretary of the city for the second time, is on record in *SEG* XLIV 1165 and 1182 (victor in the pankration in a local contest and author of a verse-epigram), ed.pr., who on 164 concludes that 'literary, athletic and political leadership were all located within the same elite-group, which was doubtless replicated in very many places all over the empire'.

1239. **Oinoanda. Diogenes inscription, 2nd cent.** A.D. *SEG* LVI 1760*; LVIII 1606; LIX 1567; LX 1544. J.Hammerstaedt, M.F.Smith, *EA* 44 (2011) 79-114 (ph.; English translation), publish and comment on the new fragments found in 2011 (NF 191-204 [NF 205 is uninscribed]); in addition, they republish NF 126/127, 130, and 133 with some modifications, due to the rediscovery and the (nearly complete) unearthing of the stones.

NF 127 (pp. 83-88). Block with part of the *Physics*, belonging between NF 167 and 126 (left) and NF 39 and 182 (right). The formerly visible parts were published by M.F.Smith, *AS* 48 (1998) 131-146, republished by id., *Supplement to Diogenes of Oinoanda, The Epicurean Inscription. La scuola di Epicuro*, Supplemento 3 (Naples 2003) 74-84.

NF 126/127 V = NF 126 V

14 ὅτι δ' οὐ μόνον ὠφέλι-

NF 126/127 VI = NF 127 I

[μόν ἐστιν] τὸ δόγμα ἡμῶν
(π[ρὸς τῷ κα]ὶ ἀληθὲς εἶναι),
κ[αὶ εὐσεβ]ές δέ ἐστιν, ἤ-
4 δη [δηλῶ]μεν· v φάσι καὶ
οἱ [νομί]ζοντες τὴν
πρ[όνοιαν] ποιητήν τε
ἅμ[α τοῦ] κόσμου καὶ προ-
8 νοη[τικὸ]ν εἶναι τὸν θεόν,
προν[οεῖ]ν δὲ αὐτὸν τῶν
τε ἄλλ[ω]ν καὶ τῶν ἀν-
θρώπω[ν]· πρῶτον οὖν ἐν-
12 ταῦθ' ἤ[κο]μεν· v πότερόν
ποτε δι' ἑ[α]υτὸν v ὁ δὴ θεὸς
ἐδημιού[ρ]γησε τὸν κόσ-

NF 126/127 VII = NF 127 II

μον v ἢ διὰ τοὺς ἀνθρώπους;
(ἐπεὶ καὶ τοῦτο φασίν τι-
νες·) εἰ μὲν δὴ δι' ἑαυτόν,
4 τυχεῖν τινος βουλόμε-
νος ἐπὶ ταύτην ὥρμη-
σε τὴν πρᾶξιν· πῶς γὰρ
ἄλλως, εἴ γε χωρὶς αἰτίας
8 οὐδὲν γείνεται καὶ ταῦ-
θ' ὑπὸ θεοῦ; v τί οὖν τοῦτο
ἦν θεασώμεθα καὶ τί
λέγουσιν οἱ Στωϊκοί· v βου-
12 λόμενος, φασίν, ὁ θεὸς
πόλιν ἔχειν καὶ συνπο-
λειτευτάς, v ὥσπερ εἰ πό-

NF 126/127 VIII = NF 127 III

λιν τὸν κόσμον ἑαυτῷ
κατεσκεύασεν, v τοὺς δὲ
ἀνθρώπους συνπολει-
4 τευτάς· v ὅτι μὲν οὖν τε-
ρατολογία τοῦτό ἐστι καὶ
μῦθος, v εἰς ἐπιστροφὴν
τῶν ἀκροωμένων πε-
8 ποιημένος, οὐ φυσικὸς
λόγος ἐρευνῶν τὴν
ἀλήθειαν καὶ ἐκ τῶν εἰ-
κότων τὰ ἄδηλα συν-
12 λογιζόμενος, αὐτόθεν
φαίνεται· v οὐ μὴν ἀλλ' εἴ
γε ὡς ἀγαθόν τι ποιῶν

NF 126/127 IX = NF 127 IV

ἑαυτῷ τὸν [κόσμον ἐ]-
δημιούργη[σε, τί ἤργει]
τὸν πρὸ τοῦ κ[όσμου χρό]-
4 νον ἄπειρο[ν; τί δ' ἐν]-
δεὴς ἦν τοῦ ἀ[γαθοῦ]
τούτου καὶ ο[ὐ θεῷ γε ὅμοι]-
ός; θεὸς γὰρ [νοεῖται ὡς]
8 ζῷον ἄφθαρ[τον καὶ μα]-
κάριον ἐξ α[ἰῶνος εἰς]
αἰῶνα, μηδ[ενὸς ἐνδεὲς]
ὄν· v τίς δὲ κα[ὶ θεός, εἰ]
12 ἦν τὸν ἄπειρ[ον χρόνον],
ἡσυχάσας χι[λιάδας ἐτῶν],
οὕτως εἰς ἔν[νοιαν ἂν ἦλ]-

Fr. 20 I = NF 39 I

θεν τοῦ πόλεως αὐτῷ
χρείαν ὑπάρχειν καὶ συν-
πολειτευτῶν; v – πρὸς τῷ
4 καὶ γελοῖον εἶναι θεὸν
ὄντα ζητεῖν συνπολει-
τευτὰς ἀνθρώπους ἔ-
χειν

NF 126/127 VIII = NF 127 III: 4-5. τερατολογία = 'fairy tale', edd.pr. || NF 126/127 IX = NF 127 IV: 2. in fine also [ὤκνει] and [ἔμελλε] are possible, In-Young Song apud edd.pr.

NF 191 = YF 267 (p. 89). Block (perhaps bottom right corner) with part of the *Ethics*, probably before Fr. 30: [- - -]θ̣αν[- - -] | vacat

Edd.pr. suggest combining the fragment with the lower part of Fr. 30 (quotation of Epic. *Sent.* 2) which would yield [ὁ] θ̣άν|ατος οὐδὲν πρὸς ἡμᾶς.

NF 192 = YF 256 (pp. 90-96). Block with part of the *Ethics*, most probably to be placed between Frr. 32 and 33. Preserved are the last letters of a fourteen-line column on the left, two complete columns and a large portion of a fourth column on the right; the first two columns are difficult to read; punctuation is indicated by paragraphoi.

I
[- - - - - - - - - - - - - - - -]
[- - - - - - - -] . Υ̣Λ̣ . ον vac.
[- - - - - - - -] . ε̣τρ̣ι̣ο-
4 [- - - - - - - -]τα . α̣υ vac.
[- - - - - - - -]ν[- - - - - - -]
6-14 obliterated or broken off

II
κε̣[ι]μέ̣ν̣[ας] ἡδονὰς καὶ ἀ-
πατήσα̣ν̣τ̣ε̣ς ταῖς τοσαύ-
τα[ις ἡδον]αῖς κατ̣ὰ τῶν ἀσώ-
4 τω̣ν τ̣ὸ τῆς εὐ̣δ̣α̣ιμονίας
ὄ̣ν[ο]μ[α ἀλ]ηθές· v εἰ δ̣ὲ̣ μ̣ε̣-
[τέχομεν] ἑκά̣στης ἡδο-
ν̣[ῆς - - - - - - - - - -]αν vac.
8 [- - - - - - - - - - - - - -]ο̣ν vac.
τ̣Λ̣ . . οφουν̣ . τ . . . ε̣ι̣ν vac.
[- - - - - - - - - - - - - - -]ν
[- - - - - - - - - - - - - - -]
12 [- - - - - - - - - - - ὅταν οὖν]
[λέγωμην τὴν ἡδ]ο̣νὴ[ν]
[ἀγαθὸν εἶναι κατὰ φύ]-

III (according to M.F.Smith)
σιν, v οὐκ ἐκείνας, v οὐκ ἐ-
κείνας, v ὦ Ζήνων καὶ Κλε-
ά̣ν̣θ̣η̣, v καὶ σὺ Χρύσιππε, v καὶ
4 ὅσοι τὴν αὐτὴν ὑμεῖν ἄ-
[γ]ο[υ]σιν, v οὐκ ἐκείνας ἀπο-
φ̣α̣ι̣νόμεθα τὰς ἡδονὰς
ὑπάρχειν τ[έ]λος τὰς τῶν
8 π̣ολ̣λ̣ῶν, ἀλλὰ ταύτας ἃς
ἀ̣ρτίω̣ς εἰρήκαμεν, vv τέ-
[λο]ς μόνας· v εἰ γὰρ ἀρέσ-
κε̣ι̣ γ' ὑ̣μεῖν τὸ τῆς φύσεως
12 ἀγα̣θ̣ὸ̣ν κατά̣στημά τι καὶ
[οἰκ]ε̣ῖ̣ο̣ν τοῦτ' εἶναι τέ-
λος κατὰ τὸν ἡμεῖν σύν-

III (according to J.Hammerstaedt)
σ̣ι̣ν, v οὐκ ἐκείνας· v οὐκ ἐ-
κείνας, v ὦ Ζήνων καὶ Κλε-
άνθη, v καὶ σὺ Χρύσιππε, v καὶ
4 ὅσοι τὴν αὐτὴν ὑμεῖν ἄ-
γουσιν, v οὐκ ἐκείνας ἀπο-
φ̣α̣ι̣νόμεθα τὰς ἡδονὰς
ὑπάρχειν τ[έ]λος τὰς τῶν
8 π̣ολ̣λ̣ῶν, ἀλλὰ ταύτας ἃ̣ς
ἀ̣ρτίω̣ς εἰρή̣καμεν, vv τέ-
λο̣ς μόνας· v εἰ γὰρ ἀρέσ-
κε[ι χὑ]μεῖν τὸ τῆς φύσεως
12 ἄριστο̣ν κατάστημά τι καὶ
ἐ̣νάρε̣τ̣ο̣ν v τοῦτ' εἶναι τέ-
λος κατὰ τὸν ἡμεῖν σύν-

IV φ̣ωνον λόγον, v τὸ δὲ τ̣[ῆς ἡ]-
δ̣ονῆς ὄνομα μεισε[ῖτε],
τ̣ί οὐ πάλαι ἡμεῖν ἐλέ̣[ξα]-
4 τ̣ε; – "τὸ μὲν δόγμα ὑμῶ̣[ν ἀ]-
ληθές, ἄνδρες, τῷ δὲ [τῆς]
ἡδονῆς ὀνόματι φα[ύλως]
κ̣έχρησθε", ἵνα πρὸς [τοῦ]-
8 τ̣ο ὑμεῖν εἴπαμεν· v "[και]-
νὸν μὲν οὐδαμῶς ν̣[ῦν]
τάττομεν τόνδε τὸν [λό]-
γον κατὰ τοῦ προειρη[μέ]-
12 ν̣ου καταστήματος, [ἀλ]-
λ' ἄνωθεν ὡμειλη[μέ]-
ν̣ον πᾶσιν "Ελλησιν [...]"

On the lower margin, perhaps belonging to a *Maxim*: [--]ΣΤ[-----]

I: 3-4. Perhaps μ̣ε̣τ̣ρ̣ιό|[της], edd.pr. || II: 1. if κ̣ε̣[ι]μ̣έ̣ν̣[ας] is correct, probably something like τὰς ἐν ἀπολαύσει before, edd.pr. || 9. perhaps [σ]οφοῦ, edd.pr. || 13. in fine [--]Ο̣ΝΗ[--], S.; [--]Ο̣ΜΕ | [---], H. || II 14 - III 1. initio, if not the ending of a noun, perhaps, e.g., [παρ' ὅ τινες λέγου]|σιν, edd.pr. || III: 2-3. Kleanthes and Chrysippos, who both wrote Περὶ ἡδονῆς, are mentioned in no other fragments of the Diogenes inscription, edd.pr. || 13 initio. H. prefers ἐ̣ν̣ά̣ρ̣ε̣τ̣ο̣ν̣, σ̣ε̣β̣α̣σ̣τ̣ό̣ν̣, μ̣έ̣γ̣ι̣σ̣τ̣ο̣ν̣ or β̣ρ̣α̣β̣ε̣ῖ̣ο̣ν̣ || IV: 14 ff. perhaps "Ελλησιν ['Επί|κουρος αὐτὸν ἐκήρυξεν] or "Ελλησιν [καὶ | βαρβάροις?], S.

NF 193 = YF 263 (pp. 96/97). Block with part of the *Ethics*, containing the ends of the first six lines of a fourteen-line column.

[------]ω̣ς βίῳ θε̣-
[-------]μ̣ην αλ-
[--------]νοτου
4 [---------]σενγυ
[---------]ται του
[----------]του

Partial reconstruction by M.F.Smith

[------- ὁμοί]ω̣ς βίῳ θε̣-
[οῦ μακαρίου· οὐ] μ̣ὴν ἀλ-
[λὰ καὶ εἰ κατ' ἐκεῖ]νο τοῦ
4 [καιροῦ θάνατο]ς ἐνγύ-
[τατος εὑρίσκε]ται τοῦ
[ἀνθρώπου -----]του

1-2. H. doubts the epsilon at the end of L. 1 and thinks of a possible passive aorist or future of βιόω.

NF 194 = YF 257 (pp. 97/98). Block with part of the *Physics* (rather than *Ethics*), containing parts of six lines, perhaps LL. 1-6 of a column since there seems to be a margin on top.

[------] . ος ηδ[------]
[-----]ο̣ις ἐπισυν[-----]
[---τ]ὸ σύνολον δο[----]
4 [----ο]ὐ̣κουν τῆς ὑ̣[----]
[------]ης συνκ̣[------]
[--------]Cυ | [------]

3. Perhaps [τ]ὸ σύνολον δό[γμα]?, edd.pr., who also consider other possibilities

NF 195 = YF 268 (pp. 99/100). Block with part of the *Ethics* or of the *Fourteen-Line-Column Letters*, containing parts of LL. 1-5 of a column. The fragment dealt perhaps with the fear of the gods or of death.

[----]δειξιν[---- | ----ἀφθ]α̣ρσίας Λ[---- | ----]ναχρ[---- | ----]υσα[---- | ----]ειΛ[----]

1. Probably [ἀπό]δειξιν, 'demonstration', or [ἐπί]δειξιν, 'display', edd.pr.

NF 196 = YF 262 (p. 100). Fragment of a block, perhaps part of the last line of a column (of the *Ethics*?).

[- - - -]ON[- - - -] | vacat?

NF 197 = YF 261 (pp. 100-102). Block with the last six lines (of perhaps nine) of a column, part of the *Maxims*; according to its content, it is to be grouped with NF 155 and Fr. 100.

[εἰ ἡ πρόνοια]
[τοῖς θεοῖς ἦν]
[οἰκεία, πῶς ἂν]
[οὐ] κ̣α̣ὶ ἡμεῖς ἐπε-
θυμοῦμεν αὐ-
τὴν ὑπάρχειν;
ἀλλὰ μὴ οὖσαν
εἰσάγειν οὐ δυνά-
μεθα

1-3. Supplements e.g., edd.pr. || 2. or [τῶν θεῶν], edd.pr.

NF 130 = YF 191 (pp. 102-104). Complete block with one of the *Maxims*, dealing with the fear of death and perhaps belonging between Frr. 104 and 105. The formerly visible parts were published by M.F. Smith, *AS* 48 (1998) 156-158, republished by id., *Supplement to Diogenes of Oinoanda, The Epicurean Inscription. La scuola di Epicuro*, Supplemento 3 (Naples 2003) 119/120.

ἡδὺ γείνεται τὸ ζῆν,
ὅταν ἀπῇ θανάτου φό-
βος· v ὁ γὰρ̣ [μ]ῦ̣θ̣ος [τοῦ]
Τα̣[ρτάρου κενός] ἐ[στιν]·
ὁ θάνατο̣ς [γελ]α̣στέος, ἐοι-
κὼς προσ[ωπ]είῳ τῷ τὰ
παιδία [ἐκ]φοβοῦντι· καὶ
γὰρ ἐκεῖνο δήξεσθαι
μὲν δοκεῖ, δάκνει δὲ οὔ

3-4. Or [περὶ] | Τα̣[ρτάρου] since the Tartaros is usually refered to without article, S. || 4. or Τα̣[ρτάρου ἐνοχ]λ̣ε[ῖ πολύ], edd.pr.

NF 198 = YF 266 (pp. 104/105). Fragment of a block with parts of two lines of unknown assignation:.

[- -]NO[- - | - -]TOIC̣[- -]

2. [- -]TOIC̣[- -] or [- -]TOIỌ[- -], edd.pr.

NF 199 = YF 265 (pp. 105/106). Fragment of a block with parts of three lines of either the *TLC Writings* or *Directions to Family and Friends*: [- - -]ị ̣oI[- - | - -]α̣λλα[- - | - -]α[- - -]

2. Perhaps [- -] ἀλλά [- -] or [- -] ἄλλα [- -], edd.pr.

NF 200 = YF 260 (p. 106). Fragment of a block with parts (perhaps beginnings) of LL. 1-3 of a column of *Old Age*: ωνηδη Ị[---] | μεσουν[---] | ..[..] . [---] | ---

1. Perhaps ὢν ἤδη γ[έρων], referring to Diogenes himself, edd.pr.

NF 201 = YF 264 (pp. 106/107). Fragment of a block with parts of two lines of *Old Age*.

[---]ωγ[-- | --] . [---]

NF 202 = YF 259 (p. 107). Fragment of a block with parts of three lines of *Old Age*.

[---]ευχα[--- | ---]ạλλα[--- | ---]ụμω[---]

2. Perhaps [- -] ἀλλά [- -] or [- -] ἄλλα [- -], edd.pr.

NF 203 = YF 253 (pp. 108/109). Complete block with LL. 14-18 of a column of *Old Age*, close to Frr. 142 and 143; the fragment dealt with the discussion of the decline in physical activity while the mind remained strong.

Reconstruction by M.F.Smith:

[- ca. 6/7 -]εσθαι, v διὰ τοῦ-
[τ' αὐτὸ] ḳαὶ Ὅμηρος ποι-
16 [ητικ]ῶ̣ς αὐτήν, πρὸς Εἰ-
[λίῳ] χό̣λον, μέλιτος
[ῥεῖ]ṿ ἔφησεν γλυκυτέ||[ραν]

Reconstruction by J.Hammerstaedt:

[......]εσθαι, v διὰ τ̣οῦ-
[τ' αὐτὸ] ḳαὶ Ὅμηρος ποι-
16 [ητικ]ῶ̣ς αὐτὴν προσει-
[..(.)]Ị . ọλον μέλιτος
[ῥεῖ]ṿ ἔφησεν γλυκυτέ||[ραν]

14-15. Or διὰ τοῦ|[το οὖν], edd.pr.

NF 133 = YF 192 (pp. 109/110). Complete block with five lines in two columns of *Old Age*, published by M.F.Smith, *AS* 48 (1998) 162-165. The stone has now been fully unearthed; it did not contain any additional lines, so that what was numbered as LL. 7-11 by Smith is in fact LL. 14-18.

NF 204 = YF 254 (pp. 110/111). Complete block with LL. 14-18 (badly weathered) of one or two column(s) of *Old Age*.

[--- | --]I I . [-- | ---] / [--]Q . μ̣Ç[-- | --]Λ... I I [--]

1240. Olympos (territory of: Kiliseyakası). Epitaph for Hermeas, son of Hermeas and his children

B.İplikçioğlu, *ANMED* 9 (2011) 199, mentions a newly found epitaph (no text).

1241. **Patara. The Stadiasmus provinciae Lyciae, 45/46 A.D.** *SEG* LVII 1670; LVIII 1607*; LIX 1568; LX 1550*. S.Şahin, *Gephyra* 8 (2011) 55-63, concludes from STR 59 (ἀπὸ Μύρων εἰ[ς Λί]μ[υρ]α̣ δ̣[ι]ὰ το[ῦ] Μ̣α̣σικύτ̣ου σ[τά]δια [..']) that the road between Myra and Limyra was not built along the coast but ran through the mountainous region of the Masikytos which was not designed for the transport of goods; therefore, goods would be shipped from Myra to Limyra by sea. A decree from Myra about shipping (*OGIS* 572) mentions, from east to west, three moorings for freight ships within the territory of Myra: Daseia (ἀπὸ τῆς Δασ[εί]ας), Stoma tes Limnes (ἀπὸ τοῦ στόματος τῆς λίμνης) and Andriake (ἀπὸ Ἀνδριακῆς). While Stoma has been identified as the entry to the lagoon to the east of Myra and Andriake is the port south of the latter, the location of Daseia is still unknown. Ş. proposes to derive Δασεῖα from δασύς, 'rough', and suggests that this referred to the twisted coastline, i.e. a coast with numerous bays.

S.Polla, *Geographia Antiqua* 20/21 (2011/2012) 137-146, uses the so-called 'Système d'information géographique' (SIG; GIS in English) for his study of the road-system in Lycia. Special comment on the roads between Xanthos and Sidyma and between Oinoanda and Balboura. [See now also D.Rousset, 'Le stadiasme de Patara et la géographie historique de la Lycie: itinéraires et routes, localités et cités', in P.Brun, L.Cavalier, K. Konuk, F.Prost (edd.), *Euploia. La Lycie et la Carie antiques. Dynamiques des territoires, échanges et identités* (*Actes Coll. de Bordeaux, 5, 6 et 7 novembre 2009*; Bordeaux 2013) 63-76, Pleket].

1242. **Patara (area of). Honorary (?) inscription for Euelthon (and dedication to Zeus Soter?), Imperial period.** Lower part of a base, found in the pass between Hisartepe and Mount Kışla, ca. 4 km from Sarnıçbaşı (east of Patara). Edd.pr. F.Onur, M.Alkan, *Gephyra* 8 (2011) 68/69 no. 2 (ph.; English translation). Greek text also in *An.Ép.* (2011) [2014] no. 1407.

ΩΠΑ[--------] ἡ κ̣α̣[ὶ]
Ἄρσασις vac. Ε[ὐ]φρο<σ>-
[ύνου] τῷ ἀνδρὶ Εὐέ[λ]-
[θ]οντι Θερσικλέ-
ους τοῦ Εὐδήμου
Παταρεῖ πᾶσαν ἀρ-
χὴν τῇ πατρίδι τε-
λέσαντ<ι>
vac. Διὶ ΣΤΙ vac.

2. In fine, Ε.ΦΡΟΓ, lapis; Ε[ὐ]φρο<σ>|[ύνου] suggested by P.Thonemann, edd.pr. || 4-5. Θερσικλῆς was previously attested only for a Sikyonian in Delphi (*CID* II 120 A L. 42; 122 II L. 1), edd.pr. [for four further attestations from Patara and one from Rhodiapolis see now *LGPN* V.B s.v., Corsten] || 7-8. τε|λέσαντα, lapis || 9. perhaps Διὶ Σ(ω)τ(ῆρ)ι, edd.pr., who refer to another, different, abbreviation in *IG* II² 2449: Διὶ Σ(ωτῆρι); cf. O.Salomies in *An.Ép.*: 'abréviation assez insolite' || the inscription shows that the area of Hisartepe belonged to Patara, edd.pr.

1243. **Patara. Inscription concerning the lighthouse, 64/65 A.D.** *SEG* LVII 1672 A. C.Witschel, in A. Winterling (ed.), *Zwischen Strukturgeschichte und Biographie. Probleme und Perspektiven einer neuen Römischen Kaisergeschichte, 31 v.Chr.-192 n.Chr.* (Munich 2011) 83 note 164, suggests that Nero's title [αὐτοκρ]άτω[ρ γ]ῆς | καὶ θαλάσσης τὸ θ' (LL. 6-7) is due to the governor Sextus Marius Priscus, who was responsible for the construction of the φάρος (1672 B LL. 11/12).

1244-1246. **Patara (area of). Epitaphs, Imperial period.** Three epitaphs, found in the course of a field survey concerning the route from Patara to Phellos according to the Stadiasmus Patarensis. Edd. pr. F.Onur, M.Alkan, *Gephyra* 8 (2011) 66-68 no. 1 and 71-74 nos. 3/4 (ph.; English translations).

1244: 66/67 no. 1. **Epitaph of Apollonides.** Funerary chamber, cut in the bedrock above the upper levels of the ancient water canal of Öz Mahallesi in İslamlar, 3.5 km north of Kalkan. Inscription on the blocks of the entrance closure, above and on the side of the entrance opening. Greek text also in *An.Ép.* (2011) [2014] no. 1406.

[Ἀπολλ]ωνίδης Μηνοφίλο{φίλο}υ
κατεσκεύασεν τὸ μνημεῖον ἑαυτῷ καὶ
γυναικὶ καὶ τοῖς τέκνοις καὶ ἐγγόνοις·
μηδ̣ε̣ν̣ὶ δὲ ἄλλῳ τεθῆναι, ἐπὶ ὀ-
vacat φειλέτω vacat

vacat τῇ πόλι τῇ Πα-
vacat δηνάρι- ταρέων
vacat α πεντα- vacat
vacat κόσια vacat

4. ἐπί = ἐπεί, edd.pr. || 4-9. the fact that the fine for tomb violation was to be paid to Patara shows that the region from the headwaters of the Patara waterway (i.e. north of İslamlar), lying on the western slopes of Köybaşı, belonged to Patara, edd.pr.

1245: 71-73 no. 3. **Epitaph of Soterichos and Hoplon.** Sarcophagus chest on a podium, found near Üçkuyu (Sidek Sehili, a district of Sarıbelen; 18 km east of Patara and 14 km west of Phellos). The inscription was published in part by G.Davies, *JHS* 15 (1895) 107 no. 16, and M.Zimmermann, *Untersuchungen zur historischen Landeskunde Zentrallykiens* (Bonn 1992) 57/58 (on the basis of an unpublished revision by E.Kalinka). Greek text also in *An. Ép.* (2011) [2014] no. 1408.

τὸ μ̣ν̣η̣μεῖον κατεσκεύασαν Σω-
τ̣ήριχος καὶ Ὅπ̣λ̣ω̣ν̣ δ̣ο̣ῦ̣λ̣ο̣ι
τῶν ἀξιολογω̣τ̣ά̣τ̣ω̣ν̣ [κ]λ̣η̣ρ̣ο̣νό-
μων Ποπλίου̣ κ̣α̣ὶ Λεο̣ννά̣τ̣ο̣υ̣
Ἱπ̣π̣ολόχου Πατα[ρ]έω̣ν̣ ἑα̣υ̣τ̣ο̣ῖς
[κ]α̣ὶ γυν[αιξὶ κ]αὶ τέκ̣ν̣οις αὐτῶν

Davies read the names Σωτήριχος and Ἱππόλοχος (LL. 1/2 and 5), conjectured the ethnic Πιναρίς (L. 3 initio), and in his ΠΑΤΑ[- -] (L. 5) recognized the remains of a form of the ethnic Παταρεύς || 2-4. for δοῦλοι τῶν ἀξιολογωτάτων cf. E.Gardner, *JHS* 6 (1885) 357 no. 122: δούλῳ τῶν ἀξιολογωτάτων Λυσάνδρου καὶ Διοφάντου (Aperlai), edd.pr., who add that Publius and Leonnatus were notables of Patara (so also Zimmermann), to which the region must have belonged, since an inscription in a nearby village orders the fine for a violation of the tomb to be paid to that city (O.Benndorf, G.Niemann, *Reisen in Lykien und Karien* [Vienna 1884] 129 no. 102); the slaves certainly acted as πραγματευταί, Zimmermann and edd.pr. || 4. in fine Λεοντίου, Zimmermann.

1246: 73/74 no. 4. **Epitaph of M. Aur. Hippolochos, after 212 A.D.** Sarcophagus on a podium, in the ruins on the hill of Gökçeören/Seyret; inscription on the front of the chest; LL. 5-9 (starting with ἐτέ-) are already published in *IGR* III 686 on the basis of notes at the Austrian Academy of Sciences in Vienna. Greek text also in *An.Ép.* (2011) [2014] no. 1409.

Τὸ ἡρῷον κατεσκεύα-
σεν Μ. Αὐρ. Ἱππόλοχος
Πάππου ἑαυτῷ καὶ τῇ
γυναικί μου Φλαβίᾳ [..]-
[..]Υ καὶ τέκνοις· ἑτέ-
ρῳ δὲ μηδενὶ ἐξὸν εἶ-
ναι ἐνκηδεῦσαί τινα.
ἢ ἀποτείσει τῷ ἱερω-
τάτῳ ταμείῳ Х ,βφ'

1247. **Phaselis (territory of: Mnara). Epitaph.** B.İplikçioğlu, *ANMED* 9 (2011) 199, mentions a newly found epitaph (no text).

1248-1253. **Phellos (and territory). Epitaphs, Imperial period.** Six sarcophagi with inscriptions, found in the territory of Phellos. Edd.pr. H.Uzunoğlu, E.Taşdelen, *Gephyra* 8 (2011) 81-98 nos. 1-6 (ph.; English translations).

1248: 86/87 no. 1. **Epitaph of Phileinos, Chrysion, and their children, late 2nd cent.** A.D. **(?).** Mentioned in M.Zimmermann, *op.cit.* (cf. our lemma no. 1245) 65, after copies at the former Kleinasiatische Kommission of the Austrian Academy of Sciences, Vienna. Limestone sarcophagus, found 1 km southwest of the village of Bayındır. The podium contains a hyposorion; inscription in a tabula on the front face of the sarcophagus chest. Greek text also in *An.Ép.* (2011) [2014] no. 1395.

Τὸν τάφον κατεσκευάσαντο Φιλεῖνος Ερμανδου καὶ
Χρύσιον Δημητρίου Παταρεῖς οἱ ἀγροκτήτορες ἑαυτοῖς
καὶ τοῖς τέκνοις ἑαυτῶν· ἄλλῳ δὲ μηδενὶ ἐξέστω ἐνκηδευ-
θῆναι ἐν τῷ τάφῳ, ἐκτὸς ἐὰν μὴ ἐπιτρέψῃ ὁ προγεγραμμένος
ἀνὴρ τῆς Χρυσίου Φιλεῖνος ἐνγράφως· ἢ ὁ ἐνκηδεύσας τινα ἔστω
θεοῖς καταχθονίοις ἁμαρτωλὸς καὶ ἀσεβὴς καὶ ὀφειλέτω Φελ-
λειτῶν τῷ δήμῳ προστείμου Х ,γ· ὁ δὲ μηνύσας λήνψεται ἀπὸ
τοῦ προστείμου παρὰ τῶν πραξάντων τὸ τρίτον· ❦ ἐν δὲ τῷ ὑποσορίῳ
ἐνκηδευθήσονται οἱ ἀπελεύθεροι ἡμῶν καὶ δοῦλοι

1. Ερμανδας: a Lycian name (Zgusta, *KP* § 355-18, who also mentions this text), also attested once in Samos (*IG* XII.6.1.360), edd.pr. || 2. οἱ ἀγροκτήτορες: previously unattested, edd.pr., who follow M.Zimmermann, *op.cit.*, in arguing that Phileinos and Chrysion acquired land to be cultivated in the territory of Phellos on the basis of ἔγκτησις, on which they lived and were buried.

1249: 87/88 no. 2. **Epitaph of Satetios, Arsasis, and their family, 1st or 2nd cent.** A.D. Limestone sarcophagus, found ca. 500 m north of Bayındır, standing on a hyposorion on top of a podium; on the front an inscription in a tabula ansata. Greek text also in *An.Ép.* (2011) [2014] no. 1396.

Τὸν τάφον κατε[σκ]ε[υ]-
άσαντο Σατητιος Διομήδο[υς]
Ἀπερλείτης ἀπὸ Εἰσίνδων κ[αὶ]
Αρσα[σ]ις Ἰάσονος Φελλῖτις
[ἑαυ]τọ[ῖς καὶ τ]έκνῳ καὶ γανβρῷ
Ἀλεξά[νδρῳ] καὶ μητρὶ αὐτῆς
Αρσασε[ι· ἄ]λλῳ δὲ μηδενὶ ἐ-
ξεῖνε ẹ[ν]κηδεῦσε· ἐὰν δέ
τις παρὰ [τα]ῦτα κηδεύσει, ὀ-
φιλήσ[ει τῷ Φ]ελλιτῶν δή-
μῳ δη[ν]ά[ρια ca. 2-3 καὶ ἔστω]
θεοῖς χθονίοις [ἁμαρτωλός],
ὁ δ' ἐλέξας λήνψετ[αι τὸ ἥμι]-
συ· οἱ δὲ θρεπτοὶ ἡμῶν [κηδευ]-
θήσοντ[αι ἐν τῷ] ὑποσο[ρίῳ]

2. Σατητιος: attested only here, cf. Zgusta, *KP* § 1382-2, edd.pr. || 3. Ἀπερλείτης ἀπὸ Εἰσίνδων: Aperlai formed a sympolity with Apollonia, Isinda and Simena (with Aperlai as the center), cf. M.Zimmermann, *op.cit.* 129-141 || 4 and 7. Αρσασις: Lycian name, frequently used in particular in central Lycia; see Zgusta, *KP* § 107-7, edd.pr.

1250: 88/89 no. 3. **End of an epitaph with regulations concerning a burial in a hyposorion, 2nd cent. A.D.** Sarcophagus with gabled lid, standing with the sarcophagus in our lemma no. 1251 on a podium of two steps, 250 m east of Bayındır; on the front and on a narrow side of the chest there is a tabula ansata each; the inscription on the front is weathered away; the tabula on the narrow side contains a regulation as to who was allowed to be buried in the hyposorion. Greek text also in *An.Ép.* (2011) [2014] no. 1397.

ἐν δὲ τῷ ὑποσορ[ίῳ κη]δευθήσονται | ἀπελεύθεροι καὶ θρεπτοὶ ἡμῶν

1251: 89/90 no. 4. **Epitaph of Mausolos, Arsasis, and their relatives, ca. 150-200 A.D.** Limestone sarcophagus with gabled lid, standing on the same podium as the sarcophagus in our lemma no. 1250; on a narrow side an entrance to a hyposorion. Inscription on a tabula ansata on the front; a second tabula on a narrow side (empty). Greek text also in *An.Ép.* (2011) [2014] no. 1398.

Μαύσωλος Ἀρίστωνος γ' Ἀντιφελ-
λείτης κατεσσκεύασα τὴν σωμα-
τοθήκην ἐ[μαυ]τῷ καὶ τῇ γυναικί μου
Αρσασι Κρατέρου Ἀντιφελλείτιδι
καὶ τοῖς τέκνοις καὶ γυναιξὶν
αὐτῶν ε[ὐ]γẹνẹσịν καὶ τοῖς ἐξ αὐτῶν
τέκνοις μόνοις καὶ ᾧ ἂν αὐτὸς ἐγ[ὼ]
ἐνγράφως ἐπιτρέψω

1. For other examples of the name Μαύσωλος in Lycia see *TAM* II 92, 322, 550, and 881, edd.pr. || 6. cf. *TAM* II 905 XVII a: ἀνδρὶ εὐγενεστάτῳ, edd.pr.

1252: 90/91 no. 5. **Epitaph of Pappis, Midas, and their relatives, 3rd cent. A.D.** Limestone sarcophagus, found on the Asargediği hill; on the narrow side facing south, a hyposorion with a small square-shaped entrance. On the front of the sarcophagus, a tabula with LL. 1-7 of the inscription, LL. 8-11 below the tabula; a second tabula (empty) on a narrow side. Greek text also in *An.Ép.* (2011) [2014] no. 1399.

[Π]α̣π̣ις Ἀρτεμιδ[ώρ]ου Φελλείτης καὶ Μίδας Ἀ̣ρ̣-
[ταπ]ατου Φ̣[ελλε]ίτ̣ης γαμβρὸς Παπιτος καὶ
[- ca. 3-4 -] κατασvac.κευάσασιν τ<ὸ>ν τάφον αἱαυτοῖς κ-
αὶ γ[υνειξὶ] αὐτῶν καὶ τέκνοις καὶ γυνειξὶ τῶν
[τέκνων καὶ ἐ]νγόνοις· ἐν τῷ δὲ ὑποσορίῳ [ἐ]ν[κη]δ̣-
[ευθήσετ]α̣ι [τ]ὰ [κ]τ̣η̣τ̣ικὰ ὑμῶν σώματα· [ἄλλῳ̣] δὲ οὐ-
δενὶ ἐξὸν κηδεῦσε· εἰ μή, ἔσται θεοῖς χθονίοις ἁ̣-
μα[ρτωλός· ἐὰν δέ τις το]λ̣μ̣ήσῃ [- - - - ca. 9-10 - - - -]
[- -]
τῷ Φ[ε]λλιτῶν δήμῳ δη[v. 2-3]· λήψεται τὸ τρίτον [1–2]
.Ω[2-3]Α[- - - ca. 6-7 - - -]Δ.Ο[- - - - ca. 9–10 - - - -]

1-2. Παπις: only attestation of this name, but cf. the many names starting with Παπ- in Zgusta, *KP* § 1199-5 - 1199-17, edd.pr. || 3. κατασκευάσασιν: presumably a mistake for κατεσκεύασαν, edd.pr.; ΤΩΝ, lapis || 4. γυνειξί = γυναιξί, edd.pr. || 6. ὑμῶν: probably misspelled for ἡμῶν, unless it was meant that the families of the tomb owners were asked to bury their slaves there too, perhaps in the hyposorion, edd.pr.; O.Salomies, in *An.Ép.* finds a change to ἡμῶν 'préférable'.

1253: 91/92 no. 6. **Epitaph of unknown persons, late 2nd cent.** A.D. Limestone sarcophagus, found 20-30 m south of the sarcophagus in our lemma no. 1252; inscription in a tabula on the western side of the chest. Greek text also in *An.Ép.* (2011) [2014] no. 1400.

Τὸ μ̣νημ̣[εῖον - - - ca. 16-17 - - -] Ἀντ[ιφ]ελ̣λ̣[είτης - ca. 6-7 -]ΝΟΣ[- ca. 4-5 -]
[- - - - - - ca. 17-18 - - - - - -]ΔΕΝΙ[- ca. 4-5 -]ΑΝΤΙ[- - - ca. 8-9 - - -]
[τ]έ̣[κνοις] μόνοις· ἄλλο δὲ μηδενὶ ἐξέσθα̣ι θ̣ά̣[ψ]α[ι ἕτ]ε[ρόν τινα]·
[ἐὰν δέ τις] θάψη[ι], ἁμαρτολὸς ἔστο θεοῖς χθονίοις κα[ὶ] ἀπ̣ο[δώ]-
σ[ει] [τῷ] δήμῳ τῷ Φ̣ελλε[ιτῶ]ν δ̣ράχμας ἑξακισχίλια[ς], προσ-
α̣[νγελίας] οὔσ̣[ης] ὁ [βο]υλόμενος ἐπὶ τ[ῷ] ἡμίσει πρὸς τοὺς
[- - - ca. 13 - - -]· οἱ [δὲ θρεπτοὶ εἰς τὸ] ὑποσόριον [κ]η[δευθήσοντ]α̣ι

2. ΑΝΤΙ: probably a form of the ethnic Ἀντιφελλεῖτις for the wife of the tomb owner, edd.pr. || 3. ἄλλο = ἄλλῳ, edd.pr. || 4. ἁμαρτολὸς ἔστο = ἁμαρτωλὸς ἔστω, edd.pr. || 7. οἱ [δὲ δοῦλοι] is also possible, edd.pr.

1254. **Rhodiapolis. Various inscriptions, Hellenistic and Imperial periods.** B.İplikçioğlu, *ANMED* 9 (2011) 198/199, gives a list of the epigraphical finds of 2010: 1) honorary decree of the Rhodiapolitans for Ἀχαιός of Tlos (194 B.C.); 2) honorary inscription for Πιγραμος, son of Ορειος, early Imperial period; 3) posthumous honorary inscription for Κράτερος, priest of Athena; 4) six inscriptions from the heroon of the parents of the famous benefactor Οπραμοας; 5) instructions for behavior in the temple of Athena Polias; 6) votive inscription for Zeus; 7) donation to the Great Basilica by the deacon Ἐπίγονος (see our lemma no. 1256); 8) milestone from the reign of Diocletian; 9) funerary inscription on the sarcophagus of Ερμανδαδις and others (Hellenistic period); 10) fragment of a weight; 11) fragment of a funerary inscription; 12) 24 unspecified fragments.

1255. Rhodiapolis. Honorary inscription for Agrippina maior?, first half of the 1st cent. A.D. *SEG* LVI 1773. K.Sänger-Böhm, *Tyche* 26 (2011) 303/304, suggests that the nomen gentile in ['I]ουλίαν Ἀγριππεῖναν γυναῖκα Γερμανικοῦ (LL. 1/2), if she is Agrippina maior, should be an error of the people of Rhodiapolis; if, however, Agrippina minor was meant, the mere name Γερμανικός for her husband Claudius would be unprecedented. She opts for the first explanation, since the inscription would then fit well into the context of Germanicus' travels in the East (if the inscription is to be dated 5-19 A.D.) or into that of Caligula's family propaganda (if dated 37-39 A.D.).

1256. Rhodiapolis. Donation, 5th/6th cent. A.D. Two choir screens with floral ornaments and an inscription on the upper rim (division between the screens here marked by '|'). Ed.pr. B.İplikçioğlu, *AAWW* 46 (2011) 31-38 (ph.; dr.; German and Turkish translations).

Ἐπίγ[ο]νος ὁ εὐλαβὴς διάκον(ος) εὐξά|μενος ἔδωκεν χρυσοῦ νο(μίσματα) (γ'

1. This is only the second diakon known from Lycia, ed.pr. || 2. χρυσοῦ(ν) νόμισμα is a term for the solidus; the omikron of νο(μίσματα) is written as a small character in the upper part of the line; (is the sign for a half solidus, γ' a third of a solidus, ed.pr.

1257. Tlos (or surroundings). Epitaph of Ptolemaios, 1st-2nd cent. A.D. Moulded limestone base; provenance unknown, in a private collection in Fethiye. Since the deceased was a citizen of Tlos, it can be presumed that the epitaph was erected there [or in a village in the territory of Tlos, Corsten]. The inscription fills the entire shaft, L. 16 on the lower moulding; LL. 1-6 are incised in larger letters. Edd.pr. H.S. Öztürk, H.E.Süel, *Adalya* 14 (2011) 259-265 (ph.; Turkish and English translations).

Νεοπτόλεμ̣[ος]
Πτολεμαίου̣ [--]
Πτολεμαίῳ Ἀπ̣[ολ]-
λωνίου, φύσει δ[ὲ Νε]-
οπτολέμου Τλω[εῖ]
τῷ πατρὶ vv ἥρωι· vv
θ̣ύσει δὲ κατ' ἔτος ἐν
ταῖς ληνοῖς Νεοπτό-
λεμος ἢ ὁ ἐκφοριωνῶν
τὸν ἀγρὸν τομίαν αἶ-
γ' ἔτηον ✱̣ ιε' καὶ πλα-
κοῦντα κ̣αρποῦντες
τὰ ἀπάργματα̣· ἐὰν δὲ
μὴ θ̣ύσῃ ὁ ἐκφοριώνης,
ἁμαρτωλὸς ἔσται vv
θεοῖς καταχθονίοις

[2. In fine, presumably [vac.] or, less likely, [υἱός], Corsten] || 8. ληνός: rare term for 'sarcophagus', cf. *IG* X.2.608, edd.pr., who take the plural used here as synonymous to 'cemetery' ('mezarlık') || 9 and 14. ἐκφοριωνῶν (from *ἐκφοριωνεῖν) and ἐκφοριώνης were not previously attested, edd.pr., who compare the latter with ἐκφοριαστής, i.e. someone who, in Hellenistic and Roman Egypt, 'collected the products in return for the ἐκφόριον on behalf of the land-owner' || 11. ἔτηον = ἔτειον, edd.pr. [edd.pr. translate LL. 8-13 as follows: 'Neoptolemos or his tenant who rented the field together with its produce, will burn the meat piece of a castrated goat or (the sacrificed animal's) shoulder, valuing 15 denarii as a sacrifice, and offer baked pastry every year at the necropolis'; following the *Etymologicum Magnum* 118.22, they take ἀπάργματα to be used for μασχαλίσματα in the meaning 'flesh of the shoulder'; however, the phrase seems to contain two different regula-

tions addressed to two different persons or groups: 1) Neoptolemos or his tenant should offer 'a one year old (ἔτηον) castrated goat'; 2) those who perform the *ἀπάργματα* (= *ἀπαρχαί*) should offer a cake, Corsten].

1258-1259. **Tragalassos? (Asartepe: Muskar/Belören). Epitaphs, after 212 A.D.** E.Petersen, F.von Luschan, *Reisen im südwestlichen Kleinasien* II. *Reisen in Lykien, Milyas und Kibyratis* (Vienna 1889) 41 nos. 75/76. Revised and republished by H.S.Öztürk, *Colloquium Anatolicum* 10 (2011) 210-218 nos. 1/2 (ph.; Turkish translation).

1258: 210/211 no. 1. **Epitaph of Aurelius Euelthon.** Petersen-v.Luschan no. 76. Inscription in a tabula ansata on the front face of the chest of a limestone sarcophagus.

τὸ ἀγγεῖον Αὐρ(ηλίου) Εὐέλθοντος β' | Ἀπολωνίου, Μυρέως

1. in fine, κ[αὶ - - -], P.-v.L. || 2. in fine, Μυρέως [- - -], P.-v.L.

1259: 211-213 no. 2. **Epitaph of Aur. Koresios.** Petersen-v.Luschan no. 75. Limestone sarcophagus on a podium next to the sarcophagus in our lemma no. 1258; on a narrow side of the lid, busts of a woman and a man in high relief; on each long side a lion's head; on the long side on the back in addition two bull's skulls; inscription in a tabula ansata on the front face of the chest.

τὸ ἀ[γγεῖο]ν προγονικὸν Αὐρηλίο[υ] Κορησίου Πιξωδάρου Μυρέος, εἰς ὃ ἐνκηδ[ευ]-
[θήσεται ὃν ἄν?] ἐπιτρέψωμεν ἐγὼ ἢ καθ' υἱοθ(εσίαν) [μο]υ Αὐρήλιος Γηράσιμος Κορη-
σίου, [ἄλλ]ῳ [δὲ] οὐδ[εν]ὶ ἐξέσται ἐνκηδεῦσαι οὔτε τῷ ἀνγείῳ οὔτε τῷ ὑποσορίῳ, ἢ ὀφ[ει]-
λέ[σ]ει τῷ ἱερω[τάτῳ] ταμείῳ δηνάρια ✳ ,βφ'

P.-v.L. print only L. 1 (with slight differences) and the beginning of L. 2 which they restore as ἐνκηδ[ευθήσονται κτλ.] || 1. Μυρέος for Μυρέως, Ö.

1260. **Trebendai. Honorary inscription, Hellenistic period.** Block, re-used in the wall of a Late-Antique building on the hill of Asarbelen, ca. 500 m south of Muskar/Belören (6 km north of Myra). Ed.pr. M.Alkan, *Gephyra* 8 (2011) 111-113 (ph.), who found the stone in the course of his attempt at reconstructing the route taken by Nicholas of Holy Sion on the journeys recorded in his Vita; he identifies the ancient site on the hill of Asarbelen with Trebendai, known as an independent city during the Hellenistic period (cf. *IGR* III 704 col. I L. 10).

[- - - - - ca. 12 - - - - -]Ε[. .]Α[- - - - ca. 10 - - - -]ΤΗΣ[- - - - ca. 10 - - - -]
[- - - - - ca. 12 - - - - -]Ε[. . . .]Ε[. . .]Ε[. . . .]Ε[. .]Σ[- - - - - ca. 15 - - - - -]
[- - - - - ca. 12 - - - - -]Σ[- - - - - ca. 12 - - - - -]ΝΟΣΤΟΥΠ[- - ca. 11 - -]
[- - ca. 6 - -] τọ[ῖ]ς [ἑα]υτοῦ [.]Ν[- ca. 6 -]ΟΥ[. .]ΠΕ[- - - ca. 13 - - -]
[- - - - - - - - - - ca. 23 - - - - - - - - - -]ΜΕΝΟ[....]ΩΣΤΟ[- - - ca. 11 - - -]

[- 4-5 -]A[- - ca. 8 - -]ạị δ̣[ι'] ἧ[ς] ἔθετο διαθή[κ]ης [- - - ca. 10 - - - δί]-
[και]ο[ν δ' ἐπιφ]αίνεσ[θ]αί [ἐσ]τιν τ[οὺς] τοι[ού]τους [ἀγαθοὺς] ἄν-
[δρας· ἔδο]ξ[ε τῶι - - 6-7 - -]τ[.]ṿ δήμ̣ω[ι] τοὺς [...]E[.]ΝΟΣ δη-
[μάρχους ἀν]αγ[ορεύ]σ[ειν] α[ὐτὸ]ṿ ẹ̀ṿ τῆι̣ πανηγ[ύ]ρ̣[ει] A[.]AΓ̣O
[- - - - -]ΗΝΔΕ στεφάνοις Υ[..]ΝΕΩΝ ὁ δῆμ[ος - - - - - -]Ν[- -]
[...]E[.]A[..]IO[- 5-6 -]Ρ̣Λ̣ΟΙ[- - ca. 7 - -]E[.]ΤΗΣ εἰς τὴν Ἐλευθέραν
[- - - - - ca. 14 - - - - -]E[.] ọἱ δήμαρχοι μὴ ἀναγορεύ[σωσι]ν αὐτὸν
[ὀφ]ẹι̣λ̣έτ[ωσαν] τῶι δήμ[ω]ι ἀργυρίου Ῥοδί̣ọụ [..]A[..]Ạ
[- - - ca. 10 - - -]ΔΕ̣[. . .] τῶν δημάρχων [τοῦ] ψηφίσ[μα]-
vac. τος E[- 4-5 -] τ̣ῇ παραστάδι τοῦ ναοῦ vacat

The text seems to have recorded several benefactions (LL. 1-5) and the honors awarded to the benefactor by the city (of Trebendai), ed.pr. || 6. the expression δ̣[ι'] ἧ[ς] ἔθετο διαθή[κ]ης shows that the benefactor made a testament in favor of either the demos or a temple, ed.pr. || 7. ἐπιφαίνεσθαί ἐστιν τοὺς τοιούτους ἀγαθοὺς ἄνδρας is often found in Hellenistic decrees: 'charitable men should be introduced to the public', ed.pr. || 8. [ἔδο]ξ[ε τῶι Τρεβενδα]τ[ῶ]ṿ δήμ̣ω[ι], ed.pr. || 8-9. δη|[μάρχους] reconstructed on the basis of L. 12, ed.pr. || 9-10. ἀ[ν]αγό|[ρευσιν τ]ήνδε στεφάνοις ὑ[πὸ] νεῶν, ed.pr. [which, however, makes no sense, Corsten] || 11-12. presumably Ἐλευθέραν | [Τρεβενδατικήν], attested in an inscription from Simena (Heberdey-Kalinka 17 no. 53), ed.pr. || [12. presumably [ἐπ]ε[ὶ] ọἱ δήμαρχοι, introducing the threat of a fine if the demarchs do not announce the honors (cf. L. 9), Corsten] || 14-15. the decision of the demarchs was published on the parastasis of the temple (of Eleuthera) or written upon the parastasis' walls, of which this inscribed block was a part, ed.pr. [since there is no mention of a decision of the demarchs in the text, what was meant here must be (expressed with an absolute genitive) that the demarchs were responsible for inscribing the decree, Corsten].

1261. Trebendai (area of: Turant Asarı, 5 km northeast of Myra). Epitaph of Euainetos and his wife, late 1st cent. B.C./early 1st cent. A.D. (11/12 A.D.?). *SEG* XLIII 980. Sarcophagus with substructure (hyposorion); republished after re-examination by M. Alkan, *Mediterranean Journal of Humanities* 1.1 (2011) 33-41 (ph.; English translation); inscription in a tabula ansata; LL. 1 and 9-10 outside the tabula.

vacat Ἔτους θορ', μηνὸς Αὐδναίου ια'· vacat
Εὐαίνετος Θρασυμάχου ἑατῷ καὶ τῇ γυναικὶ αὐτοῦ
Βρακασανοα Τεδισβεους, ἄλλῳ δὲ οὐδενὶ
ἐξέσται ταφῆναι οὔτε εἰς τὸν τάφον οὔτε εἰς τὸ
ὑποσόριον ἢ ὀφειλήσει ὁ θάψας τῇ Ἐλευθέρᾳ κιθαρη-
φόρους ἑξακισχιλίας ὡς ἀπὸ καταδίκης τέλος ἐχού-
σης, τῆς πράξεως οὔσης παντὶ τῷ βουλομέ-
vacat νῳ ἐπὶ τῷ τρίτῳ μέρει· vacat
vacat Θεόφραστος Κυανείτης vacat
vacat ἔποισε[ν] vacat

1. Initio ἔτους θ', *SEG*; in fine nothing after Αὐδναίου, *SEG*; ἔτους θορ' = year 179, A., who rejects the Seleukid era, which would yield 133/132 B.C. (too early for the letter forms), considers the Sullan era (= 94/95 A.D.; hard to reconcile with the

kitharephoroi (cf. LL. 5/6), held to have been issued by the Lycian League between 167 B.C. and 43 A.D. (cf. A.'s discussion on 39) [see, however, C.Schuler, *Chiron* 36 (2006) 416, for coins with the kithara after 43 A.D., Corsten]), but ultimately opts for 168/167 B.C. (the year which marks the independence of Lycia from Rhodian dominance), which yields 11/12 A.D. (in line with the palaeography); on 37-40 detailed discussion of Lycian inscriptions containing an era-date || 3. Βραχασανοα, most probably an indigenous name, previously unattested, A.; ΒΡΑ.ΑΣ..ΟΑΤΕΔΙΣΒΕΟ..Σ, *SEG*; Τεδισβεους, gen. of Τεδισβης: 'a native --- name of Luwian origin because of the identification of Τεδι– with Tati-/Teti-, A. || 5. Ἐλευθέρᾳ: probably a deity from Trebendai, A., who argues on the basis of an unpublished Hellenistic inscription [now our lemma no. 1260] that Trebendai is to be located at Muskar-Asarbelen Tepesi and that the settlement of Turant Asarı should be located in Trebendai's territory (an Ἐλευθέρα Τρεβενδατική is attested) || 6-7. A. refers to *IG* XII.7.67 B LL. 46-48 (*Syll*.[3] 955 LL. 11-13: καθάπερ ἐγ δίκης τέλος ἐχούσης) and gives parallels for ὡς ἀπὸ καταδίκης; he translates: 'in accordance with the decision taken' || 9-10. not in *SEG*, except for Θεοφραστ[- - -] (in the app.cr.) || 10. ἔποισε[ν] for ἐποίησε[ν], A.

1262. **Xanthos. Dossier of documents concerning an embassy of the Kytenians (members of the 'Dorians of the Metropolis') to Xanthos, 206/205 B.C.** *SEG* XXXVIII 1476. R.Osborne, 'Greek inscriptions as historical writing' in A.Feldherr, G.Hardy (edd.), *The Oxford history of historical writing*. Vol. I: *Beginnings to AD 600* (Oxford 2011) 97-121, explores 'both the ways in which Greeks make history when they write on hard surfaces, and the ways in which modern scholars make history out of what they find on hard surfaces' (97). In this context O. (on 108-112) in some detail analyzes the different stories told by the Kytenians and by the Xanthians about the kinship between them: 'if we are to understand the Xanthian decision about what to write up, we must surely understand it in terms of the history which the Xanthians wished to write for themselves' (110).

1263. **Xanthos. Two honorary inscriptions for members of the family of the Arruntii, Imperial period.** L.Cavalier, *Anatolia Antiqua* 19 (2011) 353-355 (see also id., *ANMED* 9 [2011] 51), reports that two blocks have been found which belong to the monument of the Arruntii (*F.Xanthos* VII 143-165). One block has only Ξανθηι, the other joins *F.Xanthos* VII 151 no. 61; it contains the missing half of no. 61 (A) and a new inscription (B). O.Salomies in *An.Ép.* (2011) [2014] no. 1411 (a-b), reads the following texts on Cavalier's facsimile.

A: **Honorary inscription for Arruntia Oeindeme.** *F.Xanthos* VII 151 no. 61, now complete.

Ξανθίων ἡ βουλὴ καὶ ὁ δῆ|μος Ἀρρουντίαν Κλαυδίου | Στασιθέμιδος θυγατέρα | Οεινδεμην τὴν μητέρα || Μάρκου Ἀρρου[ντ]ίου Κλαυδιανοῦ | πατρὸς ἠρ[χιερ]ατευκότος

---

4. [ἀνεψίαν], B. (instead of μητέρα) || 6. in fine Ἡγ[ητορίδος], B. || [was Oeindeme born into a family of Claudii and adopted by a family of Arruntii, one of whose members married her, with the consequence that her son, M. Arruntius Claudianus (πατήρ = 'the Elder'?), was given his cognomen in a hint as to his maternal origin?, Corsten].

B: Honorary inscription for M. Arruntius Apollonides. New find, inscribed to the right of the preceding text.

Μᾶρκον Ἀρρούντιον Μόσ|χου υἱὸν Ἀπολλωνίδην, | προγόνων ναυάρχων, | ἱππάρχων, στρατηγῶν, || πολι-τευσάμενον τὰ | κράτιστα ὑπὲρ τοῦ Λυκί|ων ἔθνους ἀπὸ τοῦ τῆς | [---

[5. For πολιτευσάμενον see now C.Kokkina, 'Opramoas' citizenships: the Lycian *politeuomenos*-formula', in A.Heller, A.-V.Pont (edd.), *Patrie d'origine et patries électives: les citoyennetés multiples dans le monde grec d'époque romaine* (Bordeaux 2012) 327-340, Pleket].

LYKAONIA

1264. **Iconium.** For the ἐπίτροπος χαρτηρᾶς Ἀλεξανδρείας in W.M.Calder, *Klio* 10 (1910) 235/236 no. 5 (*An.Ép.* [1910] no. 169) with F.Zucker, *Philologus* 70 (1911) 85/86, see our lemma no. 1582.

1265. **Iconium (area of: Ortakonak (formerly Zivecik), ca. 20 km northeast of Iconium). Epitaph of Zotikos, late 4th cent. A.D. (probably before the early 380s A.D.).** Gray limestone stele with moulded panel; seen by Michael Ballance in 1957. Ed.pr. P.Thonemann, *JRS* 101 (2011) 195-197 no. 1 (ph.; English translation) = *MAMA* XI 302. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1376. For two other inscriptions erected by or for members of the sect of the ἀποτακτῖται and ἐγκρατεῖς see our lemmata nos. 1266/1267.

Ἐνθαῦτα κα|τάκιτε ἀνὴρ | εὐλαβὴς κὲ | πίστεος ἄξιος || Ζωτικὸς πρεσ(βύτερος) | ἀποτακτίτης | υεἱὸς Λουκίου· | ἀνέστησεν ἡ | ἐξαδέλφη || μου Ἀμμια τὴν | εἰστήλην ταύ|την ζῶσα | μνήμης χά|ριν † vacat

5. In fine abbreviation sign ς || 6. ἀποτακτίτης: ed.pr. refers to *MAMA* I 173 and VII 88 for parallels; he contrasts the epigraphical evidence with the literary sources, especially Amphilochius, bishop of Iconium in the 370s A.D., for the sect of the ἀποτακτῖται and ἐγκρατεῖς; for the latter he refers to *MAMA* VII 69 b and 96; ἐνκρατ(ε)ία as a virtue is mentioned in *MAMA* I 175 (ἐνκρατεύομαι), 233 and VIII 132 (Merkelbach-Stauber, *SGO* III 14/12/01).

1266. **Kana (Gene Yaylası). Prayer, 4th cent. A.D.** Red marble slab, probably the base of an altar; recorded by W.Calder in 1954. Ed.pr. P.Thonemann, *JRS* 101 (2011) 200-203 no. 3 (ph.; English translation) = *MAMA* XI 356. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1378. Cf. also our lemmata nos. 1265 and 1267.

[Ὁ παντο]κράτωρ μόνος Θεὸς καὶ [ὁ] ἠγαπημένος αὐτοῦ υἱὸς Ἰησοῦς Χρειστὸς καὶ τὸ Ἅγιον | [Π]νεῦμα σὺν αὐτοῖς· ἐπικαλοῦμε ἐγὼ Ὀνόμαστος τὸ τριπλοκὲς ὄνομα ἐπὶ τῇ κ[ε]|φαλῇ μου σὺν ὅλῃ τῇ ἐκλησίᾳ ὅπως ἀξιώσεις ἡμᾶς, καθὼς τέτακται ἐν τῷ εὐανγε[λ|ί]ῳ τὸ διά σου στόματος λεχθέν· οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυ||χεῖν οὔτε γαμοῦσιν οὔτε γαμίσκοντε, ἀλλὰ ὡσεὶ οἱ ἄγγελοι τῶν οὐρανῶν· οὕτως ἡ|μᾶς

ἐκκτάξον παραστῆνε κατέναντι τῆς δόξης σου ἀθόους καὶ ἀμέμπτους καὶ | [ἀ]νενκλήτους δοξάζειν τὸ τριπλοκὲς ὄνομα ἀπὸ γῆς εἰς οὐρανούς, ἀμήν

4-5. Slightly abbreviated quotation from Luke 20, 34-36, ed.pr., who points out that we have in our text the 'radical "ascetic" interpretation', according to which refraining from marriage is a normative precondition for salvation; ed.pr. ultimately argues that 'the polemical characterization of one particular group of non-orthodox Lycaonian ascetics as 'Encratites' with, so to speak, a capital 'E' is likely to be profoundly misleading'; instead he suggests that 'the group of rural churches categorized by Basil and Amphilochius as 'Encratite' and 'Apotactite' was 'a relatively diffuse and widespread ascetic "militant tendency", with distinctive opinions on (at the most) marriage, meat-eating, and the use of wine in the Eucharist' (204).

1267. **Maydos (north Lykaonia). Christian epitaph of Tata and [..]ion, late 4th cent. A.D. (probably before the early 380s A.D.).** Gray marble sarcophagus fragment; inscription in a tabula ansata; seen by M.Ballance in 1956. Ed.pr. P.Thonemann, *JRS* 101 (2011) 198-200 no. 2 (ph.; dr.; English translation) = *MAMA* XI 292. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1377. Cf. also our lemmata nos. 1265/1266.

☧ [Ἀλέξα]νδρος Ἀσιατι|[κοῦ δι]άκων ἰδίᾳ μη|[τρὶ γλυ]κυτάτῃ Τατᾳ | [καὶ γν]ησίῳ ἀδελφῷ || [- - -]ίωνι ἀγαθῷ, ἐ|[χέφρ]ονι, φοβουμέ|[νῳ, ἁγ]νῷ παρθένῳ, | [κρατ]ερῷ ἀθλητῇ | [τοῦ Χ(ριστο)ῦ] ἀνέστησεν || [μνημ]οσύνου ἕνε|[κεν, ἐπὶ τ]ύνβῳ ΤΩΤ ἐχά| vacat ραξα vacat

4. γνησίῳ: 'legitimate', indicating blood-relationship, ed.pr. referring to *I.Smyrna* 563 || 6-7. φοβουμένῳ: 'reverent' rather than 'God-fearer' in the technical sense, ed.pr. || 7. ἁγνῷ παρθένῳ: a man as 'holy virgin', ed.pr., who knows no epigraphical parallels for this concept [see *SB* IV 7315: Πλουτίων ὁ μακάριος παρθένος, Chaniotis]; Amphilochius, orthodox bishop of Iconium, mentions παρθενία καὶ ἁγνεία as virtues of the ascetics against whom he wrote his treatise *Against false asceticism* || 8-9. 'strong athlete of Christ', ed.pr., who points out that the expression normally refers to martyrs but prefers a connotation of 'one who fought for his (persecuted) faith', presumably against orthodox oppressors; between 381 and 383 A.D. imperial legislation targeted the Encratites and Apotaktites || 11. ΤΩΤ= τ' ὦτ(ε) = τ' ὧδ(ε), ed.pr., referring to *MAMA* VIII 320 [B.Puech in *An.Ép.* prefers ΤΩΤ = ΤΩΤΟ = τοῦτο, referring to *I.Iznik* 576 and *SEG* XLV 1362; she suggests interpreting τ' ὧδ' in *MAMA* VIII 320 as τόδε].

ISAURIA

1268-1307. **Astra (Temaşalık; ca. 18 km south of Isaura). Inscriptions, old and new, 2nd/3rd cent. A.D.** A.Royer, B.Bahar, *Anatolia Antiqua* 19 (2011) 149-198 nos. 1-68 (nos. 51-65 are uninscribed), (re)publish the following inscriptions on the basis of copies and photos made by T.Drew-Bear (cf. *AST* 13.2 [1996] 103-107).

1268: 150-152 no. 1 (ph.). **Building inscription.** Edd.pr. Bean-Mitford, *Journeys ---- Rough Cilicia 1964-1968*, 133/134 no. 129. Greek text and French translation in *An.Ép.* (2011) [2014] no. 1448.

Ἀπηρτίσθη ἡ οἰκοδομὴ τοῦ ἑνὸς τοίχου διὰ τεχνει-
τῶν Απ πα Τα Παύλου καὶ Γαΐου ἀδελφοῦ αὐτοῦ καὶ
Ζηζιος Πα Καδαυω ἐξ ὧν συνεχώρησαν τῷ θε-
ῷ ἐκ τοῦ ὡρισμένου μισθοῦ δηνάρια πεν-
τήκοντα, ἐπὶ ἱερέως Ἐρεννίου Οὐάλεν-
τος τοῦ καὶ συνπαρασταθέντος· προσε-
τέθη ἰς ἀνοικοδομὴν τοῦ τοίχου ἐξ ἱεροσύνης Απ-
πα Μουσητου δηνάρια τεσσαράκοντα ἑπτά

2. Απατα, edd.pr. || 3. Ζηζιος, R., B.; *An.Ép.* gives Ζησιος [the second zeta is clearly visible on the ph., Pleket]; the same Ζηζις Πα is on record in the inscription in our lemma no. 1276, edd.pr. || 5-6. R., B. translate 'Herennius fils de Valens'; edd.pr. and O.Salomies (in *An.Ép.*) prefer 'Herennius Valens' || 6. συνπαρασταθέντος: 'qui a assisté aux travaux', R., B.

1269: 152-154 no. 2 (ph.) = Bean-Mitford, *op.cit.* 130 no. 121 (honorary inscription erected by ἡ κώμη).

1270: 154/155 no. 3 (ph.). **Honorary inscription for Zeudas.** Limestone plaque; inscription in a slightly recessed field.

Οἱ κληροῦχοι
Διὸς Ἀστρη-
νοῦ Ζευδαν
Ινδουτοῦ Α-
πιλαλα Ἴσαυ-
ρον ἱερέα ἐ-
πεικῆ καὶ εὐ-
εργέτην
vacat ❦

1-2. Tenants of the land of Zeus Astrenos, administered by the priest Zeudas, edd.pr. || 3. Ζευδας: well attested in Isauria, edd.pr. || 4-5. Ινδουτου: genitive of Ινδους, edd.pr. [rather from *Ινδουτος or *Ινδουτας, J.-S.Balzat (Oxford) per litt., who refers to the same genitive in an unpublished inscription from Xanthos, see *LGPN* V.B s.v. Ινδουτος]; Απιλαλας: see our lemmata nos. 1280/1281 and 1286 || 5-6. Zeudas was a citizen of Isaura, to the territory of which the κώμη at Astra may have belonged, edd.pr. || 6-7. ἐπεικῆ = ἐπιεικῆ; cf. our lemma no. 1273.

1271: 155-157 no. 4 (ph.). **Honorary inscription for Iulius and his wife Immas.** Limestone plaque; inscription in a slightly recessed field. Greek text also in *An.Ép.* (2011) [2014] no. 1449.

Ἡ δευτέρα | γερουσία | Πλούτω|νος ἀνέσ||τησ[ε]ν Ἰο|ύλιον Μεν|ελάου καὶ Ἰμ|μαν γυναῖκ[α] | αὐτο[ῦ, ἱ]ερ[έα] || ἔντειμο[ν]

1-3. Unparalleled formula: 'the second gerousia of Plouton', edd.pr., who hesitatingly suggest that we have 'une sorte de Conseil sacré de prêtres?'; δευτέρα: does this imply that the principal deity of the settlement (village) of Astra had the first gerousia and Plouton the second?, edd.pr., who in note 59 consider the possibility that the expression refers to a quarter of the settlement; the gerousia, possibly consisting of priests, may have been involved in the leasing of the gods' lands (cf. our lemma no. 1270 about the κληροῦχοι), edd.pr., who refer to an inscription from Taştalı, 10 km northeast of Isaura, mentioning a priest of Zeus Ἀστληνός, who is γεραιὸν κωμῶν δύο (*SEG* XXXVI 1233) || 7-8. for the name Ιμμας see the inscription in our lemma no. 1269 || 9-10. for ἱερεὺς ἔντιμος see our lemma no. 1306.

1272: 158 no. 5 (ph.). **Incertum.** Fragment with a triangular pediment broken above; in the pediment, a circle with an eagle (?); inscription below: ἡ γερουσία

1273: 158/159 no. 6 (ph.). **Honorary inscription for Oulios.** White limestone stele with triangular pediment; in the center of the pediment a round boss; inscription in a slightly recessed framed field; L. 10 outside the field.

Οὐλίων Μαν|ναος ἱερέα γε|νόμενον Πο|σειδῶνος || ἐπεικῆ καὶ | ἔργα ἐκ τῶν | ἰδίων ἀπαρ|τίσαντα τῷ | θεῷ τειμῆς || χάριν vacat

1. Οὐλίων: for Οὔλιον; edd.pr. refer to the epithet Οὔλιος of Apollo || 1-2. Μανναος: uncertain reading, edd.pr., who refer to Μανας/Μανα, Μαννεα and Μαννα (fem.) and Μαν(ν)ης ; they translate 'fils de Mannas' [the final nu in L. 1 is not visible on the ph. and would not have been inside the field; so perhaps Μαναος: genitive of Μανας, Pleket] || 3-4. Poseidon is also on record in an inscription from a place east of Astra, edd.pr. || 5. ἐπεικῆ: cf. our lemma no. 1270.

1274: 159/160 no. 7 (ph.). **Honorary inscription for Pauleinos.** Limestone plaque broken above; inscription in a slightly recessed field.

- - - |ΤΟΛΟΝ [ἀ]|νέστησαν | Παυλεῖνον | Νεοπτολέ||μου τὸν ἑαυ|τῶν προσ|τάτην vv

[1. There seems to be space for one letter before the tau, Pleket] || 3-5. Παυλεῖνος: an Αὐρήλιος Παυλεῖνος in the text in our lemma no. 1281 and Νεοπτόλεμος in the texts in our lemmata nos. 1287/1288, edd.pr. || 6-7. προστάτην: 'patron', edd.pr.

1275: 160/161 no. 8 (ph.). **Building inscription.** Limestone block; in an incised tabula ansata an inscription. Greek text also in *An.Ép.* (2011) [2014] no. 1450.

Αὐρ(ήλιος) Τήλεφος Κοτ|τονιος ἱερεὺς | τὸ γ' ἀνοικω|δόμησεν τὸν || τόπον ἐκ τῶν | v ἰδίων vacat

1-2. edd.pr. read Κοτ|τοηιος and translate 'fils de Kottes' [the photo shows ΚΟΤ|ΤΟΝΙΟΣ: Κοτ|τονιος (so rightly *An.Ép.*). D.Feissel in *An.Ép.* suggests 'Aurèlius Tèlephos, son of Κοττονις'; Κοττονις is an indigenous name, Pleket].

1276: 161/162 no. 9 = *SEG* XVII 672 [not seen by B.-M.: see 130 note 29]. No new readings. R., B. propose to locate Porinda (Πορινδεῖς in L. 6) in Saraycık.

1277: 162 no. 10 (ph.) = Bean-Mitford, *op.cit.* 131 no. 123: [---]ς Ἀστρηνὸς | [---]σα

[---]ς Α(σ)τρηνὸς [καὶ --- | κατεσκεύ]ασαν[---], B.-M., who read the third letter in L. 1 as a lunate epsilon.

1278: 162 no. 11 (ph.) = Bean-Mitford, *op.cit.* 130 note 29 (found by B.-M.). No new readings.

1279: 162 no. 12 (ph.). **Dedication to Zeus Astrenos.** Upper part of a limestone block moulded above; inscription in a slightly recessed field: Διὶ Ἀσ|τρηνῷ | ---

1280: 163-165 no. 13. **Dedication to Zeus (Astrenos) and consecration of a person to Zeus Astrenos.** Three blocks of an architrave (A; B; C) seen by Sterrett, *Wolfe Expedition* no. 66 (for Block B see *SEG* XVII 675). Bean-Mitford, *op.cit.* 131/132 no. 124, relocated A and B (but not C) and read another inscription on A above the text seen by Sterrett (see A (second text) below).

A + B + C: Τὸ προνάιον τοῦ περιβόλου ἀπήρτισεν Ιγω|γναι Απιλαλας Ἴσαυρος ἐκ τῶ[ν] | ἰδίων κατ' εὐχὴν τῷ Διί

Vertical strokes mark the division between frr.; underlined lines not seen by B.-M. || προνάιον and περίβολος both belong to a sanctuary; the pronaios is 'une sorte de vestibule du mur d'enceinte', R., B. || Ιγω|γναι: Ινωννα(ς) was meant, B.-M.; both Ινωννας and Ινωνναι are unattested, R., B.; Απιλαλας: read by D.Hereward (*SEG* XVII 675) [for the name cf. our lemma no. 1270, Corsten].

A (second text): Διὶ Ἀστρηνῷ | Αραρα Αλκιου | καὶ Ταρασιν | εὐξαμήνη || ἀνήθηκα

2. Αλκιου: either an undeclinable Αλκιου or Αλκιου[ν], B.-M., who considered the possibility that this is a dedication by Arara consecrating two persons; they also considered the possibility that we have the genitive of Arara's patronymic (gen. of Αλκιας or Αλκιος); R., B. adopt the latter interpretation and suggest that, given the word καί (L. 3), Arara had erected another inscription in which she had consecrated another person || 4. = εὐξαμένη || 5. = ἀνέθηκα || Tarasis became a hierodoulos, R., B.

1281: 165/166 no. 14 (ph.) = *SEG* XVII 674; cf. Bean-Mitford, *op.cit.* 130 note 30 ('now shattered, and only a fragment from the last four lines was recovered'). No new readings. R., B. have found remains of only the last three lines.

1282: 166 no. 15 (ph.) = Sterrett, *Wolfe Expedition* no. 68 = Bean-Mitford, *op.cit.* 130 note 29. Two blocks (A at left, B at right) seen by Sterrett; B.-M. rediscovered only block A.

[- - - - Ζε]υδα καὶ οἱ σ.[- - - Δι]ὶ Ἀστρηνῷ [- - | - - - - -] εὐχὴν Τουε̣[- - - - - -]κου καὶ Κιβα[- -]

Underlined letters (B) seen only by Sterrett || 1. καὶ Οισ[- - Δι]ί, S.; [ὁ δεῖνα Ζ]ευδᾶ καὶ οἱ σ[ὺν αὐτῷ Δι]ὶ Ἀστρηνῷ [τὸ(ν) - - -], B.-M.; R., B. discern traces of a letter after the sigma 'formant une sorte d'angle droit'; neither S. nor B.-M. report this reading || 2. [κατ'] εὐχήν, S.; [ἀπήρτισαν κατ'] εὐχὴν Τουε̣[ους Πρεισ]κου? καὶ Κιβα[λιος - -], B.-M. (all names attested in Astra).

1283: 166-168 no. 16 (ph.). **Dedication to Zeus Astrenos and another deity.** Bean-Mitford, *op.cit.* 132/133 no. 126. Three limestone blocks belonging to an arch. Greek text also in *An.Ép.* (2011) [2014] no. 1451.

[Διὶ Ἀστρη]νῷ καὶ τ-
ῆ̣ κυρίᾳ [Ἀθηνᾷ̣ - - -]
Οὐαλέ[ριος - - -]
4 [- - - - - - - -]τ̣α κουρ-
ε̣ὺς ἐ̣[ποίησεν τὴν]
ψαλί̣δ[α - - -]

[Διὶ Ἀστρη]νῷ καὶ τ[ῆ] κυρίᾳ [- - - -] | Οὐαλε[ριανοῦ Σεβαστοῦ - - | ὁ δεῖνα - -]τ̣α Κουρε̣θ̣[εύς? ['ethnic or demotic unknown to us'] ἐ̣[ποίησεν τὴν] | ψαλι̣δ[α - - e.g. ἐκ τῶν ἰδίων], B.-M., who point out that in l. 2 instead of ε̣θ̣ sigma and omicron are possible || 2. [Ἀθηνᾷ̣]: restored in *BE* (1972) no. 514 || 4-5. κουρεύς ('barber'), R., B.

1284: 168 no. 17 (ph.). **Incertum.** Moulded block with two inscribed fasciae:

[- - -]ΠΑΤ[- - - | - - -]ΚΤΩ[- - -]

2. Perhaps [ἐ]κ τῶ[ν ἰδίων], edd.pr.

1285: 168 no. 18. **Building inscription.** Bean-Mitford, *op.cit.* 131 no. 122. Limestone block moulded above, with two fasciae. Greek text also in *An.Ép.* (2011) [2014] no. 1452.

[- -]ι̣λισα Αὐρ(ηλι -) Πρε̣[- - -| - - -] τὸ ἔργον ἐκ̣ [τῶν ἰδίων - -]

1. Perhaps [Βασ]ίλισα, R., B. || [- - -]ιλισα Αὐρ. Πρε̣[ισκ- - - - θυγάτηρ - - | - - κατεσκεύασεν] τὸ ἔργον ἐκ̣ [τῶν ἰδίων - -], B.-M.

1286: 168/169 no. 19 (ph.) = Bean-Mitford, *op.cit.* 133 no. 127. No new readings.

1287: 169 no. 20 = *SEG* XVII 673 (dedication to Σταλλος Ἀστρηνός). For the names cf. *SEG* XVII 674 (discussed in R., B. 165/166 no. 14).

1288: 170 no. 21 (ph.). **Honorary inscription.** Limestone block broken above and at left:.

-----| [--ἀ]νέστησεν | [---Σι]σαφέρνου | [---Νε]οπτολέμου || [---]ις αὐτοῦ

A Νεοπτόλεμος Σισιφέρνου is on record in *SEG* XVII 673 (see our lemma no. 1287), edd.pr.

1289: 170 no. 22 (ph.). **Dedication.** Limestone block broken below; inscription in a slightly recessed field.

[Σταλλῳ Ἀσ|τρηνῷ ἐπη]|κόῳ θεῷ | εὐχὴν || ὑπὲρ Ζευ|δα Τουη|ου Αὐρ(ήλιος) Δαί|δαλος | Ζευξιδά||μου vacat

'Les lignes 3, 4 et 5 avaient été lues', edd.pr. [they are not visible on the ph., Pleket] || 1-3. for a parallel cf. *SEG* XVII 673 (= our lemma no. 1287), edd.pr. || 6-7. Τουηου: see Τως Τουεου in the text in our lemma no. 1306, edd.pr., who also refer to Τουεας in our lemma no. 1290.

1290: 170/171 no. 23 (ph.). **Dedication by two hierodouloi.** Block broken above and below.

Τουννεας | Κιβαννλιος | καὶ Ιννγαος | Δαδα | γυ||νὴ αὐτοῦ | ἱερόδου|λοι εὐχήν

Τουεας: previously unattested, edd.pr., who refer to Τουης as a variant || 2. Κιβαλις: unattested outside Isauria, edd.pr. || 3. Ιvναος (daughter of Δαδας): previously unattested, edd.pr., who refer to Ιννα, Ιννεις, Ιννης, Ιννοα (?) (all feminine) and Ιννως (masculine) [J.-S. Balzat (Oxford) reads Ιμμαθις (per litt.)].

1291: 171/172 no. 24 (ph.) = Bean-Mitford, *op.cit.* 133 no. 128. No new readings.

1292: 172 no. 25 (ph.). **Epitaph of Tittis and Theophilos (?).** Bean-Mitford, *op.cit.* 132 no. 125. Moulded architrave block broken at right.

καὶ Τιττιν τὴν σύμβι[ον------ἀναστρα]|φέντα καὶ Θεόφιλον [---------------]

1-2. σύμβι[ον καὶ τὸν δεῖνα, υἱὸν ἁγνῶς ἀναστρα]|φέντα?, B.-M. || 2. θεόφιλος, B.-M., who also considered Θεόφιλος.

1293: 173 no. 26 (ph.). **Incertum.** Block found near the block in our lemma no. 1292.

[---]ον αὐτο[--| --]τον υἱόν

1294: 173 no. 27 (ph.). **Epitaph of two parents.** Sterrett, *Wolfe Expedition* no. 70; D.Hereward, *JHS* 78 (1958) 75 (*SEG* XVII 675). Greek text also in *An.Ép.* (2011) [2014] no. 1453.

[Αὐρή]λιος Ζευδας Πρείσκου | [Πρεῖσκον Αἰσ]χύλου καὶ Αὐρηλίαν | [- - -] τοὺς γον[ε]ῖς

1. [Αἴ]λιος, S.; [Αὐρή]λιος, H. || 2. [Πρεῖσκον? Πα]ύλου, S.; 'perhaps a delta instead of a lambda', H.; R., B. read the X on the photo.

1295: 173 no. 28 (ph.). **Incertum.** Architrave block broken at left: [- - -]PA

1296: 175 no. 29 (ph.). **Incertum.** Pedimental stele with inscription preserved at left; inscription in a slightly recessed field.

M . IAΠ . AZ[- - -]|YKΛA . Π . [- -]|ΔAETEI[- - -]|ΣENKI[- - -]||ΛOP . . [- - -]|ΛIOΣIEPI[- - -]|Σ . . NTE .[- - -]||[- - -]|| χάριν [- - -]

2-3. [Ζευ]|δα (patronymic) ἐτεί[μησεν], edd.pr. || 6. ἱερ[εύς], edd.pr. || 9. χάριν engraved outside the field.

1297: 175 no. 30 (ph.). **Incertum.** Right part of a moulded block.

[- - -]ΘE|[- - -]KO|[- - -]EY|[- - -]IAN||[- - -]KEN|[- - -] . PO| vacat CI|[- - -]ΛΛOY|[- - -]OY vacat

1-2. Possibly θεῷ ἐπηκόῳ?, edd.pr. || 5. [ἀνέθη]κεν, edd.pr.

1298: 175-179 nos. 31-44. **Incerta.**
no. 31: Παῦλος β'
no. 32 (ph.): Αὐρήλ[ιος]
no. 33 (ph.): EPENN|TOCKΩ| . ΩNI|NOME||ETPA|[- -]Π (in LL. 1-2 Ἐρέννιος: see our lemma no. 1268)
no. 34 (ph.): [- -]AI\ INNA | Ἀννιανοῦ vacat | [- -]Y[- -]HP[- -]
no. 35 (ph.): [- - -]ANTIO[- - | - -]IATIKOΣ (Ἀσιατικός?, edd.pr.)
no. 36 (ph.): [- -]IΦEPNO (perhaps the name Σισιφέρνης, for which see our lemmata nos. 1281 and 1287/1288)
no. 37 (ph.): OΣΣEI (Σεισιφέρνης or Κοσσείνιος?, edd.pr.)
no. 38 (ph.): ATEΣKE ([κ]ατεσκε[ύασεν], edd.pr.
no. 39 (ph.): . ION .
no. 40 (ph.): ΣAΣOYA|NOΣA vacat
no. 41 (ph.): ΔIE|PIΩ|IEP vacat
no. 42 (ph.): [- -]HAΣ|[- -]ΩNI|[- -]\ΛIOI|[- -]ΣOIE||[- -]ANN|[- -]OYIN;
no. 43 (ph.): HN vacat
no. 44 (ph.): vacat Ω[- -]|EYI[- -

1299: 179 no. 45. **Epitaph of a slave and her parents.** Sterrett, *Wolfe Expedition* no. 71; cf. Bean-Mitford, *op.cit.* 130 note 29 ('not seen').

[- - -]μωσου Ερολισσο(υ)? δούλη | [ἀνέ]στησεν ἑαυτὴν καὶ τοὺς γο|νεῖς αὐτῆς μνήμης χ(άριν)

S. inferred that initio one more line was engraved: [ἡ δεῖνα τοῦ δεῖνος θυγάτηρ]; contra R., B.

1300: 182 no. 46 = Sterrett, *Wolfe Expedition* no. 72. No new readings; not seen by Bean-Mitford (*op.cit.* 130 note 29).

1301: 182 no. 47 = Bean-Mitford, *op.cit.* 134 no. 130. No new readings. Greek text also in *An.Ép.* (2011) [2014] no. 1454.

1302: 182 no. 48 = Bean-Mitford, *op.cit.* 134 no. 131. No new readings.

1303: 183/184 no. 49 (ph.). **Epitaph of Kibalis?** Stele moulded above; inscription on the moulding; below the moulding in the center an arched niche with a shell in the center; to the left and right of the arch a bunch of grapes and a triangular pediment in relief; in the one at right a bust.

Κιβαλιν Σ. ΥΜΙΛΥ. ΟΥ ἀνέστησεν· σε ἰς Τάρσον, ἐνόσησε, ἐτελεύτησε
ἀνὴρ αὐτῆς ἀπεδήμ[η]-

Edd.pr. interpret this as an epitaph erected by Kibalis for her husband who died in Tarsus [in our lemma no. 1290 Κιβαλις seems to be the name of a man; if Κιβαλιν is correct, he is the man whose wife, her name hidden in the succeeding ten letters, erected this stele; 'her husband went abroad etc.', Pleket].

1304: 184 no. 50 (ph.). **Epitaph.** Moulded stele with three registers; in the upper one representation of a leaf, two bunches of grapes, two triangular pediments in relief and an arched niche with a shell in the center (cf. our lemma no. 1303); in the middle register four persons: below the arch a man and a woman; at left and right, separated from the couple by two pilasters, two smaller male figures; in the lowest register, below the couple a male person, who spreads out his arms; he holds branches from which hang bunches of grapes and leafs; to the left of this man another male figure; remains of an inscription on the moulding: ΚΑ.. ΑΛΑΣ... Α. Ο

1305: 192 no. 66 = Bean-Mitford, *op.cit.* 135 no. 132. No new readings.

1306: 193/194 no. 67 = Bean-Mitford, *op.cit.* 135 no. 133. No new readings except in L. 6 where R., B. print Τουεου (gen. of Τουης), whereas B.-M. give Τουεου⟨ς⟩ ('a small sigma may have been inserted under the arm of upsilon').

1307: 194 no. 68 = Bean-Mitford, *op.cit.* 136 no. 134. No new readings.

CILICIA

1308. **Cilicia. Cilicia under the Diadochs.** M.H.Sayar, in A.Hoffmann, R.Posamentir, M.H.Sayar (edd.), *Hellenismus in der Kilikia Pedias* (Bericht zum Internationalen Kolloquium im Deutschen Archäologischen Institut Berlin am 13. und 14. Februar 2009; *BYZAS* 14 (Veröffentlichungen des Deutschen Archäologischen Instituts Istanbul); Istanbul 2011) 217-245, presents a survey of known inscriptions from Cilicia Pedias (eastern part of Cilicia) from the 4th-1st cent. B.C. The following texts are briefly discussed: *CIG* 4443 (*LBW* III 1491; *IdC* 83 [cf. *SEG* XXXVII 1243]; Mopsuestia; Greek text); *SEG* XII 511 (LVI 1799; cf. LIV 1473; Magarsos; ph.; Greek text; German translation); XIX 875 (LI 1851 bis; *IGR* III 849; Diokaisareia/Olba; ph.; Greek text) and 876 (Kanytellis; ph.; Greek text); XXVIII 1289 (Seleukeia on the Kalykadnos; dr.); XXXI 1321 (Meydancıkkale; Greek text); XXXIX 1426 (XLIII 995; LII 1462 [not mentioned by S.]; Nagidos; ph.; Greek text; German translation); XL 1312 (Soloi; dr.; Greek text; German translation); XLIII 997 (Nagidos; ph.) and 998 (Nagidos; ph.; cf. our lemma no. 1314); XLIV 1227 (XLV 1834; XLVI 1731; cf. LIV 1473; Mopsuestia; ph.; Greek text; German translation); XLIX 1943 (LI 1846 bis; Aigeai; ph.; Greek text; German translation); LI 1848 and 1849 (Anazarbos; Greek text), 1852 (Diokaisareia/Olba; ph.; Greek text; German translation), 1990 (Rhosos; ph.; Greek text; German translation); *Syll.*[3] 644-646 (Seleukeia on the Kalykadnos; dr.); *OGIS* 230 (Soloi; dr.; Greek text; cf. our lemma no. 1316 app.cr. initio); Heberdey-Wilhelm, *Reisen in Kilikien* (1896) nos. 16 (Mallos; ph.), 101 (Soloi; dr.; Greek text; German translation; cf. our lemma no. 1316), 121 and 122 (Kanytellis; ph.; Greek text), 155 (Korykion Antron; ph.), 166 (Diokaisareia/Olba; ph.; Greek text; German translation) and 186/187 (Seleukeia on the Kalykadnos; dr.).

1309. **Cilicia. The cult of Isis.** S.Picaud, J.-L.Podvin, in *Bibliotheca Isiaca* II 211-223, examine the cult of Ἶσις in Tarsos in comparison with the rest of Cilicia. They point out that, though the cult is well attested through different kinds of evidence (statuettes, bronzes, coins), no temple or inscription mentioning the goddess has so far been found (219). In contrast, the cult is epigraphically well attested in Mopsuestia (*SEG* XLIV 1227 = *RICIS* 315/1001), in Kolybrassos (*RICIS* 315/1701), and in Sisium (*RICIS* 315/1601); other Egyptian gods were also worshiped: Σάραπις in Korakesion (*SEG* XXXV 1417 = *RICIS* 315/0201), several Egyptian gods in Aigeai (*SEG* LIV 1478 A = *RICIS* 315/1101), and Κεραύνιος Ἥλιος Σέραπις in Epiphaneia (*SEG* LIV 1501 = *RICIS* Suppl. I 315/1401).

1310. **Adana (area of: Sirkeli Höyük, ca. 40 km southeast of Adana). Graffito, late 2nd-early 1st cent. B.C.** Fragment of an ESA-plate (Hayes 3 or 4A) with three letters on its bottom that were incised after firing: probably ny, omikron and iota. Ed.pr. N.Kreutz, in A.Hoffmann, R.Posamentir, M.H.Sayar (edd.), *op.cit.* (see our lemma no. 1308) 149 (ph.).

1311. Diokaisareia. Dedication to M. Aurelius and Lucius Verus, 164 A.D. Inscription on the frieze of an architrave in the theater. Ed.pr. M.Spanu, *The theatre of Diokaisareia* (Berlin, Boston 2011) 7/8, 48/49 (no. 0.64) and 105 (ph.; dr.). Greek text also in *An.Ép.* (2011) [2014] no. 1447.

[Αὐτοκράτορι Καίσαρι Μ. Αὐρηλίῳ Ἀντ]ωνείνῳ Σεβ(αστῷ) Ἀρμενιακῷ
[καὶ Λ. Αὐρηλίῳ Οὐήρῳ Σε]β(αστῷ) Ἀρμενιακῷ
[- -]ς καθιε[ρώσαν]τος

164 A.D. because of the title Ἀρμενιακός, ed.pr. || 3. O.Salomies in *An.Ép.* points out that the text in L. 3 is very uncertain; dr. and ph. do not give the same text.

1312. Korasion. Epitaph of Γεόργιος, early Byzantine period. *MAMA* III 127. Cf. our lemma no. 807 app.cr. ad LL. 2-3 for a new reading.

1313. Mopsuestia. Dedication to the emperors and the people, 1st-2nd cent. A.D. *IdC* 84. G.Salmeri, A.L.D'Agata, *AST* 28.2 (2011) 23, report on the rediscovery of the inscription that was thought lost.

1314. Nagidos. Decree of Nagidos concerning colonization, ca. 294-270 B.C. *SEG* XLIII 998. P. Thonemann, in *The Maeander Valley* 25 note 64, suggests restoring in LL. 2/3 [Ἀντιό]|χειαν τὴν πρὸς τῷ[ι Μαιάνδρωι] on the basis of the kinship between Samos and Antiochia on the Maeander attested in *IG* XII.6.1.6 LL. 19/20 [cf. also our lemma no. 1308; B.Virgilio, *Studi Ellenistici* 25 (2011) 219 (cf. our lemma no. 1316), assumes that this Antiochia is 'une cité séleucide', Pleket].

1315. Seleukeia (area of: Imbriogon Kome). Dedication of a heroon for Ἀνγλους and his family, Imperial period (2nd cent. A.D.?). *MAMA* III 50. For an analysis of the donation referred to in the inscription see our lemma no. 1607.

1316. Soloi. Letter of Antiochos III to a royal functionary, 197 B.C. *RC* 30; *SEG* XL 1312; LVII 1702 bis [the promise made in this lemma was never fulfilled, Pleket]. After exhaustive (and for the inscription largely irrelevant) introductory pages on explorations in Cilicia by F.Beaufort, W.M.Leake, V.Langlois, E.J. Davis, J.Th.Bent, Ch.Texier, R.Heberdey, A.Wilhelm and on the various missions accomplished by Heberdey-Wilhelm and Wilhelm-Keil in 1891-1892, 1914 and 1925 (resulting in R.Heberdey, A.Wilhelm, *Reisen in Kilikien* (Denkschr. Akad. Wien 44.6; Vienna 1896); J.Keil-A.Wilhelm, *JÖAI* 18 (1915) Beiblatt 5-60; *MAMA* III) and after brief comment on *Reisen in Kilikien* nos. 16, 63-66, 101, 166 and 186/187 (188-190; no new insights), B.Virgilio, *Studi Ellenistici* 25 (2011) 179-266, especially 190-248 (with long digressions on the travelers who in the 19th century visited Soloi and describe the ancient ruins), republishes the text (with only one minor new reading in LL. 13/14). Since the text has never been in *SEG*, we use the

opportunity to present the text below. V. presumes that the inscription is now lost; his republication is based on Wilhelm's copy (ph. on 265). See also *BE* (2010) no. 577.

[- διελέ]-
[γοντο φάμε(?)]νοι σὲ μὲν οὐκ ἐσχολακέναι οὐδε-
μίαν ἐπίσκεψιν ποιήσασθαι, τὴν δὲ πόλιν οὐ με-
τρίως κατὰ τοῦτο τὸ μέρος θλίβεσθαι· χωρὶς
μὲν γὰρ ὑπὸ τῶν στρατιωτῶν ἀτάκτως κατε-
σκηνωκότων οὐ μόνον τὴν ἔξω πόλιν ἀλλὰ καὶ
τὴν εἴσω κατέχεσθαι, ἣν οὐδ' ἐπ' Ἀλεξάνδρου
τοῦ βασιλέως οὐδέποτε ἐπισταθμευθῆναι,
μάλιστα δὲ ὑπὸ τῶν ἔξω τάξεων ἐνοχλεῖσθα[ι],
τοὺς γὰρ κατέχοντας τὰ πολλὰ τῶν οἰκημάτων
τούτους εἶναι· οἶμαι μὲν οὖν καὶ παρόντι σοι π[ερὶ]
τούτων ἐντολὴν πεποιῆσθαι· οὐ μὴν ἀ[λλ' εἴ]-
περ μὴ γέγονεν, σοὶ κα[θήξει τὴ]ν τα[χίστην ἐπι]-
[μέλειαν ποιεῖσθαι (?) -]

Letter forms point to a date between 220-190 B.C., V., who argues that the lettering strongly resembles that of the dedication by Ptolemaios, son of Thraseas, to Hermes, Herakles and Antiochos III (*OGIS* 230; *BCH* 96 [1972] 109-111; V. gives a ph. on 257) || 1-2. *RC*'s [λόγους] ποιη[σ]άμ[ε]νοι finds no support in the traces in Wilhelm's copy, V., who considers [ἀπολογισάμε]νοι (less preferable because it is generally followed by an accusative or by ὑπέρ/περί + gen.), [διελέ|γοντο φάμε]νοι and [ἐνέτυ|χον ἡμῖν/ἐμοὶ φάμε]νοι (both plausible) || 3. ἐπίσκεψιν: 'une inspection', with parallels for ἐπισκέπτομαι and ἐπίσκεψις || 7-8. on 211-217 reflections on 'Alexandre en Cilicie', with special reference to Alexander's stay in and policy concerning Soloi (i.a. establishment of a garrison and imposition of a heavy fine; rather at variance with the behavior of Alexander as represented in LL. 7-8) || 8-9. ἐπισταθμεύω and οἱ ἔξω τάξεων ('les "hors-des-rangs"'): on 234-238 V. adduces parallels for ἐπισταθμεία and ἀνεπίσταθμος; on 239-243 V. presents parallels for οἱ ἐκτὸς τῆς τάξεως/οἱ ἔξω τάξεων in both Seleukid and Ptolemaic armies || 13-14. σοὶ κα[θῆκον ἢ]ν πᾶσ[αν ἐπιμέ]λειαν ποιεῖσθαι - - -], *RC* and *SEG* XL 1312 (Piejko); V. discerns traces on Wilhelm's copy which may point to ΝΤΑΧ; as to κα[θήξει] cf. P.Hamon in *BE*: 'la rupture syntaxique introduite par le futur de l'indicatif suscite le doute' || on 217-223 a survey of the evidence for Seleukid and Ptolemaic control of Soloi and Cilicia; on 223/224 a brief description of C.B.Welles' (*RC*) arguments for a Ptolemaic origin of the letter from Soloi and on 224-243 an assessment of Welles' criteria resulting in a rejection of W.'s attribution of the letter to a Ptolemaic king; on 243-248 W. opts for Antiochos III's expedition in 197 B.C. as the historical context of the inscription. V. argues that *SEG* XLIX 1943 and *OGIS* 230 (cf. above app.cr. initio) belong to the same historical context.

CAPPADOCIA

1317. **Cappadocia.** For inscriptions perhaps to be assigned to Cappadocia see our lemmata nos. 1127/1128 and 1130/1131.

1318. **Alembey. Epitaph of Kastor, 2nd cent.** A.D.? *SEG* LVII 1730. Republished in *I.Yozgat* 44-46 no. I.14 (ph.; German translation). New reading only in LL. 5-6: μνήμης ἕ|[νεκεν] (*SEG*: μνήμης ἕ|νε[κα]); in L. 2 Δαδάτου is the genitive of Δαδάτης, an indigenous Cappadocian name. Comment by W. on the name Νειρις ('m. W. nirgends belegt') and reference to Νείρη (*SEG* II 684).

1319. **Aşağıtekke (just north of Çayıralan). Epitaph of Hilaria, early Byzantine period.** White-brownish marble stone with arched top; in the framed arch a tabula ansata with an inscription; below it a Latin cross. Ed.pr. *I.Yozgat* 89-92 no. II.17 (ph.; drawing made by museum staff in the 1980s; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1440.

† Ἱλαρία [ε]ὐ̣ξα|μένη καὶ λα̣βοῦ|σ[α] τὴν χά̣ρ̣ι̣ν̣ π̣αρὰ | τοῦ δ̣εσπότου [- ca. 2-3 - || ἔν]θ[α] κατάκ̣[ιμ]ε̣· ὁ̣ [ἀ]να|γι̣ν̣ώσ̣κ[ων] ε̣ὔχου | [ὑ]πὲ[ρ] ἐ̣[μ]ο̣ῦ †

1-3. This formula usually occurs in votive inscriptions, ed.pr., who for λαβοῦσα τὴν χάριν refers to Merkelbach-Stauber, *SGO* III 13/06/03 and 16/62/02, and for χάρις Θεοῦ to *I.Tyana* 108 || 4. in fine the museum dr. has an upsilon: perhaps τοῦ δεσπότου [Χ(ριστο)]ῦ or [Θ(εο)]ῦ, ed.pr. || 5-7. ed.pr. refers to *I.Tyana* 106 († ὡ ἀναγηνόσκο(ν) εὔχου ὑπὲρ ἐμοῦ); cf. also *ICUR* 24268 (εὔχου ὑπὲρ ἡμῶν).

1320. **Aşağıtekke (just north of Çayıralan). Byzantine inscriptions.** See our lemma no. 1124 bis sub no. 5.

1321. **Çayıralan. Epitaph of Claudius Mousanos, 2nd cent.** A.D.? White marble block; below the inscription an abraded wreath; at the end of L. 5 and also below the inscription a leaf. Ed.pr. *I.Yozgat* 30/31 no. I.6 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1431.

Κ̣λ(αύδιος) Ἀλέν|ξανδρος | Κ̣λ(αυδίῳ) Μουσα|νῷ τῷ ἑ||ταίρῳ

1 (and 3). After ΚΛ an abbreviation mark (small leaf) || 2. dot between A and N: mason's error, ed.pr.

1322. **Çayıralan. Epitaph of Claudius Euthenos, 2nd cent.** A.D.? White marble pedimental stele; in the pediment an unidentified object; on the shaft an inscription and below the inscription a large

wreath. Ed.pr. *I.Yozgat* 33/34 no. I.8 (ph.; German translation). Greek text and French translation in *An. Ép.* (2011) [2014] no. 1433.

[K]λ̣(αύδιος) Κέλσο(ς) ὁ καὶ | [..]Ρ̣ΩΝ Κλαυδ|[ίῳ] Ε̣ὐθή̣ν̣ῳ τῷ | [ἰδίῳ?] πατρί vacat

1. ΚΕΛC, with small omicron inside the C.

1323. **Çayıralan. Epitaph of Flavius Longus, Imperial period.** White-gray marble pedimental stele; left and right of the pediment akroteria with palmettes; on top an akroterion with six-petaled rosette; inscription in a slightly recessed field on the shaft. Briefly mentioned by C.Wallner in *AST* 28.1 (2011) 367/368 (ph.; English translation) and ed.pr. id., *I.Yozgat* 46/47 no. I.15 (ph.; German translation). Greek text also in *An.Ép.* (2011) [2014] no. 1673.

Φ. Λόνγῳ Ῥούφα γλυ-
κυτάτῳ ἀνδρὶ μετὰ
τῶν ἰδείων τέκ(ν)ων
4 καὶ Τερτύλης ἀνέθα-
ψα μνήμης χάριν vac.

1. Φ. = F(lavius), ed.pr., who (in *I.Yozgat*) adds that this name was used, starting in the late Constantinian era, as a title; if this was the case here, the inscription may be dated to the 4th cent. A.D.; J.-Y.Strasser in *An.Ép.* recommends dating the text to the 2nd/3rd cent. A.D. ('d'ap. l'écriture et la forme du monument') || 2. the ny in ἀνδρί very small and added later, ed.pr. || 3. ΤΕΚΩΝ, lapis; J.-Y.Strasser in *An.Ép.*: 'La correction τέκ(ν)ων est inutile' || 4. before the initial alpha of ἀνέθαψα a vertical hasta (mason's error), ed.pr., who adds that the relation between Τερτύλ(λ)η and the family of the deceased is unclear, and that ἀναθάπτειν was previously unattested.

1324. **Çayıralan. Epitaph, Imperial period (1st/2nd cent. A.D.).** Small white marble pedimental stele; in the pediment a triangle; three akroteria of which only the left one is well preserved; broken below. Ed.pr. *I.Yozgat* 115/116 no. VI.1 (ph.).

Ἀμμη καὶ ΙΡΗΝ | [- ca. 3-4 -] . Ο̣ΔΩΙ | [-- ca. 7-8 --]Α̣Ν | [---]

1-2. Possibly Ἰρήν|[η], ed.pr. || 2. before the rectangular omicron a horizontal hasta above with the beginning of a vertical hasta at left: Σ, Γ or Ε; perhaps [Θεο]γ̣ό̣δωι or [Προ]σ̣ό̣δωι, ed.pr., who dates the text to the 1st/2nd cent. A.D. (iota adscriptum).

1325. **Çayıralan. Epitaph, Imperial period.** Small white marble pedimental stele; left and right of the pediment akroteria with 'Spiralmomenten'; on top of the pediment an oval boss. Ed.pr. *I.Yozgat* 116/117 no. VI.2 (ph.): Ἀλέξανδ̣[ρος] | καὶ Κ̣υ̣ . [---] | [----]

1. Nominative rather than dative for reasons of space, ed.pr. || 2. e.g. Κ̣ύ̣[ριλλος], Κ̣ύ̣[ριλλα] vel sim., or Κ̣υ̣[ίντος (or -α)], ed.pr.

1326. Çayıralan. Christian epitaph with funerary imprecation, Christian period. Gray-white marble stele; in the middle of the front face a vertical line, probably the lower part of a cross; inscription left and right of the line. Ed.pr. *I.Yozgat* 122/123 no. VI.7 (ph.; German translation).

[- - -] | ΠΑỊ [- ca. 3-4 -]|ΣΙΣ ἀφο|ρισμένος | ὁ ἐπέρον || τοὺς λίν|θους vacat

2-3. ἀφορισμένος = ἀφωρισμένος ('des Landes verwiesen'), ed.pr., who refers to other curses in Cappadocian inscriptions [in a Christian context, 'excommunicated', Chaniotis] || 4. ἐπέρον = ἐπαίρων ('derjenige, der die Steine aufhebt'), ed.pr., who refers for ἐπέρον to *MUB* 3 (1908) 457 no. 23 (Cappadocian inscription (Christian)) || on 126/127 no. VI.11, ed.pr. publishes a white marble fragment from Çayıralan, with the letters MA.

1327. Çayıralan. Incertum, Byzantine period. White-brown marble stone, possibly part of a tomb; in a recessed circular field a Maltese cross; below part of an inscription. Ed.pr. *I.Yozgat* 124/125 no. VI.9 (ph.): Φιλιπ|[- - -]

Probably beginning of a name: Φίλιπ[πος], Φιλίπ[πη], Φιλιπ[πικός] or Φιλιπ[ᾶς], ed.pr.

1328. Esenli Kasabası. Epitaph of Arsinoe, 2nd cent. A.D. G.De Jerphanion, *MUB* 19 (1935) 81/82 no. 13 (facsimile); D.French, *EA* 40 (2007) 70 no. 01 (ph.). Republished in *I.Yozgat* 35/36 no. I.9 (ph.; dr.; German translation): ❦ Μᾶ Ἀχύλ̣ο̣υ̣ ❦ | Ἀρσινόῃ | [χ]ρηστῇ θυ|[γ]α̣τρὶ μνή||μης χάριν

Below the inscription two leaves.

1329. Kaisareia. Building inscription, 260-268 A.D.(?). *SEG* LVII 1712. M.Cassia, *MediterpAnt* 14 (2011) 319-351, discusses the dating and motivation for the inscription on the basis of epigraphic, literary and numismatic evidence. Against D.French's dating (between 244 and 260 A.D.) and that of S. Mitchell [*CR* 50 (2000) 523: 241 A.D.] C. argues that the walls of the metropolis were built or repaired under the supervision of the procurator Ulpius Draco (who probably originated from Asia Minor) in the aftermath of the third Sassanid invasion in 260 A.D. Adducing the coeval building inscription from the fortress of Adanda (*An.Ép.* 1915 [1916] 51; 261-268 A.D.), in which the governor of Cilicia of equestrian rank Aulus Voconius Zeno, bears the designation of διασημότατος ἡγεμών, a designation also attested in the inscription from Kaisareia, and those referring to the reconstruction of the walls of Nikaia [*CIG* 3747 (*OGIS* 895; *IGR* III 39; *I.Iznik* 11), 3748 (*IGR* III 40; *I.Iznik* 12)] under Velleius Macrinus, governor of Pontus-Bithynia, in 269 A.D., C. proposes to date the inscription in that period and in connection with Gallienus' administrative policy. In sum, the building or repairing of the walls should not be seen as a protective measure against the Sassanids, but primarily as an 'intenzione politica e militare sotto Gallieno di ricostruire il perimetro urbano 'violato' dagli invasori' (350).

1330. **Kaisareia. Dedication, 1st/2nd cent.** A.D. *SEG* LVII 1713; LX 1599. B.Puech in *An.Ép.* (2011) [2014] no. 1442, points out that the ph. shows that initio ΘΕΑ is to be read (and not ΟCΑ = οὖσα): Θεᾷ, νύμφῃ | Δωροθέᾳ, Φλαουία | Ἄμμιον κατ' ὄναρ ('À la deesse, pour sa belle-fille Dorothea, Flavia Ammion (a consacré cette statue), en vertu d'un songe').

1331. **Kaisareia (area of: Tantırtoprağı (Incesu)). Bilingual milestone, 81/82 A.D.** Tuff milestone now in Incesu. Edd.pr. E.Laflı, H.Bru, in Z.Kayseri et al. (edd.), *I. Ulusal İncesu Sempozyumu* (Kayseri 2011) 71-81 (non vidimus) and H.Bru, E.Laflı, *DHA* 37.2 (2011) 211-216 (ph.; French translation). Text and French translation also in *An.Ép.* (2011) [2014] no. 1443.

Imp(erator) Domitianus Caesar divi Vespasiani
f(ilius) Aug(ustus), p(ontifex) m(aximus), tr(ibunicia) p(otestate), imp(erator), p(ater) p(atriae), co(n)s(ul) VII, d(esignatus) [VIII],
sacerd(os) omn(ium) col(legiorum), p(rinceps) iuvent(utis)·
A(ulus) Caesennius Gallus co(n)s(ul), quindecimvir, [leg(atus) Aug(usti)]
pr(o) pr(aetore) stravit·
Αὐτοκράτωρ Δομετιανὸς Καῖσαρ
Θεοῦ Οὐεσπασιανοῦ υἱὸς Σεβ(αστός), ἀρχ(ιερεὺς)
μέγ(ιστος), δημ(αρχικῆς) ἐξ[ουσ(ίας)?, Αὐ]τοκ(ράτωρ), ὕπα(τος) ζ, ἀπ(οδεδειγμένος) [τὸ η'],
ἱερεὺς πάντ(ων) [ἱερατε]υ(μάτων), ἡγούμ(ενος) νεότητ(ος)·
Α(ὖλος) Καισέννιος Γάλλος ὕπ(ατος), πε(ντεκαίδεκα) ἀνδρῶν,
πρεσβ(ευτὴς) Σεβ(αστοῦ) ἀντ(ιστράτηγος) ἔστρωσεν·
,Κ
. Ε

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8. δημ(αρχικῆς) ἐξ[(ουσίας) . . . Αὐ]τοκ(ράτωρ), edd.pr. [B.Puech, in *An.Ép.*, points out that the Latin version has no figure to indicate how often Domitian held the post of tribunus plebis, and that the Greek version omits the title pater patriae] || 10. Caesennius Gallus (*PIR*² C 170) was leg. Aug. pro praetore of a series of provinces in Asia Minor, edd.pr. || 12. ,Κ = 20,000 (sc. passus) = 29.6 km, i.e. from the caput viae Kaisareia. The milestone stood on the road from Kaisareia to Archelaïs (west) and the Cilician Gates (south) || 13. in fine perhaps ,ιε' = 15: either a mason's mark or, if ,ιε' is correct, perhaps a reference to the legion, a vexillatio of which was involved in road-building, edd.pr.

1332. **Karadikmen. Epitaph of Ma, 1st/2nd cent.** A.D. White marble pedimental stele; akroteria with palmettes and a five-petaled rosette; on the shaft an inscription with guidelines; below the inscription a wreath with ribbons. Ed.pr. *I.Yozgat* 24-26 no. I.3 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1429.

Τι(βέριος) Κλ(αύδιος) Ἀλκμίων | καὶ Κωμικὸς | v Μᾶι χρηστῆι | μητρί vacat

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1. Dots after Τι and Κλ; Ἀλκμίων: previously unattested in this form, ed.pr., who refers to Ἀλκμέων/Ἀλκμαίων.

1333-1335. **Komana (area of: Şarköy and environs). Epitaphs, undated** [Imperial period]. F.Baz, *AST* 28.3 (2011) 397-407, mentions several epitaphs (some with ph.); no texts; we select those that can (in part) be read from the photographs.

1333: 399 (ph.). **Epitaph of Mamas and his wife.** Block with an inscribed smoothed surface; above, two pediments in relief, between them clumsy akroteria (?); found in Şarköy.

Μάμας Γαΐου ἑαυτῷ
ζῶν· Μάμας Γαΐου
Κα̣λ̣λιόπ̣η̣ Κολοβας τ̣-
4 ῇ εὐσεβεσ̣τάτ̣ῃ̣ γυν-
αιχὶ μνήμης χάριν

3. 'Kamiope', a new Anatolian name, B. [Καλλιόπη, Corsten] || 3. Koloba: new indigenous name, B.

1334: 399 (ph.). **Epitaph of Megiste.** Stele with pediment, in which a rosette, and akroteria; found in Şarköy. Ἀπολλῶς | Ὀλόνπου̣ | Μεγίστη [τ]|ῇ̣ (?) - - (unclear) - -

2. New indigenous name, B. [rather for Ὀλύνπου?, Corsten].

1335: 399 (ph.). **Epitaph of Koloba.** Stele with pediment, in which a rosette, and akroteria; found in Elemanlı Köyü near Şarköy.

Ἀπολλώνιος
χαὶ Οστρη Κο-
λοβᾳ τῇ μη-
4 τρὶ μνήμης χα-
vac. ριν vac.

1-2. Apollonios and Ostre (new name) are siblings, B.

1336. **Unknown provenance. Epitaph of Domna, 1st/2nd cent.** A.D. White marble plaque broken above and below, probably reworked from an architectural block or a column. Ed.pr. *I.Yozgat* 26-28 no. I.4 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1430 (we follow B.Puech's suggestion to assign this text to Cappadocia; cf. the introductory remarks in nos. 1429-1440).

Τ̣ι(βέριος) Κλαύδιος | Γλύκω̣ν̣ Δό{μ}|μνηι τῆι ἑαυτ̣[οῦ] | γυναιχὶ σωφρω̣[σ]||ύ̣νης ἕνεχε[ν] vacat

4-5. σωφρωσύνης instead of σωφροσύνης: mason's error or a linguistic feature?, ed.pr.

1337. **Unknown provenance. Epitaph of Claudius Archelaos, 2nd cent.** A.D.? White-gray pedimental stele; pediment with akroteria and on top an oval boss; on the shaft an inscription and below it a large wreath with ribbons. Ed.pr. *I.Yozgat* 31-33 no. I.7 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1432.

Κλ(αυδίῳ) Ἀρχελ(ά)ῳ ἀγαθ(ο)ῦ | φίλ(ο)υ Κλ(αυδίου) Ἀλεξάν(δ)ρ(ο)υ

On iconographical grounds the stele can be assigned to the group of stelai which in 1981 were brought from Çayıralan to Yozgat, ed.pr. || 1. ΑΡΧΕΛΛΩ, lapis; ΑΓΑΘΙΥ, lapis || 2. ΦΙΛΙΥ and ANCPY, lapis; for the change from dative (Ἀρχελάῳ) to genitive, ed.pr. refers to *RECAM* II 76; Claudius Alexandros may be identical with the homonym in our lemma no. 1321, ed.pr.

1338. **Unknown provenance. Epitaph of Marcus Audius Celsus, 1st/2nd cent. A.D.** White-gray marble pedimental stele; pediment with three akroteria; on the shaft an inscription. Ed.pr. *I.Yozgat* 40-42 no. I.12 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1434.

Αὐδία Κελσῖ|(ν)α Μάρκῳ v | Αὐδίῳ Κέλσῳ | τῷ ὑῷ μνή vv || v μης ἕνεκε[ν]

1 (and 3). Αὐδία/Αὔδιος: Greek version of Latin Avidius, ed.pr. [contra O.Salomies in *An.Ép.*, who points out that the gentilicium Audius/Αὔδιος is well attested in Greece and Asia Minor] || 2. initio, MA, lapis.

1339. **Unknown provenance. Epitaph of Scribonius Proculus, 1st/2nd cent. A.D.** White marble funerary altar; in a recessed field traces of a representation of the deceased; below the field an inscription. Ed.pr. *I.Yozgat* 42-44 no. I.13 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1435.

[Ἀ]γαθῇ Τύχῃ· | [Φ?]ουτία Μαρκία | Σκριβωνίῳ Πρ[ό]|κ̣λῳ, ἀνδρὶ γλυ||κυτάτῳ συνβι|ώσαντι καλῶς, | καὶ υἱοὶ αὐτοῦ ἀ|νέστησαν μν[ή]||νμης χάριν vv || vacat | παροδῖτ[α (or αι)] | ---?

2. Φουτία, ed.pr., who refers to *I.Konya* 182 and also considers [Τ]ουτία and [Βρ]ουτία [O.Salomies in *An.Ép.* points out that Futius is a rare gentilicium, carried also by senators, and adduces *MAMA* XI 370 (probably from Iconium) as a further parallel] || between χάριν and παροδῖτ[α] a vacat of ca. six lines; in L. 11 possibly [χαῖρε] or [εὐτύχει], ed.pr.

1340. **Unknown provenance. Epitaph of Tertulla and Mareis (?), Imperial period.** White marble stele; in the upper part the portraits of two persons ('plump ausgeführt'); below the portraits an inscription; below the inscription a wreath. Ed.pr. *I.Yozgat* 51/52 no. I.18 (ph.; dr.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1436.

Τερτ[ύ]λλῃ | τ̣ῇ χ[ρη]στῇ | κ̣αὶ ἀσυ̣[ν]κρίτῳ | Μάρει̣[ς?] ἀ̣νὴρ || ἀ̣νέθ[η]κ̣ε καὶ | ἑαυτῷ [ζ]ῶν

4. Μάρεις rather than Μαρέας, ed.pr., with parallels for Μάρ(ε)ις.

1341. **Unknown provenance. Epitaph of the son of Popilius, Imperial period.** White marble block. Ed.pr. *I.Yozgat* 58/59 no. I.22 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1437: Ποπίλιος | τῷ ἰδίῳ | υἱῷ μν̣ή̣μη|νς χάριν vv

1. Gentilicium used as proper name for both father and son, ed.pr.

1342. **Unknown provenance. Epitaph of [--]aris, early Byzantine period.** Gray-white marble gravestone with arched top; in the arch a large cross; below it in a tabula ansata an inscription; some letters outside the tabula. Ed.pr. *I.Yozgat* 86/87 no. II.14 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1438.

† Ἐνθάδε | [κα]τάκιτε ὁ̣ | [δοῦ]λος τ̣ο̣ῦ̣ Θ(εο)ῦ | [..] . Α̣ΡΙΣ vacat

3. Horizontal stroke above ΘΥ || 4. before alpha perhaps a Γ?, ed.pr., who suggests [Σά]γαρις (= Σαγάριος); [Ἄ]γαρις is also possible but is rare.

1343. **Unknown provenance. Epitaph of Maria, early Byzantine period.** Gray-white marble gravestone with arched top; in the arch a large cross and below it an inscription. Ed.pr. *I.Yozgat* 87/88 no. II.15 (ph.; German translation). Greek text and French translation in *An.Ép.* (2011) [2014] no. 1439.

Κύμησις Μαρί|ας

For the iconography cf. our lemma no. 1342.

CYPRUS

1344. **Cyprus. Administration: Roman governors.** P.Nowakowski, *art.cit.* (cf. our lemma no. 22), notes that T.B.Mitford's catalogue of the known governors of this province (cf. *SEG* XXX 1567) contains a couple of errors, and that two further procuratores should be added: Σκρειβωνιανός, now attested in *SEG* LVIII 1325 and to be restored in *I.Eph.* 5112, and T. Fl. Iuncus of the Latin inscription *I.Eph.* 4112. N. promises to return to this topic in a forthcoming article.

1345. **Cyprus. Euergetism and patronage.** On the basis of literary and copious epigraphical evidence, M.Kantiréa, in S.Benoist, A.Daguet-Gagey, C.Höet-van Cauwenberghe (edd.), *Figures d'empire, fragments de mémoire. Pouvoirs et identités dans le monde romain impérial. IIe s. av. n. è. - VIe s. de n. è.* (Lille 2011) 243-256, studies the role of euergetism and patronage in the integration of Cyprus into the Roman Empire: 1) the imperial benefactions to the province of Cyprus, especially by Augustus, Tiberius (notably grants of asylia to the main sanctuaries: Tac., *Ann.* 3.62.4; cf. *Salamine de Chypre* XIII.2 [cf. *SEG* XXXVII 1394] 140-143 [140/141 = *SEG* XXIII 609 and XX 123, respectively]; *IGR* III 941 [*SEG* XX 213]), Domitian (inter alia *SEG* XX 254; *I.Kourion* 108-111 [cf. *SEG* LX 1624]: extensive works on the temple of Apollo Hylates, continued by Trajan), Trajan (e.g. *Salamine* -- 38), and Hadrian (cf. *I.Kourion* 85, 104); 2) governors as supervisors of building activities (e.g. *SEG* VI 810/811; XXIII 675; XXXVI 1264; *I.Kourion* 107; *Salamine* -- 38); they did not develop patron/client relationships with the cities; 3) the role of the local elites in euergetism and in the imperial cult (for which we refer to the detailed summary of another study by K. in *SEG* LVIII 1670; cf. also LIX 1618).

1346. **Cyprus. Religion. Imperial cult: the use of θεός/θεά for emperors.** T.Fujii, in J.Andreu, D.Espinosa, S.Pastor (edd.), Mors omnibus instat. *Aspectos arqueológicos, epigráficos y rituales de la muerte en el Occidente romano* (Madrid 2011) 159-166, studies the use of θεός/θεά applied to emperors and members of the imperial family. The list of θεοί in Cyprus shows that the epithets were assigned not only to emperors and family members consecrated as divi/divae after their death, but also to living and dead emperors or family members who were not given these titles. The epigraphical evidence shows that the epithet θεός/θεά included various connotations surpassing the mere translation of divus/diva, e.g. *SEG* VI 837 (Kerynia; sacrifices offered to Augustus as θεὸς Σεβαστὸς Καῖσαρ during his lifetime), *IGR* III 940 (Paphos; dedication to Ἰουλία as θεὰ Σεβαστή, although she had not been consecrated as diva; cf. also *SEG* LIV 1557), or *IGR* III 933 (Lapethos; establishment of a private cult for the living Τιβέριος Καῖσαρ Σεβαστὸς θεός).

Cf. *SEG* LVIII 1670 and our lemma no. 1640; see now also T.Fujii, *Imperial Cult and Imperial Representation in Roman Cyprus* (Stuttgart 2013), with D.Fishwick's review in *JRA* 27 (2014) 828-832.

1347. **Amathous. Two 'ancient' cults.** P.Nowakowski, *Eos* 98 (2011) 147-165, discusses two special forms of worship, claimed by modern scholars to have been present in a remote past, in Roman imperial Amathous, a city famous for the persistence of ancient, pre-Greek cults: 1) the cult of the

baetyls, allegedly attested in the 'Sanctuary of the Seven within the Stelai'. N. (149-154) reproduces *SEG* LVI 1822/1823 (translations) and repeats P.Aupert's argument showing that such a sanctuary did not exist (see *SEG* XLVII 1867 and LVI). In *Palamedes* 7 (2012) 177-185, N. returns to these two dedications (again with texts and translations), suggesting contra Aupert that LVI 1822 records the return of the τόπος ἱερός to Aphrodite after an illegal seizure rather than its restoration after the earthquake that hit Cyprus in 76/77 A.D. He argues that the governor of Cyprus in 80 A.D. acted according to the instruction of Augustus and Agrippa, issued in 27 B.C., that provincial governors should restore stolen property to sanctuaries (*I.Kyme* 17 [*SEG* XVIII 555; LV 1313*]; text and translation); ἀποκατέστησεν (*SEG* LVI 1822 LL. 5/6) may be a conscious reminiscence of ἀποκατασταθῆναι in *I.Kyme* 17 L. 9; 2) starting from *SEG* LVI 1822/1823 N. (154-164) argues that there is no sufficient evidence for the existence of a native, institutionalized cult of (Ἀφροδίτη) Κυπρία, which he considers 'only ■ result of the mythological and poetical image of the island in Greek literature' (155). Discussion of *An.Ép.* (1986) no. 692, O.Masson, *RDAC* (1972) 201-203, and *SEG* XXXIX 1529 (like *SEG* LVI 1822/1823 dedications by foreigners; the epigram *SEG* XXXIX 1529 has Κύπρις, not Κυπρία); *GIBM* 975 (where ἐφ' ἱερέως Κύπρου Ἀφρ[οδίτης] may refer to a 'priest of Cyprus', not necessarily of 'Aphrodite of Cyprus' [but on 155 note 45 N. translates 'when ... was a priest of Aphrodite of Cyprus', and it is hard to conceive of another translation, Tybout]); *SEG* XIII 571 (where the name of the goddess is restored); XXX 1571 and XXXII 1318 (dedicatory epigrams of the native Cypriote βασιλεὺς Ἀνδροκλῆς; however, the epithet may have been used for metrical reasons and/or may have been inspired by myth). Texts and translations of all [for the cult of (Aphrodite) Kypria and most of these inscriptions see *SEG* XXXVIII 1500; cf. also LVIII 1671, Tybout].

1348. **Idalion. Ostrakon mentioning gates, late 4th/early 3rd cent.** B.C. Inscription on a sherd of plain white ware. Ed.pr. F.Moore Cross, in L.E.Stager, A.Walker, G.E.Wright (edd.), *American Expedition to Idalion, Cyprus: First Preliminary Report, Seasons of 1971 and 1972* (Cambridge, Mass. 1974) 77-80; cf. O.Masson, *Kadmos* 31 (1992) 116-119. Republished with new readings by I.Michaelidou-Nikolaou, in *Tamassos* (cf. our lemma no. 1350) 620 no. 5 (ph.).

[----] πύλαι Ταμάσιαι | [---- Ἰ]δαλιακῶν ἐσβά[σεων?] | [---- π]ύλαι ἐς ἄκραν | [----]ακων[----] --------

'The Tamassian Gates to the entrance to Idalion, the Gates to the acropolis (?) ...', M.-N. || πυλαι ταμασιαι | [π]υλαι αρων εσβα|[ουτ π]υλαι εσακχει[μ] | [πυλαι κι]τιων, ed.pr. || 1-3. πύλαι Ταμάσιαι | ἀφ' ὧν ἔσβα|[σις --] (Cypriote dialectical form of ἔκβασις), M., who rejects ed.pr.'s readings in LL. 3 in fine and 4.

1349. **Marion. Funerary epigram for Alexon, 332-312 B.C.?** *SEG* L 1377. A.Papachrysostomou, *Tekmeria* 10 (2011) 225-231 (ph.; text and translation), dates this inscription between the siege of Tyre (332 B.C.) and the demolition of Marion by Ptolemy I Soter in 312 B.C. (letter forms; use of koine; cf. T.B.Mitford, *AJA* 65 [1961] 93-98) rather than to the early 3rd cent. B.C. The unusual term ἐφίστημι, indicating the erection of a funerary monument, occurs in three other epitaphs from Marion (Mitford, *l.c.*; A.I.Voskos, *Ἀρχαία Κυπριακὴ Γραμματεία* [cf. *SEG* L 1368] no. E61 [syllabic]), which points

to a local formula. P. collects other examples of the motif of death in a foreign land in the Cypriote corpus, comments on the names Λαΐαρχος and Ἀλέξων, and speculates on the reason why the Thessalian father and son are found in Cyprus in the late 4th cent. B.C. (soldier(s) in the Ptolemaic mercenary army?; craftsmen?; sea-traders?; worshippers of Aphrodite?).

1350. **Tamassos. Corpusculum.** I.Michaelidou-Nikolaou, in H.Matthäus, H.-G.Buchholz, *Tamassos. Ein antiker Stadtstaat im Bergbaugebiet von Zypern* I. *Die Nekropolen I, II und III* (Münster 2010) 621-659, presents a corpusculum of the inscriptions, in (syllabic and alphabetic) Greek and other languages, from Tamassos and its territory (texts and translations; ph. of almost all texts and some dr.). The text collection is preceded by a survey of 22 attestations of Ταμασ(σ)ός and Ταμασίοι/Ταμασ(σ)εῖς in the literary sources (616-618) and lists of non-Cypriote and Cypriote inscriptions recording Tamassos or Tamassians (618-620; the Greek alphabetic texts are the Delphian list of thearodokoi *SEG* LIX 520* Col. I L. 7, the donation to Argos *SEG* XXXII 371 [LV 410] L. 14, the dedication T.B.Mitford, *The Nymphaeum of Kafizin* [cf. *SEG* XXX 1608] 39 no. 49, and the inscription in our lemma no. 1348 [*SEG* XX 296 is among the syllabic inscriptions]). The collection is inconveniently arranged on the basis of the present whereabouts of the objects; the many subdivisions, which draw on heterogeneous criteria, prevent easy orientation. To make things yet more complex, H.-G.Buchholz in his introduction (605-615) on 611/612 presents 15 inscribed objects, mostly fragments of pottery bearing one or occasionally two or three letters, which were found in the German excavations after M.-N. finished her manuscript (in 1991, with additions made up to 1996). B.'s nos. take into account those of M.-N., both by adding (a), (b) and (c)-nos. and by adding the nos. 87-92 to M.-N.'s nos. 1-86.

The Greek texts relevant for *SEG* (alphabetic; certainly or possibly prior to 800 A.D.) are 623 nos. 7/8, 624-627 nos. 3-17, 628-636 nos. 20-44, 636/637 nos. 46-51 (no texts for nos. 50 a and 51, since the stones could not be traced), 638/639 nos. 60-63, and 640-642 nos. 71-86. Taking into account some (a)- and (b)-numbers and the fact that 639 no. 62 is the more complete version of 623 no. 7 (see our lemma no. 1351), and not counting nos. 50 a and 51, this amounts to a total of 69 inscriptions (to which the 15 in Buchholz's list should be added). The corpusculum is concluded by an Index of names, some family stemmata, very short lists of foreigners (from the Greek alphabetic texts a Μυλασεύς [?], a woman ἀπ' Ἐλαίης Αἰολίδος and the enigmatic Ἐμαφερόντιοι θρεπτοί in *SEG* XXXI 1350 [XLII 1313] = 628 no. 21 ['from Emapherontion (?) or Emapheron (?)']), geographical names and religious terms. For the typology of the grave monuments see H.-G.Buchholz, J.-S.Kühlborn, *ibid.* 533-603 (numerous ph.), with occasional reference to the inscriptions. M.Egetmeyer, 'Syllabische Inschriften aus den Nekropolen und eine Prosopographie von Tamassos', *ibid.* 661-672, also draws on the alphabetic inscriptions in his prosopographical survey (663-671; 139 names in alphabetical order).

We present the inedita and some revised texts in our lemmata nos. 1351-1364 (cf. also no. 1348), with the exception of the following insignificant fragments, mostly single (occasionally two or three) letters, signs or scratches on pottery: 638/639 nos. 60/61, 639 no. 63, 640/641 nos. 72-75, 641 no. 79, 642 nos. 82-86, and the 15 items in Buchholz's list; no interpretation is offered for any of these texts. For the texts already known we offer a comparatio numerorum with *SEG* and H.-G.Buchholz, *AA* (1973).

SEG	M.-N.	*SEG*	M.-N.
XVIII		XXVIII	
595	624 no. 4	1311 a	626 no. 12
XX		1311 b	641 no. 78
297	629/630 no. 29	1311 c	641 no. 76
XXIII		XXX	
668	626 no. 9	1625	630 no. 30
669/670	625/626 nos. 7/8	XXXI	
XXV		1349-1351	628 nos. 20-22
1125	629 no. 27	1366	626 no. 11
1126	628 no. 23	1367	625 no. 6
1127	629 no. 26	1368	633 no. 35 b
1128	629 no. 24	1369	633 no. 35
1129	629 no. 28	XLII	
1130	629 no. 25	1313	628 no. 21

AA (1973)	M.-N.
369/370	633 no. 35 (*SEG* XXXI 1369)
370/372	640 no. 71 (see our lemma no. 1364 [1])
371/372	625 no. 5
372/373	624 no. 3
374 (d)	636 no. 42 (G.Neumann apud M.-N. suggests reading προστ[άτης])
374 (e)	634 no. 39 (see our lemma no. 1355)
374 (g) no. 1	632 no. 32
375/376 (g) no. 2	636 no. 44
376 (g) no. 3	634 no. 36
376 (g) nos. 4/5	636 nos. 46/47
376 (g) no. 6	626 no. 9 (*SEG* XXIII 668)
376 (g) no. 7	625 no. 7 (*SEG* XXIII 669)
376 (g) no. 8	625/626 no. 8 (*SEG* XXIII 670)
376 (g) no. 9	634 no. 38
376 (g) no. 10	634 no. 37
376/378 (g) no. 11	626 no. 11 (*SEG* XXXI 1366)
378 (g) no. 12	626 no. 10
378 (g) no. 13	637 no. 48
378 (g) nos. 14/15	632/633 nos. 33/34
378 (g) no. 17	641/642 no. 80

1351. **Tamassos. Dedication to the Mother of gods, early 3rd cent. B.C.** *SEG* XXIII 667 (cf. XLV 1838). Republished by I.Michaelidou-Nikolaou, in *Tamassos* (cf. our lemma no. 1350) 639 no. 62 (cf. also H.-G.Buchholz, *ibid.* 610/611; ph.), who points out that this sherd in the Staatliche Museen in

Berlin (Antiken-Sammlung; also presented by M.-N. on 623 as no. 7; cf. ead., in V.Karageorghis [ed.], *Studies Presented in Memory of Porphyrios Dikaios* [Nicosia 1979] 171) joins with another collar fragment of a plain white ware bowl or thymaterion found during the German excavations in 1980 in an area where also an altar of Kybele was identified. The joined fragments read as follows.

[---]σος Πυθίωνος Μητρὶ Θεῶν εὐχήν

E.g. ['Ονασ]ος, [Πάνω]σος, M.-N.

1352. **Tamassos. Christian prayer for protection, 5th/6th cent.** A.D. Limestone plaque inscribed on its two wide surfaces (A/B, consisting of 26 and 21 lines, respectively, with one final line of A and two final lines of B each on a narrow side); found in the village of Lythrodontas at the locality 'Hagios Nikolaos'. Ed.pr. I.Michaelidou-Nikolaou, in *Tamassos* (cf. our lemma no. 1350) 630-632 no. 31 (ph.; majuscule text); since we do not venture a transcription of this fragmentary text full of errors and misspellings, we give a summary of the contents [citing some Greek names and terms in normalized orthography].

A: prayer to God for averting evil (κακίας ἀπόστρεψον) from his δοῦλοι Ἐπιφάνιος and Γεώργιος (LL. 3-12); reference to the miracles of Jesus Christ when he blessed the five loaves of bread and satiated the five thousand men, and when ἐν Κανᾷ τῆς Γαλιλέας he blessed (εὐλογέω) the water and produced wine (LL. 12-21); prayer to God to extend his blessings on the vineyards (ἄμπελος) and the crop (κάρπος) and to protect his servants against jealousy (form of ζῆλος), envy (φθόνος), violence (?), sufferings, epilepsy (?) (σπάσμα), from the evil eye (κακὸς ὀφθαλμός) and from diabolic temptations (?) (διαβολικῆς ἐν[έδρας?]; LL. 22-27).

B: prayer to the ἅγιοι Clemens (?; ΚΛΗΜΑΝ), Πολύκαρπος, Τρύφων, Κυπριανός, Ὅσιος Ἀθανάσιος, Ἐπιφάνιος, Θεόδωρος and Γεώργιος to bless the servants of God Epiphanios and Georgios, to remember them in the time of their death (?; form of ἀναπαύω or ἀνάπαυσις) in the eternal life (?; αἰωνία ζωή), and to protect them against every evil. The text closes with the words κ(αὶ) ἁγίου πν(εύματο)ς, ἀμήν (L. 23). The text refers to Saints who are still today worshipped in Cyprus.

1353-1363. **Tamassos. Epitaphs, 1st-3rd cent.** A.D. The following objects are circular limestone funerary cippi with mouldings above and below and inscriptions on the shaft, dated 2nd/3rd cent. A.D., unless stated otherwise. (Re)published by I.Michaelidou-Nikolaou, in *Tamassos* (cf. our lemma no. 1350) (ph. unless stated otherwise; tranlations).

1353: 633 no. 35 a. **Epitaph of Aphrodeitos.** Now in the monastery of Hagios Herakleidios in Politiko: Ἀφρόδειτε | χρηστέ, | χαῖρε

1354: 633 no. 35 b. **Epitaph of Nike (?).** *SEG* XXXI 1368 (incomplete text, now superseded). Now in the monastery of Hagios Herakleidios in Politiko.

Ἰούλ(ι)ος Νίκ[ην?] | τὴν γυναῖ[κα μνή]|μης χάριν

ΙΟΥΛΟΣ, lapis [or perhaps Ἴοῦλος: Iulus is an ancient and rare Roman name, also attested in Jewish contexts: see *SEG* LIII 2196, Tybout].

1355: 634 no. 39. **Epitaph of the son or daughter of Timonax, 1st/2nd cent.** A.D. Limestone plaque in the Elementary School in Politiko. H.-G.Buchholz, *AA* (1973) 376 (e) (incomplete text, now superseded): [- - - - - - - - | Τι]μώνακτος | [χρηστέ or χρηστή], χαῖρε

1356: 635 no. 40. **Epitaph of Teimon (?).** Found at Politiko: Τείμω[ν] | χρηστέ, | χαῖρε

2-3. Chi in the shape of a cross: a 'crypto-Christian' inscription?, M.-N. [Apparently another stone than those with the same text in *SEG* XXX 1595 (= XXXII 1365?) and XLIV 1275, Tybout].

1357: 635 no. 41. **Epitaph of a woman.** Found in Psemolophou: [---]ΙΔΗ | χρηστή, | χαῖρε

1358: 635 no. 41 a. **Epitaph of Ariston, 3rd cent.** A.D. Found at Klerou.

Ἀρίστι(ο)ν | Ἀρίστωνι | τῷ ἀδελφ[ῷ] | μνήμ[ης χάριν]

[The reference to I.Michaelidou-Nikolaou, *RDAC* (1981) 187-190, seems irrelevant, Tybout].

1359: 635 no. 41 b. **Epitaph of Neikon, 3rd cent.** A.D. Found at Klerou: Νείκων | χρηστέ, | χαῖρε

1360: 636 no. 43 (no ph.). **Epitaph of Epaphrodeita.** Format of stone unknown; found at Politiko and published on the basis of the typed report of an anonymous water engineer; reported to have been brought to the Cyprus Museum, where it could not be traced: Ἐπαφροδεῖτα χρ(ησ)τ(ή), χαῖρε

No line division indicated; ΧΡΕΙΕΤΑΙ, report.

1361: 637 no. 49 (no ph.). **Epitaph of Demetra, undated.** Found at the locality 'Vounarka'; published on the basis of a report of M.Markides, who examined the stone in the police station of Klerou in 1926: Δήμητρα | χρηστή, | χαῖρε

1362: 637 no. 50 (no ph.). **Epitaph of Onasi(o)n, undated.** Published on the basis of a report of M.Markides (cf. our lemma no. 1361): Ὀνάσι(ο)ν | χρηστή, | χὲρε

1363: 642 no. 81. **Epitaph of Epagathe.** Found in front of a tomb under a modern house in Politiko during the recent German excavations: Ἐπαγαθὴ | χρηστή, | χαῖρε

1364. **Tamassos. Inscriptions on various small objects, late 4th cent. B.C.-early (?) Byzantine period.** The following new texts from I.Michaelidou-Nikolaou's collection (see our lemma no. 1350) are inscribed on various small objects (ph. of all); our nos. 1/2 were found during the recent German excavations, no. 3 is in the Fitzwilliam Museum in Cambridge, nos. 4-7 in the Cyprus Museum: 1) ΜΑΧΑΗ (black glazed Attic bowl; graffito incised after firing on the bottom; two signs below which may belong to the Cypriote syllabary; late 4th cent. B.C.; 640 no. 71 [cf. H.-G.Buchholz, *AA* [1973] 370/372: ΜΑΧΑΠ, which he interpreted as the Semitic name Maccabeus, Tybout]); 2) Θασί[ων] | Κριτία[ς] (rectangular amphora stamp; stylized satyr; ca. 325-310 B.C.; 641 no. 77); 3) Εὐτυχητος, ΙΝΟ (?), ὑγία (clay lamp with a horse in relief; inscriptions sinistrorsum; name of manufacturer on the bottom [for this Cypriote manufacturer - genitive Εὐτύχητος or nominative Εὐτυχῆτος - cf. *SEG* XXX 1886, XXXVI 784 and 1526, XXXVIII 1524, XXXIX 1534, XLII 1317, XLIII 1234, XLIV 1287, LIV 1560 (1), Tybout], the other two texts in a circle on the discus; 4th/5th cent. A.D.; 623 no. 8); 4) Ἰ(ησοῦ)ς Χ(ριστὸ)ς νικᾷ (soapstone bread stamp in the shape of a truncated pyramid; several crosses; inscription divided over the four squares formed by the arms of the cross on the lower flat square side [four groups of two letters each]; undated; 626 no. 13); 5) Εὐλάβιος or Εὐλαβίου (circular bronze weight or stamp with monogram; undated [early (?) Byzantine]; 627 no. 14); 6) Κύρου (circular lead seal; inscription on one side [Κυροῦ = Κυρ(ί)ου, ed.pr., which seems unnecessary]; undated [early (?) Byzantine]; 627 no. 16); 7) monogram including at least Α, Κ, Ν and ΟΥ (circular green glass tessera; undated [early (?) Byzantine]; 627 no. 17).

1365. **Unknown provenance (western Cyprus). Graffito (owner's name?) on an Attic cup, late 4th cent. B.C.** Flat Attic black glaze cup; graffito incised after firing on the bottom; now in the collection of Athanasios Gregoriades in Nikosia. Edd.pr. H.-G.Buchholz, M.Egetmeyer, *Kadmos* 50 (2011) 129/130 (dr.): ΚΛ

A name beginning with Κλεο-, Κλεινο-, Κλειτο-, Κλιτο-, Κλυτο-, vel sim., edd.pr., who on 123-140 publish eight Attic black glazed cups from western Cyprus, three of which bear syllabic inscriptions.

KOMMAGENE

1366. **Kommagene. Guide.** M.Blomer, E.Winter, *Commagene. The Land of Gods Between Taurus and Euphrates* (Istanbul 2011) present a guide focusing on the heartland of the kingdom of Kommagene (Adiyaman province and the north of Gaziantep province), but also covering the southern part of Gaziantep province as well as Zeugma and its hinterland. They also offer a short review of the history of Kommagene (17-34) and of archaeological research (35-48). From the inscriptions presented we mention *IGLS* 1 LL. 124-236 (*OGIS* 383; translation; 66/67), 51 (*SEG* XII 554; color ph.; 345) and *SEG* XXVI 1623 (LIII 1776*; color ph.; 127).

1367. **Doliche (area of: Dülük Baba Tepesi). Votive inscription for St. Theodoros Stratelates, 10th cent. A.D. (or later).** *SEG* LX 1639 (text read from a ph. by T.Corsten). For a full presentation of this object see edd.pr. M.Facella, M.Stanke, in E.Winter (ed.), *Von Kummuḫ nach Telouch. Historische und archäologische und Untersuchungen in Kommagene* (Bonn 2011) 157-167, with discussion of the cult and iconography of St. Theodoros Stratelates. The observation that all epigraphical and iconographical testimonia date to the 10th cent. or later offers a terminus post quem also for our object, which transgresses the chronological limit observed in *SEG*; we refer to F., S. 160-163 for the complete and correct text of the inscription.

1368. **Doliche. Seal impressions, 1st cent. B.C.-3rd cent. A.D.** *SEG* LVIII 1684*. M.Önal, in *Von Kummuḫ nach Telouch* (cf. our lemma no. 1368) 247-279, presents 1044 of the 1811 seal impressions from Doliche bought by the Museum in Gaziantep between 1998 and 2001. There are 122 different types. The inscriptions (color ph.) are: 1) Δολιχαίων (seated Tyche; 53 objects; 251 no. 7); 2) Δολιχαίων ἔτους δ'(Zeus Dolichaios and an emperor shaking right hands; 22 objects; 251/252 no. 9, with discussion of the many possible eras: Pompey, Caesar, battle of Actium, annexation of Kommagene by Germanicus [17 A.D.] or Vespasian [72 A.D.], reign of Nero? [For Zeus Dolichaios see various non-epigraphical contributions to the same volume; cf. also E.Sanzi, 'Agli ordini di Iuppiter Dolichenus. Le iscrizioni alfabetiche, le formule imperative e la dimensione onirica nel culto del dio da Doliche', in O.D.Cordovana, M.Galli (edd.), *Arte e memoria culturale nell'età della Seconda Sofistica* [Catania 2006] 255-270 (non vidimus); for a dedication to Ζεὺς Δολιχαῖος from Perrhe see *SEG* LVI 1840; for a new dedication (unknown provenance) see W.Eck, *ZPE* 194 (2015) 219-222, Tybout]); 3) ΙΔ or ΔΙ (bust of Apollo?; 261 no. 46 [the ph. seems to show ΔΚ]); 4) [--]ΡΟ[--] (bust of Sokrates; 267 no. 86 [the ph. shows [--]ΠΟ]); 5) ΘΧΟΙΧ (?) (272 no. 118 [the ph. seems to show ΘΧC|ΙΧ, Tybout]).

1369. **Nemrud Dağ. Antiochos I honors his son Mithradates II, ca. 70-36 B.C.** *IGLS* 22 (*OGIS* 395; cf. *SEG* LVI 1837 [on p. 592 below]; LIX 1620). G.Staab, *EA* 44 (2011) 55-77 (ph.), integrates two fragments into the stele (LL. 12-15) and proposes the following text. C.P.Jones, *ZPE* 184 (2013) 199-201, returns to the text and in *ZPE* 185 (2013) 146, S. reacted on J. Cf. also S.Şahin, *Gephyra* 10 (2013) 163-165.

[Βασιλεὺς μέ]γας [Ἀντί]-
[οχος θεὸς δ]ίκαιος ἐ[πι]-
[φανὴς φ]ιλορώμαιος [καὶ]
[φ]ι[λέλλ]ην ὁ ἐκ βασιλέ[ως]
Μιθραδάτου Καλλινί-
κου καὶ βασιλίσσης Λα-
οδίκης θέας φιλαδέ[λ]-
[φο]υ τῆς ἐκ βασιλέως Ἀ[ν]-
τιόχου ἐπιφανοῦς φιλο-
μήτορος καλλινίκου
βασιλ[έα Μι]θραδάτην
[φι]λόσ[τοργον] καὶ φιλορώ-
[μ]αιον, [τὸν ἄξ]ιον τιμῆς καὶ
[φι]λοστο[ργ]ίας τῆς πρὸς
[αὐτ]όν vacat

The absence of Μέγας in Mithradates' titulature means that Antiochos I honored his son when he was still alive; it was not until A.'s death that M. became Βασιλεὺς Μέγας, St. || 12. [Φιλέλληνα] and [φιλοπάτορα] are excluded by the letters ΛΟΣ on one of the fragments, St., who points out that Mithradates' mother also carried the epithet φιλόστοργος (*OGIS*

397; *IGLS* 31) || 13. [χάριν] is excluded by the letters ẠΙΟΝ on one of the fragments, St. || 14. [εὐνοίας] is excluded by the letters ΛΟΣΤΟ on one of the fragments, St. || 15. the place of the letters ON excludes [ἑαυτόν], St. || J. rejects [τὸν ἄξ]ιον as 'unparalleled in an honorific or a funerary inscription' and restores [τὸν υ]ἱόν in L. 13; in L. 15 he reads [αὐ]τόν (or [ἑα]τόν): 'King Antiochos [honored] King Mithradates ... for his honor [i.e., to do him honor] and (his) affection towards himself'. J. adduces parallels for the simple genitive without χάριν or ἕνεκα. St. (2013) 185 discusses J.'s suggestion and sticks to his own text; [τὸν υ]ἱόν is too short; S. is not happy with the 'doppelter ... Perspektivenwechsel': 'Antiochos wäre das logische Subjekt der τιμή, die ... Mithradates ... durch die Inschrift entgegengebracht würde, demgegenüber direkt danach der Sohn das Subjekt der φιλοστοργία, die dem Vater bislang zuteil würde' || Şahin prefers in L. 12 [φι]λοπ[άτορα, and follows Jones in LL. 13 and 15.

1370. **Perrhe. Epitaphs, mid Imperial-late Antique period.** Twenty-three epitaphs from the necropolis; 22 were found during recent excavations (fifteen remained in situ, seven are now in the Archaeological Museum in Adıyaman; cf. also *SEG* LVI 1841 for a funerary epigram); one text was already known and has been slightly revised after re-examination of the stone (below no. 1); no precise dates can be given. (Re)published by C.Crowther, M.Facella, in *Von Kummuḫ nach Telouch* (cf. our lemma no. 1368) 367-394 nos. 1-23 (ph.; translations); cf. also P.-L.Gatier, *BE* (2012) no. 447; we omit three highly fragmentary texts (C., W. 377/378 nos. 11/12 and 388 no. 23): **1)** Ψυχὲ | Γαϊανοῦ καὶ | Μαρθάνης· ταῦτα γάρ (*IGLS* 48 [with Θ corrected from O as read by V.W.Yorke]; ψυχέ for ψυχαί; in an arcosolium above a sarcophagus, left of a relief representing a banqueting scene [man and woman]; 368/369 no. 1); **2)** Ψυχὴ | Τιβερί|ας (on a relief altar cut on the right side of a sarcophagus; 369/370 no. 2); **3)** Ψυ̣[χὴ] | ---- (on a relief altar cut into a wall of a chamber tomb; 370 no. 3); **4)** [Ψυ]χὴ | [Γ]α̣ΐου (on a relief altar cut below an aedicula on a wall of a chamber tomb; 371 no. 4); **5)** [Ψυχὴ] | Μ̣ά̣|γνου (on a relief altar below an aedicula in a chamber-tomb; 372 no. 5); **6)** [Ψυ|χ]ὴ | Γαϊα|νοῦ (similar and near to no. 5; 373 no. 6); **7)** [Ψυχὴ] | Ἀ̣νδρο|νίκης (on a free-standing altar; 373/374 no. 7); **8)** [Ψυχ]ὴ | [. . .]κέ|[. .]ου (as no. 7; possibly [Μαρ]|κέ|[λλ]ου, though many other names may be restored; 374/375 no. 8); **9)** Ψυχὴ | Σ̣έξ|τ̣ου (as no. 7; 375 no. 9); **10)** Ἀλεξά|νδρου (on a relief altar below an aedicula, near to no. 4; 377 no. 10); **11)** .Υ̣. .ΕΙ̣Ε̣Η|Λ̣ΕΙΕΣΟ̣ΙΕΝ|. .ΧΑΝ. [--] | Ε̣Γ̣ΔΕΙΚΕ̣Ι (beneath a pair of relief hands pointing downwards with palms facing outwards; text and relief incised on a vertical surface standing alongside an arcosolium; perhaps a prayer for vindication, which may be read and restored as [Κ]ύ̣[ρ]ιε Ἥ|λειε, σοὶ ἐν|[τ]υ̣χάνω, | ἐγδείκε̣ι or ἐγδείκει[ν] ['Lord Helios, I petition you, be vengeful'; the downward orientation of the hands is unparalleled [for upraised hands accompanying calls for vengeance see also *SEG* LVII 2172, Tybout]; 379-381 no. 13); **12)** Εὐγένις, v Εὐσέβις, | Ἀβ̣ρ̣αά̣μι[ος] (?), ΣΑ̣Β. .ΝΟΣ | Ἀψημία, | ΑΩΛΗ.ΙΣ̣, || Μ̣ανι̣[α]κ̣ις (?), | Βινια̣μήν (in a tabula ansata on the side of a rock-cut sarcophagus; L. 2: perhaps Σα̣ββ̣ῖνος; L. 3: new name, perhaps related to Semitic Αψης; Αψημια for Αβδσημια?, G.; L. 4: perhaps Αωληγις or Αωλητις, [both unattested names]; L. 5: cf. Μανιάκης in *IG* II² 2059 L. 74; improbable reading: perhaps a name like Μανναιος, Μαννος, G. [but for Μανιάκης cf. also *SEG* LIII 2132 (11), Tybout]; either a Jewish or a Christian burial; the lettering suggests a date no earlier than the end of the 4th cent. A.D.; 381-383 no. 14); **13)** Σιλας | Βυρετεύς (on the side of a rock-cut sarcophagus; L. 1: primarily attested as a Jewish name, though also current among Christians; L. 2: unidentified ethnic rather than a version of Βηρύτιος; 383 no. 15); **14)** † Κ(ύριε) ὁ [Θεὸς ---] (on the lid of a sarcophagus re-used by Christians; 383/384 no. 16); **15)** † | (Χρ)ι[στέ], | β̣ο̣έθ[ι --] (in a tabula ansata on the lid of a sarcophagus re-used as the cover for an

arcosolium; L. 1 initio: probably a chi-rho monogram; 384/385 no. 17); 16) Κορνηλίου (above a niche in a chamber tomb; 385 no. 18); 17) Ἀνικήτ[ου] (above a niche in a chamber tomb; 385/386 no. 19); 18) † Λάρν[α --] | ẸṚ. . [---] (in a tabula ansata; limestone fragment; for λάρναξ, referring to a range of different funerary containers and used primarily in Lykaonia (rare in Syria), see Robert, *Hellenica* XIII 239-245 386 no. 20); 19) indistinct traces | Κορνη̣[λι --] | ΕΔΩΙ̣[---]| . Σ̣Τ̣Ο (limestone fragment; L. 1: Κορνή[λιος] or a variant; L. 2: patronymic beginning in L. 1 in fine?; 386/387 no. 21); 20) [--]ΥΦΡΑ[--] (limestone fragment; probably a personal name [Ε]ὐφρα[--], e.g. [Ε]ὐφρά[νωρ]; an underlying text appears to read ẸΥΓẸ: probably the beginning of a personal name, e.g. Εὐγε[ίτων]; 387/388 no. 22).

Discussion of the ψυχή-formula (above nos. 1-9) peculiar to Perrhe in the mid-Imperial period, though isolated examples are attested elsewhere, and on the onomastics (predominance of standard Greek and Roman names); some Semitic names (nos. 1, 12/13) do not allow us to postulate the existence of a Jewish community at Perrhe.

1371. **Samosata. Temenos inscription of king Antiochos I of Kommagene (Sa), 38 (or earlier?)-31 B.C.** Gray basalt block inscribed on two adjacent sides; found during excavations between 1978 and 1989 on the settlement mound (akropolis) of Samosata; now in the Adıyaman Archaeological Museum. Edd.pr. C.Crowther, M.Facella, in *Von Kummuḫ nach Telouch* (cf. our lemma no. 1368) 355-366 (ph.; translation); for the sigla used for the Kommagenian ruler cult inscriptions see *ibid.* 364 and *SEG* LIII 1762, LIV 1565; those from Samosata known so far are Sx (*SEG* LIII 1768 [*OGIS* 404; *IGLS* 52; *GIBM* 1048 a]), Sy, and Sz (*IGLS* 51; *SEG* XII 554); edd.pr. assign the siglum Sa to the new inscription.

A:
[-- οἱ δὲ κ]ạθωσ̣[ι]-
[ωμένοι ὑπ᾿ ἐμοῦ ἱερόδουλοι καὶ τούτων παῖδες ἔγγονοί τε πάντ]ẹς ἀπα-
[ρενόχλητοι μὲν τῶν ἄλλων ἁπάντων ἀφείσθωσαν, ταῖς δὲ θε]ραπείαις
[τῶν ἑορτῶν (?) καὶ ταῖς διακονίαις τῶν συνόδων προσκαρτερείτ]ωσαν vv μη-
[θενὶ δὲ ὅσιον ἔστω μήτε βασιλεῖ μήτε δυνάστηι μήτε ἱερε]ῖ μήτε ἄρχον-
[τι τούτους ἱεροδούλους, οὓς ἐγὼ θεοῖς τε καὶ τιμαῖς ἐμαῖς κα]ṭὰ δαιμόνιον
[βούλησιν ἀνέθηκα, μηδὲ μὴν παῖδας ἐκγόνους τε ἐκείν]ω̣ν, οἵτινες ἂν
[ἐν ἅπαντι χρόνωι τοῦτο γένος διαδέχωνται, μήτε αὐτῶι κ]αταδουλώσασ-
[θαι μήτε εἰς ἕτερον ἀπαλλοτριῶσαι τρόπωι μηδενὶ] μ̣ή̣τε κακῶσαί
[τινα τούτων ἢ περισπάσαι θεραπείας ταύτης, ἀλλ᾿ ἐπι]μ̣ẹ[λ]ẹίσθωσαν
[μὲν αὐτῶν ἱερεῖς, ἐπαμυνέτωσαν δὲ βασιλεῖς τε καὶ ἄρχοντες ἰδ]ιῶταί τε
[πάντες, οἷς ἀποκείσεται παρὰ θεῶν καὶ ἡρώων χάρις εὐσεβείας]

B:
[Ἀπόλλωνός τε καὶ Ἡρακλέους ἀναμαρτήτοις]
[βέλεσιν καρδίαν πονηρὰν ἀδίκου βίου ῥίζαν διηλούμενος ἐχέτω πικρὸν ἄλγος]
ἐ[ν μεισαγάθου τρόπου σπλάγχνοις, Ἥρας τε χόλωι μεισάδικον ποινὴν οὐρανίου δί]-
κ[ης ἀθώπευτον ὑπηρέτιν τιμωρὸν ἀσεβοῦς τρόπου πικροτάτην ἐφευρισκέτω, Διός τε Ὡρο]-
μ[άσδου κεραυνοῖς γένος ἐκείνου πᾶν, ὅπερ κοινωνεῖ κακοῦ αἵματος οἶκός τε ὅλος, ὅσ]-
τ[ις ὑποδοχεὺς καὶ στεγανόμος ἀσεβείας γενηθεὶς ἐμίανε γῆν θεοῦ, πολεμίωι πυρὶ]

φλ̣[εγέσθω· ὅσοις δὲ καθαρὸς μὲν νοῦς ἀδίκου ζωῆς, ἐπιθυμητὴς δὲ ὁσίων ἔργων, θαρρ]-
οῦ̣[ντες μὲν εἰς θεῶν ἀποβλεπέτωσαν ὄψεις, ἱλαροῖς δὲ μακάρων ἴχνεσιν ἐπιβαινέτωσαν]·
ε[ὐδαίμοσιν δὲ ἀτραποῖς ἐξ ἡμετέρας τιμῆς βίον ἀγαθὸν εἰς ἐλπίδας ὁδηγείτωσαν ἱ]-
δί[ας· κτλ.]

A. The restorations are based on the corresponding section (defining the responsibilities of sacred slaves) in similar cult inscriptions from Samosata (Selik; Sz LL. 10-24), Zeugma (BEd LL. 2-5 [*SEG* LIII 1770]), the Nemrud Dağ (N LL. 171-191 [*OGIS* 383]), Arsameia-on-the-Nymphaios (A LL. 151-165) and Arsameia-on-the-Euphrates (G LL. 89-101); cf. also the restorations in the composite text from Ancoz (*SEG* LIII 1763 LL. 111-125 and 181-193), edd.pr. || 4. for the restoration τῶν ἑορτῶν cf. *SEG* LIII 1763 app. cr. ad L. 114 || B. the restorations are based on A LL. 228-242, G LL. 162-176, and SyR LL. 3-15: the two final sections of the nomos, concerning exemplary punishment of impious people disregarding the king's presciptions and the blessings in store for those opting for a life free of injustice and impiety, edd.pr. || the restored text constitutes almost a seventh of the complete nomos. Like the parallel texts which provided the supplements Sa belongs to the later period of Antiochos' reign (see *SEG* LIII 1762 for the evolution in the ruler cult as reconstructed by Crowther and Facella [cf. *SEG* LIV 1565 for a somewhat different argument, Tybout]), edd.pr., who amply reflect on the text's original lay-out on one or possibly two stones and argue that the four inscriptions now known from Samosata come from three different cult installations: Sa belongs to a temenos on the akropolis itself, while the other three can be assigned to two separate temene below the citadel or on the surrounding plain (Sx and Sz from one sanctuary, Sy from another).

1372. **Seleukeia-on-the-Euphrates/Zeugma. Dedication [to Athena], late 2nd/early 3rd cent.** A.D. Fragment of a local limestone stele with an inscription (guide lines) and a relief on two adjacent sides; the relief represents a female deity holding a spear or sceptre in her right hand; a gorgoneion and an aegis identify her as Athena; found re-used in a wall of the late Antique House A. Ed.pr. K.Görkay, in *Von Kummuḫ nach Telouch* (cf. our lemma no. 1368) 437-442 (ph.).

[---]ου εὐξ[ά]|μενος ἀ|νέθηκεν

1. Initio: end of patronymic, ed.pr. || the stele originally belonged to a public sanctuary rather than to a domestic shrine: perhaps the sanctuary on Belkıs Tepe where the cult statue of Athena was standing, ed.pr.

COLCHIS

1373. **Colchis. Bibliography.** M.E.Bondarenko, *Antichnye kolonii na territorii drevnej Abkhazii: Dioskouriada, Gyenos, Pitiunt. Bibliograficheskij ukazatel'* (1852-1991) (Moscow 2011), is a comprehensive bibliography of historical, epigraphical, numismatic, and archaeological publications in Russian, Georgian and Abkhazian concerned with Greek colonies in Colchis, down to the fall of the USSR. The bibliography is arranged by settlement.

ARMENIA

1374. **Erzurum (area of). Fragments of a mosaic inscription, mid 6th cent.** A.D. B.Can, in *Eleventh Colloquium Mosaics* 225-234, especially 231/232 (color ph.), reports on two fragments of wall mosaics with the letters Δ and A, respectively, found during the excavations of the Altıntepe Church (north-east of Erzincan, ancient Akilisene).

BACTRIA

1375. **Aï-Khanoum. Dipinti on vessels (economic labels), 2nd cent.** B.C. J.D.Lerner, *Anabasis. Studia classica et orientalia* 2 (2011) 103-147, re-examines the economic inscriptions (see the comparatio below) and coin finds from the treasury of Aï-Khanoum. Contra ed.pr. C.Rapin, L. argues that the names of persons preceded by παρά are the names of depositors rather than the treasury's directors. The preposition simply marks the starting point of an exchange that had transpired, and the identity of the depositor (private man?; tax collector?) remains unclear. L. follows Rapin in considering the names introduced by the preposition διά as those of persons who received items and transferred them to their ultimate destination; they were officials of the treasury overseeing the coming and going of goods. But there is nothing to support the notion of a hierarchy as constructed by R. (with the 'παρά-persons', all bearing Greek names, at the top) and consequently no support for the conclusion that individuals with Iranian names (on record in the 'διά-category' only, along with Greek names) occupied subordinate posts. Within the treasury itself a hierarchy did exist (cf. e.g. no. 1, in which Ὀξυβάζος is senior to Ὀξηβοάκης, since the former man was also charged with the important task of sealing the vase). On the basis of an analysis of the formulas, names and currencies L. proposes a new relative chronology of the documents (table on 112).

The treasury stored three different currencies, wheras the coinage's nomenclature reflects two stages of record keeping: at first, deposits were registered under the categories of δρᾶχμα, ταξαηνα (probably associated with Taxila) and νανδαγαχωραγα (probably Indo-Greek drachmas), with drachmas preceding taxaena and nandagachoraga coins; subsequently, the terminology of the non-Bactrian denominations had become standardized: ταξαηνα became κασαπανα ταξαηνα, and νανδαγαχωραγα changed to κασαπανα νανδηνα. Coins found in association with the site indicate that the city was under Greek control for a longer period than generally believed (until the mid 1st cent. B.C. rather than during or immediately after the reign of Eukratides I [ca. 170-145 B.C.]). Contra F.L.Holt, *Anabasis* 3 (2012) 161-172, who argues that the numismatic evidence 'sets the chronological limits for the Greek abandonment of Aï-Khanoum around the middle of the second century BCE. Thus, the status quo ante prevails: If Eucratides I was not the last Greek king to govern the city, one of his near contempories certainly was.' (172).

In an Appendix (125-141) L. offers the texts (with descriptions, translations and comments) of the following 29 documents (all 'economic labels' except for no. 29: dedication Ἑρμεῖ Ἡρακλεῖ).

SEG		L. nos.	*I.Estremo Oriente*	L. nos.
XXVIII	1327	1 a	324/325	1 a/b
XXIX	1586 bis	1 a	326	2
	1587	10 c	327/328	4/5
XXX	1663	12 a	329	12 a, 13 a
XXXIII	1220	12 b	330	1 c
	1221 a/b	12 a (= 13 a) / 12 b	331	3
	1223 a-d	1 a-d	332	12 b
	1224-1226	2-4	333	9
	1227 a-d	5 a-d	334	10 c
	1228-1230	6-8	335	13 b
	1231 a/b	9 a/b	337-339	6-8
	1232 a-c	10 a-c	340/341	10 a/b
	1233	11	342	11
	1234-1236	16-18	345-347	16-18
	1237/1238	21/22	348/349	21/22
	1239	19	350	19
	1240/1241	14/15	351	14
	1242-1246	24-28	353-357	24-28
	1584	23 (--ριξάρης)	358	20
XXXVIII	1550	29	359	23
XL	1385	29	381	29
LII	1516 (2)	29		
	1516 (4 d)	20	*Jenseits des Euphrat*	
			120	29

1376. **Taxt-i Sangīn. Dedications to Oxos, ca. 150-100 B.C.** A.I.Ivanchik, *Bulletin of Miho Museum* 11 (2011) 59-77 (ph.; dr.; Japanese translation on 79-86; for a German version see id. [here spelled A.I.Ivantchik], in G.Lindström, S.Hansen, A.Wieczorek, M.Tellenbach (edd.), *Zwischen Ost und West. Neue Forschungen zum antiken Zentralasien. Wissenschaftliches Kolloquium 30.9.-2.10.2009 in Mannheim* [Darmstadt 2013] 125-142; ph.; dr.), offers the first edition of two new dedications on moulds for bronze cauldrons (see our lemma no. 1377) and republishes two texts already known. For the latter see now also G.Rougemont, *Inscriptions grecques d'Iran et d'Asie centrale* (London 2012 [henceforth: *I.Iran/Asie centrale*]) 198/199 no. 96 (our no. 2) and 274/275 no. 96 bis (with a note on the date by P.Bernard on 276; our no. 1):

1) the dedication to Ὦξος on a casting mould for a bronze vessel *SEG* LVIII 1686 (I. [2011] 59-62; [2013] 125-130); text as in *SEG* (I.'s translation *ibid.* in the app.cr.); I. now gives a slightly modified translation: 'Iromois, son of Nemiskos, keeper (or similar) of the seal, dedicated a cauldron from seven talents (of bronze) to the Oxos as promised' [recte: 'to Oxos', as in I.'s earlier translation]; on (2011) 67-71 and (2013) 134-137, I. comments on the date of this inscription and the new dedications: whereas the lettering (a cursive script yet with square shapes of E, Θ, O, Σ and Ω; rho with open loop) points to the late 1st cent. A.D. on the basis of parallels in Bactrian epigraphy (in this sense also

Bernard in *I.Iran/Asie centrale*), the archaeological data show that the objects were manufactured in the second half of the 2nd cent. B.C.; I. assumes that the shape of the Greek script, which became the basis of the Bactrian script, began to be used ca. 250-150 B.C. R. prints ΚΑΤΑΦΡΑΖΥΜΕΝΑ, and rejects I.'s reading κατὰ φραζ(ό)μενα (in the sense of κατ' εὐχήν, vel sim.) without offering an alternative interpretation;

2) the dedication of a limestone bowl *SEG* LI 1915 (*I.Estremo Oriente* 312; I. [2011] 71-74; [2013] 137-139), in which I. reads one more letter initio: vacat ΟΥΟΞΟΙ vacat Ὀξ[ωι or -ου]; he interprets the initial sequence as the attempt to transcribe the Bactrian name of the deity into Greek, with ΟΥΟ conveying Iranian **wa-*; this would make the inscription a sort of bilingual. R. voices some scepticism and observes that we have two inscriptions written by different hands.

1377. **Taxt-i Sangīn. Dedications to Oxos on casting moulds for bronze vessels, ca. 150-100 B.C.** Fragments of clay casting moulds for bronze cauldrons found in the same bronze-casting workshop as *SEG* LVIII 1686. Ed.pr. A.I.Ivanchik, in the articles mentioned in our lemma no. 1376: (2011) 63-67 (ph.; dr.) and (2013) 130-134 (ph.; dr.): 1) ten non-joining fragments which possibly belong to a single mould: [--]ΦΑΝΟΣ; [--]ΕΖΑΝ[--]; [--]ΥΣΟ[--]; [--]ΙΝ[--]; [--]ΤΟΧΑ[--]; [--]ΙΕ[--]; [--]ΩΤΑ[--]; [--]ΑΝΟΣ[--]; [--]ΨΗ[--]; [--] . ΤΕ[--]. On the analogy with *SEG* LVIII 1686, part of these scraps may yield the following restoration, which I. rightly considers highly hypothetical: [Στέ]φανος [Διον]υσο-[δώρου ---]ανος [---] τὸ χα[λκίον Ὄξ]ῳ τα[λάντων --- ἀνέθηκε]; 2) two joining fragments: [--]ΝΔΑΜΕΙ-ΡΟΥ [--], which is probably part of a patronymic (probably a theophoric name, with ΜΕΙΡΟΥ representing the name of the Iranian deity Mithras; similar elements are well known in Bactrian onomastics).

SYRIA

1378. **Syria (and Palaestina, Arabia). Emperor.** H.Bru, *Le pouvoir impérial dans les provinces syriennes. Représentations et célébrations d'Auguste à Constantin (31 av. J.-C. - 337 ap. J.-C.)* (Leiden-Boston 2011; several excellent maps), offers a detailed study of all aspects of imperial presence in the 'Syrian provinces' based on literary, archaeological and epigraphic evidence. The quantity of Latin and Greek inscriptions (partially) adduced and discussed, mostly with French translations in the notes (no index), defies enumeration (for an ineditum see our lemma no. 1431).

In the first section ('L'empereur et l'espace syrien'; 17-125) B. focuses on the role of the emperor as the master and organizer of the geographical space and its resources and ultimately as the lord of the universe and destiny (οἰκουμένη; δεσπότης γῆς καὶ θαλάσσης καὶ παντῶν ἀνθρώπων, vel sim). Discussion of territorial subdivisions, settlement of boundaries and road building (evidence of milestones); construction of bridges and arches as 'protecteur des passages'; water management and water supply of the cities (building of aqueducts, nymphaea [notably Soada-Dionysias], baths, and canals [Seleukeia]; cf. also our lemma no. 1606 and, for Gadara, our lemma no. 1431); imperial estates

in southern Syria and the forests of Lebanon; the organisation of urban space (symmetry and axiality; colonnaded streets as a privileged object of imperial euergetism); sanctuaries and monuments of the imperial cult, often connected with local cults (Samaria Sebaste; Caesarea Paneas; Caesarea Maritima; Petra and Qasr al-Bint; Palmyra [see also our lemma no. 1401]; Heliopolis/Baalbek; Qalaat Faqra [in L. 1 of *SEG* XLIX 2006, a dedication Διὶ Βαελγαλασῳ, either [ὑπὲρ σωτηρίας] (*SEG*) or the date [ἔτους --] may be restored; 112]; Bostra; Philippopolis [mausoleum of the father of Philip the Arab; ph. of *IGR* III 1200 a/b = *IGLS* XV 424/425]; Hauran; νεωκορία of Tripolis and Neapolis [Samaria]).

Section two ('Représentations religieuses, politiques et artistiques'; 127-222) first focuses on the cults of three deities which incorporated elements of the imperial ideology: Ζεύς/Iupiter, Διόνυσος/Δουσαρης (θίασοι; τεχνῖται) and Νέμεσις (see also *SEG* LVIII 1706 for an earlier study of B.); the other subjects are the eternity (αἰώνιος διαμονή, vel sim.) and divinity (from θεῖος to θειότατος) of imperial rule, imperial nomenclature as an expression of power (triumphal epithets and inter alia ἀνίκητος, ἄριστος, εὐσεβής, εὐτυχής), and sculpted representations of emperors.

Section three ('Célébrations, organisation et promotion du culte impérial'; 223-321) is devoted to the following topics: games and festivals (for the names and places concerned we refer to *SEG* LX 1899, also mentioning an earlier study of B.; for Antiochia cf. also LX 1647; for Tyre see also J.Aliquot, *Sources de l'histoire de Tyre* [cf. our lemma no. 1406] 104/105), including gladitorial munera (cf. also our lemma no. 1611) and venationes, the organisation and administration of the imperial cult (ἐπαρχεῖαι; κοινά; μητροπόλεις [for details see the study by M.Sartre summarized in *SEG* LI 1922]), the imperial cult in client states (Judaea; Kommagene; Nabataea; Palmyra; Oshroene), and the officials responsible for the celebrations and representing imperial power (priests; governors; συριάρχης; ἀλυτάρχης [cf. also *SEG* LIX 1953]). Local elites and the Roman army were vital elements in the promotion of the imperial cult.

An appendix (323/324) lists the emperors who have visited the Syrian provinces (including the literary and epigraphic testimonia). Cf. also our lemmata nos. 1381 and 1401.

1379. **Syria (and Palaestina, Arabia). Greek inscriptions in the Islamic period.** P.-L.Gatier, 'Inscriptions grecques, mosaïques et églises des débuts de l'époque islamique au Proche-Orient (VII^e^-VIII^e^ siècles)', in A.Borrut, M.Debié, A.Papaconstantinou, D.Pieri, J.-P.Sodini (edd.), *Le Proche-Orient de Justinien aux Abbassides. Peuplement et dynamiques spatiales. Actes du colloque 'Continuités de l'occupation entre les périodes byzantine et abbasside au Proche Orient, VII^e^-IX^e^ siècles', Paris 18-20 octobre 2007* (Turnhout 2011) 7-28 (maps), returns to this subject in a study based on a considerably expanded documentation as compared with his earlier article (see *SEG* XLII 1333). On 8-16, G. offers lists of the texts found in the former Byzantine provinces of Arabia and Palaestina, with some extensions to the north, and dating after the Islamic conquest (from 636 A.D.; numerous detailed observations; for G.'s new readings in 8 note 7, 9 note 18, and 10 note 36 see already *SEG* XLII 1485, 1472, and 1433, respectively): 1) dated epitaphs: stelai from the land of Moab and the Negev, and the funerary graffiti *SEG* LV 1585-1588 from the Middle Euphrates; 2) dated building activities ranging from 639/640 to 785/786 A.D.: some on stone, the great majority on mosaics from the Hauran, northern Jordan and Palaestina; 3) other inscriptions, notably those from Quṣayr 'Amrah (see our lemma no. 1497); 4) building activities with problematic dates; 5) inscriptions wrongly assigned to

the Islamic period. The texts in categories (4/5) are those mentioned under the corresponding headings in *SEG* XLII 1333, to which *SEG* XVI 850 (XLVII 2052*) and XLVIII 1938 can be added for (4), and *SEG* LIII 1855 for (5); brief discussion of the problems concerning the use of various creation eras (cf. several contributions by L.Di Segni: *SEG* LIII 1835, LVII 1813, and LIX 1701).

In a second section (16-25), G. focuses on the relationship between the mosaic inscriptions recording construction works and the buildings in which they were found, on the iconography of the mosaics, and on the destruction of images linked to proto-iconoclasm; on 22-25, discussion of the complex at Kastron Mefaa/Umm er-Rasas (*SEG* XXXVII 1552-1595 [LII 1725*; 756 and 785 (or 718?) A.D.; on the date see XXXVII 1553; G. now follows the view of R.Schick that *SEG* XXXVII 1553 should be dated to 718 A.D.: see *SEG* XLVIII 1916 and LII 1725]). The great majority of the texts record restorations or renovations of (part of the) mosaics in individual rooms; there is no evidence for the construction of new churches and the notion of a boom or flowering of the Christian communities in the 7th/8th cent. is inappropriate. [This is not quite correct; see *SEG* LIX 1701 (L. Di Segni): the pavement from Iethira, dated 682 A.D., is most likely the original one of the church (see H.Eshel et alii, *IEJ* 50 [2000] 158-167), and that of Aristoboulias dated 701 A.D. is certainly contemporary to the building of the church (see Y.Peleg, S.Batz, in N.Carmin [ed.], *Christians and Christianity* IV: *Churches and Monasteries in Judea* [Jerusalem 2012] 303-326). The inscription from Ramot dated 767 A.D. also belongs to the original building. While restorations may testify only to the survival of existing Christian communities, the case is different with the construction of new annexes to a church: e.g. the western wing in the Mount Scopus monastery in Jerusalem, or the annexes in St. Stephen's complex at Umm er-Rasas; the archaeological evidence indicates that the core of this complex, St. Stephen's Church, with its date of 718 A.D. in the nave, was erected ex novo on the remains of an abandoned building (see M.Piccirillo, in *Umm Al-Rasas* (*Mayfa'ah*), vol. 1 [see *SEG* XLIV 1404], 71-108, especially 106/107), Di Segni]. Cf. also our lemma no. 1476.

1380. **Syria (Phoenicia). Religion: Θεὸς ἅγιος Σαραπτηνός/Σαρεπτηνός.** See our lemmata nos. 789/790, 1404, 1407, 1409, and 1688.

1381. **Syria. Religion: emperor cult.** L.Dirven, *ARAM* 23 (2011) 141-156, tests the theory that in the development of the imperial cult in Syria pre-Roman traditions are supposed to have played an important role. She focuses on the Dekapolis cities, Caesarea Maritima and Palmyra and concludes that in the Dekapolis 'the imperial cult was very much a communal thing' (156) and that it 'was amazingly well integrated in the civic, communal life of this desert city' (i.e. Palmyra) (*ibid.*). 'One did not need to be a Greek city to behave like one' (*ibid.*). In the process she discusses the following Greek inscriptions: *I.Gerasa* 2, 10, 53 (Greek text); *SEG* VIII 33 (LVII 1852), XXVI 1641 (LX 1683*), LII 1553 (translation of LL. 28-33) and 1717. Cf. also H.Bru, *Le pouvoir impérial* -- (cf. our lemma no. 1378) 101-106, and our lemma no. 1401.

1382. **Syria (and Palaestina, Arabia). Roman temples in Israel.** A.Ovadiah, Y.Turnheim, *Roman Temples, Shrines and* temene *in Israel* (Rome 2011), offer a survey of the archaeological and epigraphical evidence concerning the pagan sanctuaries within the present borders of the state of

Israel and the Palestinian territories (and consequently including parts of the provinces of Syria/Phoenicia, Palaestina and Arabia). For a highly critical review see J.A.Overman, *JRA* 26 (2013) 877/878; for the poor presentation of the inscriptions, mainly dedications to a wide variety of gods, cf. P-L.Gatier, *BE* (2011) no. 585, with some corrections and additions.

1383. **Syria. Religion: temples in south Syria.** K.S.Freyberger, *BJ* 210/211 (2010/2011) 459-500, presents a survey of the sanctuaries built in the Roman period in the villages of southern Syria, with occasional use of inscriptions (ph. of *PAES* III A 655 on 490). He underlines the co-existence of local religion and the imperial cult. Temples were mainly built in the late Hellenistic/early Roman period, and subsequently in the second half of the 2nd cent. A.D.; the earlier buildings were dedicated to local deities, whereas the later ones served the imperial cult; there was often a confusion of the two religious spheres. Local communities and elites financed the building activities. Acceptance of Roman rule was underlined by the dedication of statues of Roman officials in the new temples.

1384. **Antiochia. Two curses against Babylas the greengrocer, 3rd/4th cent.** A.D. Rectangular lead tablet inscribed on both sides (A/B), the second to be published from a collection of 13 curse tablets found in Antioch and its environs during excavations in 1934/1935 (see *SEG* LIII 1786 for the first one); found with three others in a cistern off the courtyard of the House of the Calendar in the northeast sector of the city; now in the Art Museum of Princeton University. Cf. D.Jordan, *GRBS* (2000) 28 no. 109 (for the three other tablets see *ibid.* nos. 108 and 110/111; the victim of 110 is also Babylas the greengrocer, while that of 108 and 111 is not yet identified but may well be the same man). Ed.pr. A.Hollmann, *ZPE* 177 (2011) 157-165 (ph.; dr.; translation), who provides parallels for almost all words and formulas from magic or other texts; cf. also M.Arbadzadah, *ZPE* 179 (2011) 199/200, and D.Feissel, *BE* (2012) no. 453.

A: Βριτακυλμα αρωδασιδακι̣[.]α̣
ηλλιμ αβρι μαχρημελλα
αστραχ ιαηου σαθνανω ωπαχ
θαλσου σανταρμα χουχι
ερηβαθ σαρδοασιρως αχωρ
ὦ βρώ(ν)των καὶ ἀστ(ρ)άπτων Ιαω
βάλη δῆσων σύ(ν)δησω(ν) Βα̣βυλᾶν
τὼν λαχανωπώλην ὧ(ν) ἤτηκε̣ν
εἰ μιηρὰ μέτρα Διωνυσία εἰ κὲ
Εἰσυχία ὑκῶ(ντα) ἐν γιτωνί̣ᾳ Μυγδ-
ωνιτῶν· ὡς ἔβαλες τὼ ἅ(ρ)μα το-
ῦ Φαραῶνος, οὕτος βάλη τὶν δύσ-
[ω]ληψιν αὐτοῦ· ὦ βρ(ό)ντων καὶ
ἀσ{σ}τρ(ά)πτων Ιαω, ὡς ἐξέκωψ-
ης τὰ πρωτότυκα τῖς Ἠγύπ-
του, ἄ(κ)κωψων τ̣ἄ̣λ̣ο̣γ[α α]-
ὐτο(ῦ) τόσυν {ΟΣΤ} ὅσ{ω}περ Η.[ca. 3]
Σ ἐν ἄρτι καὶ δῖσων κατάδ̣ισ-
ων σύνδισων κατάκλιν(ον) στρέ-
ψατη κλαστήτωσαν μὶ δυ-
νιθοῦσιν κινῖ(σ)θ(αι) τὰ αὐτοῦ Βα-
βυλᾶ τὰ ἄλωγα αὐτοῦ τόσ-
ων ὅσ(ο)ν ἀποὺ τῖς ὥρας ταύτις
καὶ τῖς ἐμήρας ταύτις ἤδη
ἤδη ταχὺ ταχὺ κακιμερίας
δυσιμερίας πυήσατη τοῦ αὐτοῦ
Βαβυλᾶ λαχανωπώλι ὧν ἤτηκ-
εν Εἰσυχία

B: Ὠ̣ρχίζω ὑμᾶ(ς) διὰ τῶν
ἄνωμων καὶ δυσεβὴν
Βαβυλᾶν τὼν λαχανω-
πώλιν· ὥσ{υ}πηρ ὑμῖς
βωλίζατη καὶ ψυγήσ(ε)τη
ἐν τοῦ λάκου τοῦ ἀχριμα-
τίστου, οὕτος καὶ ὑμῖς βω-
λίσατη καὶ ψύξατη τὶν
ψυχὶν Βαβυλᾶ, ὧν ἔτηκεν
Διωνυσία εἰ καὶ Εἰσυχία,
νωσωβαρήα καὶ ἀχρι-
μάτι[στο]ν̣ ὥπ̣ω εἴστη καὶ
[μη]δ̣ῖ̣ς ὑκίσι σὺν αὐτοῦ
[ἤ]δη ἤδη ταχὺ ταχύ

[Below, < > consistently indicates letters omitted by the writer. Misspelled words are numerous; we only note the correct versions of those which might cause confusion at first sight and refer to our Indices (or the full app.cr. of ed.pr.) for the correct form of the other words] || dated on the basis of the archaeological context; (A) and (B), the latter in larger letters, are inscribed by the same hand, ed.pr. || A. 1. in his app.cr., ed.pr. prints *αρωδασιδακι̣[.]ω* and wonders whether in fine Ιαω might be read || 7. the name Babylas is closely associated with Antioch because of the martyrdom of the homonymous bishop and patriarch in 253 A.D., ed.pr. || 9. ἡ μιαρὰ μήτρα: previously unattested combination ('the womb' in itself is used in other magic documents instead of or added to the mother's name); unusual is also that the subject of the ἔτεκεν formula is simultaneously the 'polluted womb' and Dionysia also called Hesychia, ed.pr. || 10. οἰκοῦντα, ed.pr. || 10-11. previously unattested city quarter; the Mygdonites probably come from Antioch-in-Mygdonia, a Macedonian settlement founded on or near the Mesopotamian city of Nisibis, ed.pr. || 11-12. the reference is to the destruction of Pharaoh's chariot during the Israelites' crossing of the Red Sea (*Ex.* 14.23-28; for the phrasing of our tablet cf. also 15.4.1); the safe crossing (but not the destruction of the chariot) is also drawn upon in other magical texts, both Jewish and Graeco-Roman, but the reference to this Biblical episode and the other one alluded to below in LL. 14-16 do not imply that the text stands in the Jewish magical tradition, ed.pr. || 12-13. δύσληψις: [Babylas'] 'offensiveness', ed.pr.; rather [Babylas'] 'ability to escape (this curse)': an attempt to nullify any magic countermeasures the target might have taken, notably by wearing an amulet; cf. *LSJ*[9] s.v. δύσληπτος, 'hard to take hold of', 'hard to catch', A. || 14-16. ἐξέκοψες τὰ πρωτότοκα; the destruction of the firstborn of Egypt (*Ex.* 12.2.9; for the diction cf. *Ps.* 134.8) is a theme not known from magic texts so far, ed.pr. || 16-17. ἔκκοψον; alternatively τό, τά (followed by a neuter noun beginning with a lambda or delta), τόδε or τάδε may be read after after ἄ(κ)κωψων; the form ending [--]υτο could also be read as αὐτό or τοῦτο (preceded by ■ neuter noun in the singular); ὅσ{ω}περ (for ὥσπερ) or ὅσω(ν)περ; in fine perhaps a verb or the object of ἄ(κ)κωψων (ἡγούς for υἱούς?), ed.pr. || 18-19. ἐν ἄρτι: rare combination (on the assumption that EN does not belong to the preceding word); δῆσον κατάδησον σύνδησον, ed.pr. || 21. F. doubts whether ed.pr.'s correction κινῖ(σ)θ(αι) is correct, since κινιθ may be explained as the aorist κινηθῆναι || 26. πυήσατη: 'faites les mauvais jours dudit Babylas', F.; π(λ)ήσατη: 'fill with evil fortune and misfortune this same Babylas', ed.pr. || B. 1. ὀρκίζω, ed.pr. || 4-9. for the chilling of curse tablets in water to cause the same effect on the victim cf. the tablets found in wells in the Athenian agora, ed.pr., with references || 6-7. 'in the disused well' is an accurate description of the place where the tablet was found, ed.pr. || 11. νοσοβαρήα (rare word; cf. νουσοβαρής in *SEG* II 479), ed.pr. || 12. ὅπου ἔσται or ἐστί?, ed.pr. || 13. οἰκίσηι?, ed.pr.

1385. Apamea (area). Syrians from Apamene in northern Italy. See our lemma no. 764.

1386. Apamea. Honorary inscription for Rustius Rufinus, 198 A.D. Statue base found in 1935 east of the so-called eastern cathedral, by F.Mayence and lost since; rediscovered by J.Aliquot in the National Museum in Damascus. Ed.pr. J.-C.Balty, in H.Meyza, I.Zych (edd.), *Classica Orientalia*

Essays presented to Wiktor Andrzej Daszewski on his 75th birthday (Warsaw 2011) 89-95 (ph.); cf. P.-L.Gatier, *BE* (2012) no. 457 (new readings on the basis of a photo and a copy by J.Aliquot) and J.-B.Yon, *An.Ép.* (2011) [2014] no. 1472.

Ῥούστ[ιον Γν(αίου) υἱὸν] | Ῥουφεῖνο[ν ἔπαρ]|χον στό[λου Ῥα]|ουεννη[σίου
οἱ Ἀπ]αμεῖς Κ[λαυδιεῖς] || Φαβ(ία) ἀ[νέθηκαν]

1. Initio Γν(άϊον), ed.pr.; Aliquot's photo shows nothing before Ῥούστιον, G.; O.Salomies in *An.Ép.*: 'la restitution de la filiation n'est pas nécessaire' || 3-4. Ῥα]ουεννατίο[υ, ed.pr.; Ῥα]ουεννη[σίου, G. || 4-5. the statue may have been dedicated by the Roman citizens of Apamea, who belonged to the tribus Fabia, ed.pr.; P.-L.Gatier suggests reading κ[αὶ, followed by an anthroponym with a cognomen like Φαβ[ιανός] or a gentilice Φάβ(ιος) || the honorand is known from *SEG* LV 1622, where instead of Ῥαουενν[ατίου], Ῥαουενν[ησίου] is to be restored, G.

1387. **Apamea (area). Epitaph of the martyr St. Julian and prayer (mosaic inscription), 5th/6th cent.** A.D. *SEG* XLVI 1806. According to E.Lipiński, *art. cit.* (cf. our lemma no. 822) 1100 (ph.; French translation), the prayer (εὐχὲς [for εὐχαῖς] αὐτοῦ ἔλεος ἐφ ἡμᾶς γένηται) seems to reflect Arabic influence: prior to the Islamic conquest Arabic Christians called God 'the Compassionate' (*ar-Rahman*, vel sim.), and ἔλεος may be a translation of *Rahma*, the personified divine compassion. He also suggests that the mosaic comes from Emesa, where St. Julian was worshipped, perhaps from the church built by bishop Paul in the late 5th cent. A.D. Contra D.Feissel, *BE* (2014) no. 505, who points out that the mosaic belongs to a lot of 'mosaïques errantes' assigned to the region of Tell Minis (Apamene), which was (re)published by J.-P.Rey-Coquais, *Syria* 73 (1996) 101-107; see also *SEG* XLIV 1315 (XLVI 1771), now republished by M.Peppard, *ZPE* 190 (2014) 168-172, together with a new mosaic inscription (epitaph of a priest) probably from the same church; in a region where funerary mosaic inscriptions are rare, *SEG* XLVI 1806 may also come from that church.

1388. **Berytos. The cult of Balmarkod in Deir el Qalaa.** See our lemma no. 1687.

1389. **Berytos (area of: Aïn Al-Qabou). Christian building inscription above a spring, 5th cent.** A.D. Inscription engraved above a spring on the arch of a vault. Ed.pr. L.Jalabert, *Mélanges de la Faculté Orientale* 2 (1907) 301/302 no. 100. Republished by F.Alpi, in V.Rondot (et alii) (edd.), *La pioche et la plume. Hommages à Patrice Lenoble* (Paris 2011) 143/144 (ph.); see J.-B.Yon, *An.Ép.* (2011) [2014] no. 1475 and P.-L.Gatier, *BE* (2011) no. 614.

† Ἐγένετο ἐπὶ Ἰορδάνου τοῦ λαμπρο(τάτου)

Jordanes was perhaps the owner of the area, A. || (Γ)ε(γ)ένετε, ed.pr.

1390. **Byblos (area of: Jbayl). Dedication to Theos (?) Soter, 2nd/3rd cent.** A.D. Inscription on the front of limestone altar. Ed.pr. R.Dussaud, *RA* 28 (1896) 299. Republished by F.Alpi, in *La pioche et la plume* -- (cf. our lemma no. 1389) 125-130 (French translation; ph.).

[Θεῷ Σ]ωτῆρι | Ἀπολλόδω|ρος Νείκωνος | ἀπὸ σεισμοῦ || διασωθεὶς ἀνέ|θηκεν leaf

1. [Διὶ Σ]ωτῆρι, ed.pr., followed by L.Robert, *BCH* 102 (1978) no. 399; [Θεῷ Σ]ωτῆρι, A. || 3. Νείκωνο(ς), ed.pr. || the material, a shellish pinkish-white limestone, is unusual for this region; the salvation from an earthquake may point to Berytos, where Poseidon was a prominent deity, A.

1391. **Byblos. Inscriptions on weights, 2nd cent.** B.C.**-2nd cent.** A.D. L.Bricault, in *Bibliotheca Isiaca* II 137-143 (ph.), collects six square lead weights and two moulds for weights decorated with the basileion (crown) of Isis between the upper part of the horns of two crossed cornucopiae; seven objects are inscribed: 1) M.Dunand, *Fouilles de Byblos* I (1937-1939) 36 no. 1157; 2) H.Seyrig, *Syria* 31 (1954) 68-73; 3) catalogue Gorny & Mosch, *Hochwertige Münzen der Antike, Auktion 169* (Munich 12 October 2008) 121 no. 471: τέ|ταρτον (sc. of a mina; inscription left (T), right (E) and under the cornucopiae); 4) *ibid.* 121 no. 463: μνᾶ (inscription under the cornucopiae); 5) catalogue *Münzzentrum Köln, Auktion 37* (Cologne 8 November 1979) no. 4086: ὄγδον (sc. of a mina; inscription under the cornucopiae); 6) catalogue *Münzzentrum Köln, Auktion 49* (Cologne 23 November 1983) no. 5085: TA | T(?)IA (inscription right (TA) and under the cornucopiae); 7) mentioned by P.-L.Gatier, S.Shaath, *Syria* 70 (1993) 175 note 20: τέταρτον (sc. of a mina; inscription under the cornucopiae; mould). Discussion of the other evidence for the cult of Isis in Byblos, mainly of numismatic nature; in the other Syro-Phoenician cities the Egyptian goddess did not succeed in supplanting the traditional female protectors.

P.-L.Gatier, *BE* (2012) no. 466, adds *SEG* LII 1570 (A.Kushnir-Stein, *IEJ* 52 [2002] 228/229), to this series, and observes that K.-S. adduced B.'s no. 6 as a parallel and read the inscription as τέταρτον ια' (with the numeral - like that in LII 1570 - either indicating weight units or having an administrative purpose). 'En tous cas ... presque tous ces objects - sans son no. 5, ὄγδον de 99,6 g, mais avec celui de K.-S. - s'insèrent dans un système ponderal unique, avec une mine pesant entre 610 et 640 g. Les dates ne sont pas indiquées sur les poids et les datations sont imprécises: II^e^-I^er^ s. *a.C.* en fonction du quadrillage des revers, selon K.-S., I^er^ s. *a.c.*-II^e^ s. *p.C.* pour l'a.'. [It seems more than a coincidence that the weight marked ια', 162 g, and the one marked κβ' (*SEG* LII 1570), 307.12 g, correspond to 11 and 22 Tyrian shekels of ca. 14 g, Di Segni].

1392. **Dura-Europos. The linguistic situation.** J.Gascou, in J.Y.Chi, S.Heath (edd.), *Edge of Empires. Pagans, Jews, and Christians at Roman Dura-Europos* (New York 2011) 74-96 (ph. of *SEG* VII 338 [color], 340; XV 850; XLIX 1996; *TEAD* V 106 no. 416), offers a survey of the complex linguistic situation in Dura-Europos, where Greek, Latin, various forms of Aramaic (Palmyrene, Hatrian, Syriac, Judeo-Aramaic and northern Arabic) and Iranian (in the Parthian and Middle Perisan variant) are attested in inscriptions and on papyri and parchments. As the language of the public

institutions, culture and public religious communication Greek is at the top of the hierarchy, whereas the local languages are confined to the private and religious sphere, and remain visible in onomastics also in Greek documents. Greek was also the language of transactions and economic life ('archive' of the merchant Nebouchelos: *SEG* VII 381-430 [LVII 1796]), and at least in the Roman period, it was probably the common everyday language; after the conquest in 165 A.D., it becomes the instrument of Romanization. Greek prevails both in number and in quality of expression; there are ca. 800 inscriptions (unfortunately not collected in a corpus) with no counterparts in the other languages with the exception of Latin (ca. 70 inscriptions; Latin was mainly the internal administrative language of the army, Cohors XX Palmyrenorum). G. adduces many Greek inscriptions to show their wide variety. Discussion of Greek and religious acculturation, the use of Greek among the Jews and Christians, and the relationship of Palmyrene and Greek (60 bilingual texts but unlike in Palmyra, there is no 'civic bilingualism' since Palmyrene did not enjoy the same status in Dura as at home), and of education of Greek and Greek culture.

On 76, G. offers two corrections in Greek inscriptions based on parallels in ■ papyrus from the Middle Euphrates (*P.Euphr.* 12): 1) in *TEAD* VII/VIII 276/277 no. 905 (record of offerings of barley [κριθή] from the Temple of the Gaddé) the name should be read as Μιττολβαεισαμην instead of Μιττολβαεισα Μην (?) (two names); 2) in *SEG* VII 428 (cf. above) ναουειλλα should be read, which indicates a type of jewelry of local manufacture (word drawing on a linguistic substratum yet to be determined; ἅμμα(τα) κενὰ οὐεῖλλα, 'monilia nova vilia (?)', *SEG* [now apparently to be read ἅμμα κὲ ναουειλλα, Tybout]).

1393. **Dura-Europos. Graffiti.** Adducing numerous examples, J.A.Baird, in *Ancient Graffiti* 49-68 (ph. of some texts in the Palmyrene Gate), points to the ubiquity and great diversity of graffiti, mostly dating to the 2nd/3rd cent. A.D., in Dura-Europos. They were 'part of the life of the structure, not an act of defacement' and 'an integral part of the urban landscape' (66), and reveal the town's linguistic profile: 89% of 1,200 textual graffiti were Greek, 5% Semitic, 3% Latin and 3% bilingual /combined. After comments on their material contexts and the history of excavation and (partial) publication, B. discusses four groups of graffiti in different types of structures across the site: 1) fortifications and military structures (just over 20%); many texts are of religious nature, especially the formula 'may so-and-so be remembered (μνησθῇ) by the god' is well attested; graffiti are indicative of the density and duration of the presence of the Roman garrison in particular parts and buildings of the city; most of the Latin graffiti, few overall in the city, belong to this group; 2) houses (22%): broad range of subjects, inter alia the μνησθῇ-formula, calendars and horoscopes, abecedaries, lists and accounts of various types. Special cases are the numerous graffiti belonging to the 'archive of the merchant Nebouchelos' (*SEG* VII 381-430; LVII 1796*) and those in the 'House of Lysias' (as yet unpublished), named after a graffito recording the travel and death of an ἐπιστάτης Λυσίας. Graffiti may be helpful in establishing the function of rooms; 3) sanctuaries (mainly the synagogue [*IJO* III Syr81-Syr131; *SEG* LX 1661*] and the Mithraeum [*SEG* LIV 1601]); 4) shops, baths and other public buildings.

1394. Dura-Europos. Inscriptions from the synagogue, ca. 244/245 A.D. *IJO* III Syr81-Syr131 (*SEG* LX 1661*). S.Fine, in E.S.Gruen (ed.), *Cultural Identity in the Ancient Mediterranean* (Los Angeles 2011) 288-306 (ph.), focuses on 'the multilingual community at Dura Europos that created the wall paintings, the 125 extant inscriptions and the liturgical parchment, leaving behind a precious conduit through which we may "listen in" and perhaps imagine some of the ways that Aramaic, Greek, and Persian speakers ... experienced, imagined, and constructed Judaism in a house near the city wall converted into a magnificent synagogue' (289/290). 'The synagogue inscriptions serve as evidence of the ways in which the Jews, as well as perhaps the non-Jews ... interacted with their space and with one another' (300).

1395. Emesa. Mosaic inscriptions (labels), first half of the 1st cent. A.D. K.Abdallah, in *Eleventh Colloquium Mosaics* 1-13 (color ph.), offers an iconographical and literary study of ■ (partly damaged) mosaic representing scenes of the myth of Herakles; found in 1980 and not properly published so far (mentioned in *SEG* XLVIII 2143); now in the Museum of Ma'arrat An-Nou'man (north Syria). Four stages of Herakles' life are depicted in four panels: 1) Herakles' parents Ἀλκμήνη and Zeus as lovers, with a female figure behind Alkmene identified as (the personification) Ἄγνοια (cf. *SEG* XLVII 2298); 2) Ἡρακλ|ῆς as a boy struggling against snakes with his scared brother Ἰφικλῆς seeking help from his mother Ἀλκμή|νη and her husband Ἀμφι[τρ]|ύων, a group of θεραπαινίδες with flaming torches ready to take action against the snakes; 3) Herakles in the garden of the Hesperides attacking the snake protecting the apple tree, the personified Ὠκεανός lying in front of him; 4) reception of Ἡρακλῆς on Olympos by Zeus enthroned, behind him Immortality (Ἀ[θα]νασία) holding a flaming torch. A. argues that the Herakles-theme fits in with the Severan dynasty's preference for the hero (together with Dionysos) as a symbol of superiority and sovereignty. The commissioner of the mosaic may even have been a member of the imperial family.

1396. Gabala (area of: Siyanou). Building inscription (epitaph?), 2nd/3rd cent. A.D. Inscription on the moulded limestone lintel of a tomb excavated in 1990 at the foot of Tell Syanou. Ed.pr. J.Aliquot, *Chronique archéologique en Syrie* 5 (2011) 197/198 (French translation), on the basis of a copy made by P.-L.Gatier: [Ἔτους --- μηνὸς Ἀπελ]λαίου δʹ, Θεόδωρος Ἀπολλωνίου [ἐπ]οίει [---]

Theodoros may be the deceased or the commissioner of a tomb for several members of his family. The text may have occupied one or more lines below, ed.pr.

1397. Kyrrhos. Honorary epigram for Justinian, ca. 542 A.D. Rectangular limestone statue base with mouldings above; inscription on the front (L. 1 on the lower fascia of the moulding); found reused in a wall on the cardo near the theater prior to 1969 by É.Frézouls (cf. id., in J.Balty [ed.], *Actes du colloque Apamée de Syrie: bilan des recherches archéologiques 1965-1968* [Brussels 1969] 90 note 2). Ed.pr. F.Alpi, *Syria* 88 (2011) 341-349 (ph.; French translation); cf. also P.-L.Gatier, *An.Ép.* (2011) [2014] no. 1468 (text and slightly different French translation).

† Κῦρον Ἰουστινιανὸς ἄναξ | κακότητι καμοῦσαν |
νῦν πάλιν ἐξετέλεσσε πόλιν, | μέγα τ(ε)ῖχος ὀπάσας· ||
τοὔνεκα καὶ βασιλῆος ἐπώ|νυμον ἔλλαχε κῦδος |
(v. 4) Εὐσταθίου διὰ μῆτιν· ἐπ' | ἀγλαΐηι δ' ἀρετάων, |
εἰκόνα σὴν φορέει, βασιλεῦ, || πόλις ἕρκος ἀνάγκης

Five perfect hexameters; vacats after vv. 1-4, leaf after v. 5; the line division corresponds with the caesurae or the end of the verses. Ed.pr. comments on the Homeric or otherwise literary/rhetorical vocabulary and style || 1. the city's name Κῦρος (instead of the usual Κύρρος) evokes the homonymous Persian king, the city's eponymous legendary founder who first surrounded it with walls, ed.pr. || 1-4. cf. Proc., *Aed.* 2.11.3, for the restoration and fortification of Kyrrhos by Justinian, ed.pr. || 5-6. the refounded city was allowed to bear the emperor's name: Justinianopolis or Justiniane, attested for other cities in the region but not for Kyrrhos so far, with καί implying that this was the second time for Kyrrhos to receive the name of a ruler and βασιλεύς playing upon the double meaning king/emperor, ed.pr. || 7. Εὐσταθίου διὰ μῆτιν: Eustathios, the δομεστικός of Belisarius acclaimed in Kyrrhos in 529-535 or 542 A.D. (*IGLS* 147), initiated and supervised the building activities, ed.pr. || 8-10. 'En retour, ô roi, notre cité porte ton image qui, en plus de l'éclat donné à tes vertus, la protège du malheur', ed.pr.; 'En retour, ô roi, pour faire rayonner tes vertus, notre cité porte ton image qui la protège du malheur', G. || 10. for ἕρκος ἀνάγκης cf. *SEG* LV 723 L. 20, ed.pr.

1398. **Nihatha (Niha). Inscription recording the priest and decurio Narkisos, 2nd/3rd cent.** A.D. **(Antonine period?).** *IGLS* 2935; *SEG* XLVIII 1862*. This inscription and the relief representing Νάρκισος play a key role in K.Butcher's essay 'Contesting sacred space in Lebanese temples', in *Cultural Identity* -- (cf. our lemma no. 1394) 452-463 (ph.); he concludes that we might 'see him as someone whose apparent hybrid identity was shaped by his concerns about status in a religious context, a status that in his eyes was best expressed by his membership of a civic elite that was expected to lead sacrifice in the context of a rural, "native" sanctuary such as Nihatha where priests might be expected to play by local rules' (460/461). Several other Greek and Latin inscriptions from Niha (*IGLS* 2928/2929, 2933, 2936) and Heliopolis (*IGLS* 2733, 2799 [ph.], 2800-2804) are briefly discussed with special reference to the expression of various identities in sacred space both by benefactors/builders and worshippers.

1399-1400. **Poseideion (Ras el-Bassit; Laodicene). Mosaic inscriptions (donations) in the synagogue, late 5th-early 6th cent.** A.D. Mentioned in *SEG* LV 1649 bis. Two mosaic inscriptions found in the 'pièce nord (A^N)' of a synagogue. Published on the basis of the excavation archives of P.Courbin (now in the University of Montreal) and of autopsy by ed.pr. N.Beaudry, in *Mosaico romano nos centros e nas periferias. Originalidades, influências e identidades. Actas do X Colóquio Internacional da AIEMA - Conimbriga 2005* (Conimbriga 2011) 669-678 (ph.; French translations). Recent archaeological exploration showed that the synagogue has been converted to a church, and not the other way round as assumed by P.Courbin (*Archéologia* 116 [1978] 48-62; *Syria* 63 [1986] 217/218). Cf. also D.Feissel, *BE* (2013) no. 444.

1399: 672. **Donation of a part of a synagogue by the gerousiarches Heras, late 5th/early 6th cent.** A.D. Inscription in a tabula ansata on the pavement of the synagogue; menorah in the mosaic (now in Damas).

Ἐκ τῆς μεγάλης δωρεᾶς | Ἡρᾶς γερουσιάρχης ὑπὲρ σ|ω[τ]ηρίας Ἀλεξάνδρας θυγα|[τρὸς] αὐτοῦ καὶ πάντων τῶν || [τέ]κνων καὶ ὑπὲρ μνίας κυρί|ας τῆς ἀειμνήστου πολλὰ κα|μούσης εἰς τὸ κτίσμα τοῦ ἀν|αγίου ἐποίησεν τὸ κτίσμα

The inscription refers to the construction of an upper store (LL. 7/8: ἀναγίου for ἀναγείου rather than ἀναγαίου; Attic ἀνώγεων; to the koine-variants ἀνάγαιον and ἀνώγειον, ἀνάγειον should be added, F., with further comment) and probably also of a staircase (L. 8: κτίσμα), ed.pr. || 1. the formulas for donations to synagogues more frequently read ἐκ τῶν τοῦ θε(οῦ) δωρεῶν [*IG* IV 190 (= *CIJ* 722; Aigina)] or ἐκ τῶν δωρεῶν τοῦ παντοκράτορος Θ(εο)ῦ (L.Robert, *Nouvelles inscriptions de Sardis* [Paris 1964] 49) [or τὰ τοῦ Θεοῦ δόματα, e.g. *SEG* XXXVII 851 (*IJO* II 19; Aphrodisias), Stavrianopoulou], referring to a collective donation rather than a private as in our case, ed.pr. [cf. also *SEG* XLVIII 1471] || 2. for Ἡρᾶς cf. *IGLS* 718 (*RDGE* 58; *SEG* LVIII 1733*) and 1363 (*CIJ* 803 [*IJO* III Syr53' *SEG* XLV 1895]), ed.pr.; the γερουσιάρχης in Jewish communities (cf. also our lemma no. 1676) appears very rarely in connection with donations, which are associated more often with an ἀρχισυνάγωγος, ed.pr. || 2-3. the formula ὑπὲρ σωτηρίας in the context of building projects seems to be a distinctive feature of Jewish epigraphy, ed.pr. || 3. for Ἀλεξάνδρα or Ἀλεξανδρία in the Jewish milieu cf. *CIJ* 8 (*JIWE* II 461), 144 (*JIWE* II 246), 208, 239 (*JIWE* II 368 [*IJO* III Syr33; *SEG* XXXVIII 1009]), 470, 501 (*JIWE* II 568); *IGLS* 1322 || 3-7. the order in which the persons are mentioned – first the living, then the deceased – is the same as in *IGLS* 1320 from the synagogue in Apameia, ed.pr. || 5. μη(ε)ίας, ed.pr.; μνίας, F.; the clause ὑπὲρ μν(ε)ίας was more common in the Diaspora inscriptions than in those from Palaestina, ed.pr.; || 5-6. possibly the name Κυρί|ας, ed.pr. and, hesitatingly, F. || 5-7. perhaps the deceased spouse of Heras initiated the construction, ed.pr.

1400: 672/673 (ph.; French transl.). **Donation of the gerousiarches Heras, late 5th-early 6th cent.** A.D. Inscription in a medaillon.

Ὑπὲρ | σωτηρίας | αὐτοῦ Ἡρᾶ|ς γερουσιάρχης || κ[αὶ] τῶν τέκνω|ν αὐτοῦ κ[α]ὶ τα[--|--]του [-- |-- | το [--]ισ|[--| το(ῦ) ἀνα[γίο]υ [--- || ---]

Cf. previous lemma.

1401. **Palmyra. The imperial cult.** *SEG* LV 1645. In support of the thesis that local religion was influenced by the respective political overlords through the agency of local elites, L.A.Dirven, in O.W.Hekster, T.Kaizer (edd.), *Frontiers in the Roman World. Proceedings of the Ninth Workshop of the International Network Impact of Empire (Durham, 16-19 April 2009)* (Leiden-Boston 2011) 157-173, compares the religious life of Palmyra with that of Hatra: both cities situated in the frontier zone between the Roman and the Parthian Empire. D. adduces the archaeological (i.e., the adoption of the body cuirass, the emperor's dress, in the iconography of the Palmyrene deities) and epigraphic

evidence for the imperial cult in Palmyra (on 168, special reference to *SEG* XXVI 1641 [LX 1683*], in which the συμποσιάρχης and ἀρχιερεύς of the god Bel is also the priest of the imperial cult). Cf. also H.Bru, *Le pouvoir impérial* -- (cf. our lemma no. 1378) 101-106, and our lemma no. 1381.

1402. **Palmyra. Bilingual (Aramaic/Greek) honorary inscription for Marthes, 169-178 A.D.** *IGLS* XVII 30 (*SEG* VII 182; *PAT* 2748). Republished on the basis of photographs by M.Gawlikowsky, in *Classica Orientalia* (cf. our lemma no. 1386) 183-186 (ph.; French translation). In the Greek text (L. 1; on the upper fascia of the moulding) he restores the name of the honorand as [Μαρθ]η[ν (Martâ in the Palmyrene text; [--]ης, *IGLS* and previous editions); in the cavity of the moulding under L. 1 he reads part of a Greek date: [--] Δαισίο[υ --] (not in *IGLS* and previous editions). The inscription was erected posthumously, as is shown by the formula *ḥbl* ('alas', typical of Palmyrene epitaphs). Μαρθεις, honored in *IGLS* XVII 117 (*PAT* 300; *Inv. Palm.* V 5; *OGIS* 636; *CIG* 4506; Martî in Palmyrene), may be the cousin of our honorand, since the great-grandfathers of both ladies bear the name Šimʿôn/Συμώνης.

1403. **Sidon? Dedication to Ἀφροδίτη Ἐπήκοος on behalf of Demetrios I Soter and his family, 159-150 B.C.** *SEG* L 1462; LIII 1824. C.P.Jones, *Chiron* 41 (2011) 51/52 (ph.), points out that the stone is now in the Sackler Museum of Harvard University. He suggests that Aphrodite figures here as the promotor of fertility and maternity. Demetrios I and his wife Laodike, for whom this dedication was erected by Aphrodite's priest, were a fertile couple (three sons). 'A priest of Aphrodite might well thank the goddess for blessing the royal union with sons and successors' (52).

1404. **Sidon? Dedication to the holy god of Sarepta, 1st/2nd cent. A.D.** Bronze tabula ansata with three suspension holes; now in the Babylonian collection of Yale University Library; bought in the antiquities market and said to come from Sidon. Ed.pr. C.C.Torrey, *Berytus* 9/10 (1948/1949) 47 (cf. L.Robert, *BE* [1949] no. 196). Republished by P.Lombardi, *art.cit.* (cf. our lemma no. 1688) 416/417 (ph.; Italian translation): Θεῷ ἁγίῳ | Σαραπτηνῷ | Συνέγδημος | εὐξάμενος μ' || ἀνέθηκεν

3. συνέγδημος ('fellow-exile'), ed.pr.; name of the dedicant, R. || 4. the M in fine was overlooked by ed.pr. and R.

1405. **Tell Amarna (Euphratensis; between Europos and Hierapolis). Christian mosaic inscription, late 4th/early 5th cent. A.D.** *SEG* LVI 1876 [note that only (B) is a rectangular tabula ansata; (A) is a hexagonal field]. P.-L.Gatier, in Ö.Tunca, T.Waliszewski, V.Koniordos (edd.), *Tell Amarna (Syrie) 5. La basilique byzantine et ses mosaïques* (Louvain-Paris-Walpole, MA 2011) 167-173 (ph.), now presents the following reading, with some minor corrections of his ed.pr. (*SEG* LVI) and partly new restorations.

A: ỊXṆIAI or ṚAṆIAI | ΣΩΝ | ΑΣ leaf   B: [--]ΩΤΗΡΙΑΣ | [--]Ν leaf

G. argues that the original text was either divided over four panels (in two rows, with [A] and [B] as the first and third panel) or, more probably, over six fields (four hexagonal above two rectangular fields, with [A] as the second and [B] as the fifth panel; graphic reconstruction on 169) [below, we mark the division of the text over the panels with ▪ slash (/)]. The first alternative either yields ['Υπὲρ σ]ωτηρίας | [τῶν σῶ]ν / [δούλων ---| ---] (B + lost panel) or ['Υπὲρ σ]ωτηρίας | [τῶν δούλω]ν / σῶν (B + A L. 2; alternatively σῶν may belong to a formula like [τῶν] / σῶν / [σοί --]: 'elles sont à toi ces offrandes, Seigneur'); LL. A 1 and 3 cannot be restored to form a continuous text; in A 1, if not the toponym "Ιχνιαι (Dio Cassius 40.12.2; probably not far from Tell Amarna), the female name [Οὐ]ρανία (with the iota in fine belonging to the next word) may be read; in the case of six panels, the first four lines may have contained the name of the dedicants (possibly with Οὐρανία in L. 1) and perhaps a liturgical formula, and LL. 5/6 (in the two rectangular panels below) may be restored ['Υπὲρ σ]ωτηρίας / [-- ca. 12 --] | [τῶν σῶ]ν / [δούλων] or [καὶ τῶ]ν / [τέκνων].

1406. Tyre. Tyrians abroad. P.-L.Gatier, J.Aliquot, L.Nordiguian (edd.), *Sources de l'histoire de Tyr. Textes de l'Antiquité et du Moyen Âge* (Beirut 2011), includes three contributions on this subject mainly (Aliquot) or exclusively (Badoud) drawing on epigraphical sources (criteria are mainly the ethnic [Τύριος, Τυρία], and occasionally onomastical considerations):

1) J.Aliquot, 'Les Tyriens dans le monde méditerranéen à l'époque hellénistique' (33-61; ph. of *EAD* XXX 325; extracts from the testimonia; map of 20 places where Tyrians are on record): 96 attestations (12 'gens de lettres' from literary souces) At this time, the largest Tyrian communities are attested for Athens (nos. 13-24), and especially Delos (nos. 38-69), where the Tyrians are one of several groups of Orientals united in cultic associatons like the κοινὸν/σύνοδος τῶν Τυρίων Ἡρακλεισ-τῶν ἐμπόρων καὶ ναυκλήρων (*I.Délos* 1519 LL. 35, 49/50; cf. also οἱ ἐκ Τύρου ἱεροναῦται in *I.Délos* 50 [*CIS* I.114]), perhaps also Rhodes (nos. 16/17 and 70-74; cf. below sub 3) and Carthage (nos. 87-96; Punic inscriptions).

2) Id., 'Les Tyriens dans le monde romain, d'Auguste à Dioclétien' (73-115); for the imperial period (27 testimonia; bibliography; texts with app.cr.; French translations; comments; map of 24 places where Tyrians are on record), the focus is on the West. Four groups prevail: ambassadors, merchants, soldiers in the Roman army and literati (literary sources for the latter group); only the merchants are capable of forming a diaspora in the proper sense, with Tyrian communities in Rome and Puteoli who remained attached to the mother city (letter of the statio of the 'Tyrians in Puteoli' to Tyre [*IG* XIV 830; *OGIS* 595; *IGR* I 421; *SEG* XLIX 1366*; cf. also our lemmata nos. 1585 and 1688; A. 88-91 no. 6] and the two texts in our lemmata nos. 789/790 = A. 84-87 nos. 4/5). The other Greek inscriptions are *IG* II² 10468 and 10470 (A. 94 nos. 11/12); *F.Delphes* III.4.91 (A. 94/95 no. 13; ph.); *IG* XII.5.712 (7) (Syros; A. 96 no. 14); *I.Cos* 341 (A. 96/97 no. 15); *IGUR* 304 (A. 83 no. 1), *RIB* I 1129 (*IG* XIV 2554 [Corbridge]; A. 92/93 no. 9); *I.Alexandreia Troas* 48 (A. 97 no. 16; fragment; no text); *I.Eph.* 1539 (Merkelbach-Stauber, *SGO* I 03/02/28; A. 97/98 no. 17); *I.Didyma* 151 (A. 98-100 no. 18); *IJO* III Syr6-8 (Besara/Beth Seharim; A. 101/102 nos. 20-22); *CIIP* I.1.174 (*IJO* III Syr9; A. 102 no. 23). In appendix 1 (104/105) A. lists the foreign testimonia for Tyrian games (Ἡράκλεια Κομμόδεια; Ἄκτια; cf. also our lemma no. 1378), in appendix 2 (105-110) the (Latin) evidence for cohors I Tyriorum sagittariorum, and in appendix 3 (110-112) he adds some documents from Late Antiquity: the Greek inscriptions are *IG* XIV 117 (Syracuse; A. 110 no. A/3.1); *SEG* XLVII 1991 (Hammat Gader; A. 110/111 no. A/3.2), *IJO* III

Syr5 (Sepphoris; A. 111 no. A/3.3) and A.M.Schneider, *RQA* 39 (1931) 323 no. 119 (Choziba, Palaestina; A. 111 no. A/3.4).

3) N.Badoud, 'Les Tyriens dans l'épigraphie de Rhodes' (63-72): see our lemma no. 677.
On 117-119, J.Aliquot, J.-B.Yon present an onomastical index to these three articles (an index of the inscriptions and papyri for the whole volume is found on 271-276).

1407. **Tyre (area of: Sarepta). The sources for Sarepta.** P.Lombardi, *art.cit.* (cf. our lemma no. 1688) 422-429, collects and discusses the (Greek and non-Greek) literary and epigraphical sources for Sarepta (Sarafand, north of Tyre and belonging to the latter's territory in the Roman period), as well as the archaeological evidence. Name: Σάραπτα/Σάρεπτα/Σάραφθα/Σάρεφθα; in addition to Σαραπτηνός/Σαρεπτηνός which became the epithet of the main local deity (see our lemma no. 1688), the ethnic Σαρεφθηνός is attested. In *I.Tyr* I 78 L. 1, Σαρηφθηνοῦ instead of Σαραφθηνοῦ should be read (427 note 143); this is the epitaph of a κογχυλεύς; on 427-429 L. comments on this term and on Tyrian purple fishing in general.

1408. **Tyre (area of: Chedara). Petition to the emperor Tiberius II, reign of Tiberius** (578-582 A.D.). *SEG* VII 327 (XXXVIII 1583). In an article on the hagiographic sources for the history of Tyre, P.-L.Gatier, in *Sources de l'histoire de Tyr* -- (cf. our lemma no. 1406) 129-153, on 140-142 comments on this text. In LL. 3/4 he suggests reading εὐκτηρίου οἴκου [ἀτειχ]ήστου ὄντος ('qui est dépourvu de mur d'enceinte') (*SEG*: εὐκτηρίου οἴκου [τῆς ἁγίας μάρτυρος Εἰρήν]ης τοῦ ὄντος; alternatively Χριστίν]ης instead of Εἰρήν]ης). G. also considers Θεομν]ήστου or Χρ]ήστου (name of a male saint) but ultimately prefers ἀτειχ]ήστου (for ἀτειχ]ίστου), which would fit in with the request for ὅροι ἀσυλίας. Cf. J.-B.Yon, *An.Ép.* (2011) [2014] nos. 1479 and D.Feissel, *BE* (2012) no. 470.

1409. Tyre (area of: Sarepta). **Dedication to the holy god of Sarepta, 1st/2nd cent.** A.D. Rectangular white marble block. Ed.pr. J.B.Pritchard, *Bulletin du Musée de Beyrouth* 24 (1971) 39-56, especially 54-56. Republished by P.Lombardi, *art.cit.* (cf. our lemma no. 1688) 417-419 (ph.; dr.; Italian translation): [Θε]ῷ ἁγ[ίῳ] Σαραπτην[ῷ τοὺς] | βαθμοὺς σὺν τῷ τραπ[εζίῳ] | vacat Μη[νᾶς]

2. τραπ[εζίῳ] or τραπ[εζοφόρῳ], ed.pr.; preferably τραπ[εζίῳ]; the construction consists of a base with steps supporting a table on which a statue or other offerings could be placed, L., with parallels for τραπέζιον and βαθμός in dedications || 3. μη[νι --], ed.pr.; a name, e.g. Μη[νᾶς], L.

1410. Tyre? **Epitaph of Kaleonistos, undated.** J.Euting, *Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften zu Berlin, philos.-hist. Klasse* (1885) 685 no. 78. W.Ameling, *ZPE* 177 (2014) 71 (dr.), reads and restores this inscription as Τόπος | Καλε|ωνίσ|[του] (Καλε|ώνις (?), E.) and assigns it to Tyre instead of Palaestinian Caesarea on the basis of the term τόπος for 'grave' (typical of Tyre: see *I.Tyr* I passim [26 attestations; cf. the comment on p. 130], and *I.Tyr* II 150, 163, 182/183) and the name, known especially from Tyre: *I.Tyr* I 178 and 199 (Καλεώνιστος); cf. also 29 A

(Καλοιώνιστος) and *I.Tyr* II 180 (Καλλοιώνιστος), and for female variants *I.Tyr* I 31 (Καλεόνιστα), 65 B (Καλεώνιστα) and 171 (Καλεῶνα); cf. the comment in *I.Tyr* p. 147: name meaning 'de bon augure'. Cf. also Καλλοιώνιστος in *I.Gerasa* 313 and Καλεώνιστος in *MAMA* III 506 (Korykos; cf. *I.Tyr* p. 147 note 3 and D.Feissel in *IdC* p. 223 ad *MAMA* III 506) and *SEG* XLVII 1990 (Gadara). [E. saw this stone in the Ustinow collection in Jaffa, marked 'Provenance: Caesarea' (the same as for another fragment, which Ameling had no problem to include in the corpus of Caesarea under no. 1609). Τόπος for 'grave' is found in Beirut, Haifa and Jaffa (*CIJ* 873, 882/883, 910, 913; *SEG* LIII 1848, 1850/1851), Caesarea (*CIIP* II 1483, 1490, 1524), the plain of Akko (*SEG* L 1511), Besara (*I.Beth She'arim* 12, 30, 135, 149, 154, 199), and the Shephelah (Lod and Luzit: *SEG* XX 468; XL 1488). The name Καλεώνιστος is not exclusive of Tyre. Consequently there is no sufficent reason to assign this epitaph to Tyre against the explicit information provided by the collector, von Ustinow, Di Segni].

1411. **Unknown provenance.** For three Christian inscriptions possibly from Syria see our lemma no. 1575 (1 and 7/8).

1412. **Unknown provenance. Mosaic inscriptions, ca. 250-400 A.D.** *SEG* L 1463. Republished by J.Chamay, in *Antiquités paléochrétiennes* -- (cf. our lemma no. 1575) 23 no. 5 (color ph.). On 21 no. 4, C. republishes *SEG* L 1676 (also from Syria; color ph.).

1413. **Unknown provenance. Christian inscription on a reliquary, 5th-7th cent. A.D.** Marble reliquary in the shape of a box, its narrow sides decorated with a cross of 'Latin' type; letters engraved on the sliding lid in the four quarters of a large cross in relief; possibly from Syria; collection C. Schmidt, Munich. Ed.pr. J.Deckers, C.Schmidt, in L.Wamser, G.Zahlhaas (edd.), *Rom und Byzanz. Archäologische Kostbarkeiten aus Bayern* (Munich 2000) 77 no. 217; republished by C.Schmidt, in *Wege nach Byzanz* (cf. our lemma no. 1599) 210 (color ph.): E | K | B | C

[E.g. Ε(ἷς) Κ(ύριος) Β(οηθὸς) Σ(ωτήρ) or Ἐλ(έεισον) Κ(ύριε), β(οήθει) Σ(ῶτερ), Tybout].

1414. **Unknown provenance. Eulogia on a mould, ca. 600 A.D.** Small square steatite mould for the production of lead or tin pilgrim ampullas; on the front flat side St. Sergios encircled by an inscription in mirror script; on the back (used to cast tokens) four medaillions: two with the motif of the front, another with Maria on the throne with the infant Jesus, and the fourth with a shortened version of the adoration of the Magi; collection C.Schmidt, Munich. Ed.pr. C.Schmidt, in *Wege nach Byzanz* (cf. our lemma no. 1599) 218 no II.1.9 (majuscule text; color ph.).

† Εὐλογία Κ(υρίου) τοῦ ἁγίου Σεργίου

PALAESTINA

1415. **Palaestina. Idumaea: Greek language and culture, 3rd cent. B.C.** Mainly on the basis of epigraphic evidence, A.Kloner, in L.L.Grabbe, O.Lipschits (edd.), *Judah between East and West. The Transition from Persian to Greek Rule* (*ca. 400-200 BCE*) (London-New York 2011) 158-162, shows that Greek began to be widely used alongside Aramaic by the local population of Idumaea in the early 3rd cent. B.C. Survey of the Greek Hellenistic inscriptions from its main city Marisa (translation of *SEG* XLII 1439-1454: epitaphs with purely Greek onomastics incised in a burial cave; 3rd cent. B.C.).

1416. **Palaestina. Inscriptions on lead weights, Hellenistic period.** A.Kushnir-Stein, *Israel Numismatic Research* 6 (2011) 35-59, offers a survey of the inscribed lead Hellenistic weights from Palaestina (here understood as the Herodian kingdom and the Dekapolis) including both published (nos. A1-A17) and unpublished objects (nos. B1-B11). She argues that there is far greater uniformity (in inscriptions, shapes, decorations, and weights) in the Hellenistic than in the Roman period. Most Hellenistic weights are square, inscribed on the obverse only and decorated with a network pattern on the reverse which is a characteristic of the Hellenistic Levant in general. The prevalent formula 'date – ἀγορανομοῦντος – name', always introduced by the sign L (ἔτους) and the digits in ascending order, appears to be a Palaestinian phenomenon, at least in the Hellenistic period. Almost all known Hellenistic weights are dated according to the Seleukid era (312 B.C.), with a range from 165/164 to 108/107 (or 107/106) B.C.

K.-S. republishes the following weights (ph.; majuscle texts; translations): 1) *SEG* XXVIII 1409 (XLVII 1976; 36 no. A1); 2) *SEG* XXVIII 1451 (37/38 no. A5); 3) *SEG* LII 1683 (38 no. A6); 4) *SEG* XLVIII 1891 (1); (38 no. A7); 5) *SEG* XXVIII 1439 (XLVIII 1891[2]; 38/39 no. A8); 6) 9) *SEG* LII 1670 (39 no. A9); 7) *I. Gerasa* 251 (39 no. A10 [cf. P.-L.Gatier, *BE* [2013] no. 436: 'Le poid A10 ... me semble provenir d'une autre cité']); 8) *SEG* XLVII 1983 (40 no. A11); 9) *SEG* XXVIII 1417 (40/41 no. A14); 10) *SEG* LII 1695 (41 no. A15). For nos. A2-A4 and A12/A13, see our lemmata nos. 1457, 1420/1421, and 1471/1472, respectively; for the inedita see our lemmata nos. 1459-1470.

For two more weights see our lemmata nos. 1474/1475.

1417. **Palaestina. Ptolemaic government.** In an article on the governance of Palaestina in the Ptolemaic period, L.L.Grabbe, in *Judah between East and West* (cf. our lemma no. 1415) 70-90, on 80-85, examines two decrees of Ptolemy II (preserved on a Vienna papyrus; translation), one of Antiochos III (quoted in Jos., *Ant.* 12.3.3/4; translation), and the dossier concerning Antiochos III and his general Ptolemy son of Thraseas (*SEG* XXIX 1613 + 1808 [LVII 1851*; tranlation]); reference is also made to *OGIS* 230 (J.Ma, *Antiochos III* – [cf. *SEG* XLIX 2457] no. 21). These documents record a number of Ptolemaic officials taking part in the administration of Syria/Palaestina, including the οἰκονόμος, the κωμάρχης, the διοικῶν τὰς κατὰ Συρίαν καὶ Φοινίκην προσόδους, and the τοπάρχης. The decree preserved in Jos., *Ant.* shows that Judah was allowed to have a form of government to which it was accustomed, which included a γερουσία.

1418. **Palaestina. Religion: early Christianity.** In C.Markschies, 'Was lernen wir über das frühe Christentum aus der Archäologie des Heiligen Landes?', *Zeitschrift für antikes Christentum/Journal of ancient Christianity* 11 (2008) 421-447, Greek epigraphy plays a role mainly in two arguments: 1) Jesus' family cannot be traced in burials at Jerusalem. Discussion of the relevant names on record in Hebrew or occasionally Greek on ossuaries, inter alia Ἰησοῦς, which allows at best the observation that this was not a rare name in Jesus' times; 2) there are no Christian sanctuaries which can be dated to the pre-Constantinian period with certainty; cf. our lemma no. 1441.

1419. **Palaestina. Religion: rabbis in epigraphy and the literary tradition.** See our lemma no. 1679.

1420. **Askalon. Inscription on a lead weight, 122/121 B.C.** A.Decloedt, *RBi* 23 (1914) 552/553 (cf. *SEG* XLI 1543 on p. 514 and XLVII 1976); republished by A.Kushnir-Stein, *art.cit.* (cf. our lemma no. 1416) 37 no. A3 (majuscule text; translation): (Ἔτους) αϙρ´, ἀ|γορανομοῦ|ντο|ς Νικάν||δρου

1. Year 191 (Seleukid era) = 122/121 B.C.

1421. **Azotos (Ashdod). Inscription on a lead weight, 2nd cent. B.C.** *SEG* XXVI 1666. On the basis of a photograph in M.Dothan, *Ashdod II-III: The Second and Third Seasons of Excavations 1963, 1965; Soundings in 1967* (Jerusalem 1971) Pl. 25.5 (the item is now missing), A.Kushnir-Stein, *art.cit.* (cf. our lemma no. 1416) 37 no. A4 (majuscule text; translation), revises the text and date of this inscription.

Ἀ|γορανομοῦ|ντο|ς Νικάν||δρου

Ἀγορα|νομοῦν|το[ς] Ὀμ|βρ[ου ἔ]τ(ους) αρ' (or αο') | μητρο|πολη(τείας), *SEG* || ed.pr. B.Lifshitz assigned the weight to Caesarea Maritima and dated it to the late 3rd/early 4th cent. A.D.

1422. **Betholetepha/Pella (Beit Nattif). Epitaphs in a burial chamber, 3rd cent.** A.D. Inscriptions incised on the wall plaster above the entrances of five loculi in a burial chamber in Beit Nattif (on the road from Aelia Capitolina/Jerusalem to Eleutheropolis); excavated in 1945 and published on the basis of documents in the Israel Archaeological Authority archives by edd.pr. B.Zissu, E.Klein, *IEJ* 61 (2011) 196-216, especially 203-211 (dr.; majuscule texts; translations): 1) Θάρσι, | Γαΐαν(έ) (or Γαιαν, in case of a transliteration of the Arab name Ghaiyan; 206/207); 2) Δομίτιυς, | θάρσι· Πρόκλ(ε), θάρσι | ΘΝ[--?] (L. 1: Latin Domitius written in Greek letters; L. 3: ΠΡΟΚΛΟ, inscription [L. 4: but the dr. clearly shows ΘΥ[--], which may be the beginning of another name, Di Segni]; 207/208); 3) Θάρσι, | ΠΑΡΘΕΝΙ (either vocative of Παρθενίς or - with iotacism - of Παρθένιος; 208-210; ph.); 4) Θάρσι, | Ζάνατε (Ζάνατος is a rare name attested in Macedonia [*SEG* XLIII 382 L. 23; cf. XLIX 680] and Egypt; 210); 5) Ἰουλία, | θάρσι (210/211). Edd.pr. discuss the history and archaeology of Betholetepha/Beit Nattif; on

211/212 mention is made of the Greek epitaph of an ex-decurio of a cohort and his wife (R.Savignac, *RBi* 12 [1903] 291 and 431-434; late Roman). The burial chamber was first a water cistern, subsequently converted for funerary purposes by Jews in the early Roman period and was finally used by pagans (non-Jewish Romans) in the late Roman period to which the epitaphs belong.

Contra R.Rosenthal-Heginbottom, *IEJ* 63 (2013) 103-108, who argues, inter alia, that since Latin names were used by both ethnic-religious groups, edd.pr.'s thesis of the pagan character of the late Roman population of Beit Nattif cannot be considered proven. [However, the large picture of settlement in the area is not in favor of a Jewish presence after the Bar Kochba revolt, Di Segni].

1423. **Caesarea Maritima (and the Middle Coast). Corpus.** W.Ameling, H.M.Cotton, W. Eck et alii (edd.), *Corpus Inscriptionum Iudaeae/Palaestinae* II. *Caesarea and the Middle Coast* (Berlin 2011; text and translations; ph. and/or dr.; maps), covers the coastline of Israel between Haifa and Tel Aviv. The bulk of the inscriptions come from Caesarea Maritima (nos. 1128-2079) and its territory (nos. 2080-2107: Binyamina, Krokodilopolis, Kefar Shuni and Ramat Hanadiv). The other cities and settlements are Apollonia/Arsuf (nos. 1121-1127 [add now *SEG* LIX 1704]), Castra Samaritanorum (nos. 2108-2114), Dora/Dor (nos. 2115-2145), Mikhmoret (no. 2146) and Sykamina (nos. 2147-2160). The inscriptions from Caesarea are divided into the following thematic groups: A. Res Sacrae (pagan texts: 1128-1138; synagogue inscriptions: 1139-1147; Christian inscriptions: 1148-1194); B. Imperial documents (1195-1198); C. Emperors (1199-1226); D. Imperial officials and the two praetoria (1227-1344); E. Bathhouse (1345-1349); F. Military people (1350-1357); G. Decuriones and inscriptions of the Colonia Caesariensis (nos. 1358-1381); H. Varia (1382-1431); I. Epitaphs (1432-1678); K. Instrumentum domesticum (1679-1801); L. Fragments (1802-2079); M. Vicinity of Caesarea (2080-2107). General introductions to each of the sites precede the texts.

The nos. 1121-2160 in this second volume of *CIIP* continue those of vol. I covering Jerusalem (see *SEG* LX 1720). [Note that the following nos. are 'vacats': 1587, 1635, 1648, 1688, 1715, 1815, 1819, 1830/1831, 1860, 1883, 1907, 1957, 1963, 1992, 2000, 2007, 2045; no. 2113 is followed by 2113A and 2113B]. W.Ameling is responsible for most of the Greek inscriptions, W.Eck for most of the Latin texts. The majority of the inscriptions are in Greek; we list those (also) in other languages. **Latin:** nos. 1129, 1199-1257, 1267-1287, 1290-1329, 1350-1360, 1363-1369, 1379/1380, 1382-1387, 1390-1395, 1397/1398, 1400-1413, 1415/1416, 1432-1442, 1736, 1741, 1769, 1784-1786, 1802-1814, 1816-1818, 1821-1829, 1832-1851, 2095-2097, 2099/2101. **Hebrew or Aramaic:** 1126, 1145-1147, 1431, 1549, 1610, 1677/1678, 1717/1718, 2078, 2079 (or Greek?), 2113 A. **Samaritan:** 1616. **Middle Persian:** 1724. **Phoenician:** 2139, 2152. **Bilingual: Latin/Greek:** 1389, 1744; **Greek/Hebrew or Aramaic:** 1517, 1571, 1602, 1662, 1675, 2098, 2108; **Greek/Samaritan:** 1685.

The following texts are **inedita in Greek or including Greek** [an asterik denotes texts of some importance]: nos. 1132, 1137, 1148, 1149 (cf. our lemma no. 1427 [1]), 1151, 1178*, 1186/1187, 1258* (cf. our lemma no. 1427 [3]), 1265* (cf. our lemma no. 1427 [4]), 1344-1349 (for 1344-1348* cf. our lemma no. 1427 [5-9]), 1361*/1362*, 1389*, 1414 (forgery?), 1422, 1428, 1444*, 1452, 1459, 1461*, 1472*, 1526, 1536* (cf. our lemma no. 1425) 1562, 1565* (cf. our lemma no. 1426), 1571, 1574, 1577, 1585, 1595/1596, 1605/1606, 1619, 1622, 1626, 1634, 1640-1643, 1649, 1660, 1679*/1680* (see below), 1721*, 1731* (cf. our lemma no. 1427 [11]), 1741, 1784/1785, 1792-1794, 1796/1797, 1800/1801, 1855-1857, 1861/1862, 1867-1870, 1874/1875, 1877-1880, 1882, 1884/1885, 1897-1906, 1908-1916, 1920-1922, 1924, 1926, 1928, 1931-1933, 1935, 1937, 1939-1945, 1947-1955, 1958, 1960-1962, 1964-1969, 1971, 1974, 1976, 1978, 1980-1982, 1984-1986, 1988-1991, 1993,

1995, 1998/1999, 2001-2004, 2008-2010, 2017, 2020-2032, 2034-2044, 2046 (b), 2047-2050, 2052-2054, 2056/2057, 2059/2060, 2062-2068, 2070, 2072-2077, 2079 (or Hebrew?), 2082*, 2085, 2087/2088, 2113 B*, 2114, 2119*, 2121* (cf. our lemma no. 1428), 2138 (h, i), 2157*, 2160 [no. 1424 is not an ineditum: see below. The publications mentioned for nos. 1131, 1136, 1186/1187 and 2133-2136 are announced as forthcoming; for an early Byzantine weight possibly from the (area of) Caesarea see our lemma no. 1575 (4)].

The number of inedita may seem impressive (even more so with the new Latin texts added), but it should be noted that numerous inscriptions are of minor importance; there are many fragments bearing only a few letters defying interpretation or at best yielding single words. This applies *a fortiori* for the group 'Fragments' nos. 1802-2079; some of these unrewarding frustulae may either be in Latin or Greek. [One cannot but agree with P.W.van der Horst, *JSJ* 44 (2013) 97: 'They have been included, but one sometimes wonders to what use'; V.d.H.'s review (97/98) includes some comments on individual inscriptions, Tybout]. Consequently, progress since *I.Caesarea Maritima* (see *SEG* L 1466) is more limited than it may appear at first sight.

Although *CIIP* II offers an Index of personal names only (including emperors and kings and also covering *CIIP* I; 885-918), we refrain from giving the usual survey of notabilia, since this would largely reproduce our extensive summary of the Greek epigraphy of Caesarea in *SEG* L 1466 [but we draw attention to a rare occupation not mentioned *ibid.*: βαβυλωνάριος in no. 1513 (cf. *MAMA* III 616; probably 'a maker of Babylonian shoes or garments'; cf. also *SEG* XLVIII 1880)]. Instead we present the few new texts of some interest in full (our lemmata nos. 1424-1430), with the exception of nos. 1679/1680: two defixiones on lead tablets which will be published with a fuller commentary by ed.pr. R.Daniel in a forthcoming volume of the series *Papyrologica Coloniensia* (1679 [4th/5th cent. A.D.], from the eastern hippodrome, targets anonymous charioteers who would compete against Δομνῖνος, who may or may not be identical with the homonymous charioteer on record in Rome and Carthage; 1680 [4th-6th cent. A.D.], in a private collection, is aimed against three named men, one of whom [Φώτιος] was a consularis [ἀπὸ ὑπατικῶν]; a phrase probably meaning 'hinder the unions and marriages of their bodies' [συνποδίσατε τὰς ἁρμογὰς κ(αὶ) γάμους τῶν σ[ω]μάτων (?) αὐτῶν] and the fact that wives, widows, maidens and young girls are mentioned, suggest that the curse was motivated by a concern of sexual nature). [For a number of reasons which we cannot fully summarize, L.Di Segni (per ep.) rejects W.Ameling's argument ad no. 1342 that the formula εἷς θεὸς μόνος βοήθει (or ὁ βοήθων) does not suffice to qualify this text as Samaritan. One cannot separate this formula from εἷς θεὸς βοήθει. In Di S.'s catalogue adduced by A. (see *SEG* XLIV 1340) not just one, but several inscriptions comprising one of these formulas belong to a certainly or very probably Samaritan context, inter alia *SEG* XL 1502/1503 (1501-1506 certainly date to the period of Samaritan use of the temenos), XLII 1426-1429, LV 1732, and a number of unpublished inscriptions. Also *CIIP* II 1177 and 1183, using the εἷς θεὸς βοήθει formula, are most likely to be connected to a Samaritan donor || see now also O.Tal, 'A bilingual Greek-Samaritan inscription from Apollonia-Arsuf/Sozousa: yet more evidence of the use of ΕΙΣ ΘΕΟΣ ΜΟΝΟΣ formula inscriptions among the Samaritans', *ZPE* 194 (2015) 169-175, Tybout].

See also W.Eck, 'Zu alten und neuen Inschriften aus Caesarea Maritima. Vorarbeiten für den 2. Band des CIIP', *ZPE* 174 (2010) 169-184 (almost exclusively on Latin inscriptions).

Cf. also D.Feissel, *BE* (2013) nos. 458-463; in nos. 459-462, F. offers the following new readings, restorations or observations in inscriptions from Caesarea (cf. also our lemmata nos. 1427, 1428 [3 and 7], and 1430):

1144: the monogram should probably be read Παρηγορίου (name known in Caesarea) rather than Πατριχίο(υ) [Paregorios is a common Jewish name, the translation of Hebrew Menahem or Tanhum, found also in Aramaic transcrition PRYGRY; cf. *SEG* LV 1734 app.cr. The monogram on the other side of the capital may be read Νιχώ (possibly with omikron instead of omega). The capital would have been presented by a married couple, Di Segni];

1168: perhaps an epitaph to be restored † Θ̣ή̣χ̣η [διαφέρουσα] | τῇ ἁγιω|[τάτῃ ἐκκλησίᾳ] | ἤτοι τῷ εὐαγ[εῖ --] | ὀρφαν(ο)τροφίῳ [vacat?]: a collective tomb of the orphanage of the church of Caesarea (L 1: ΙΟΙΙΚΙ[--], *CIIP*);

1197: Fees due to members of the staff of the praefectus praetorio Orientis Φλ. Πουσέος; the beginning is hardly concerned with taxes levied; μεθοδεύω (Col. I L. 1) means 'faire comparaître en justice (*convenire*)' (French translation of LL. 1-4); the following paragraph of Col. I refers to the gratifications related to the introductory formalities of the process, and the beneficiary of the sportualae is probably the exsecutor negotii (the official of the lawcourt in charge of the dossier); accordingly, in Col. I LL. 8/9 [ἐκβιβασταῖς τοῦ] | πράγ[ματος] may be restored (to whom τοῖς αὐτοῖς in L. 11 refers). [The text and translation of L.Di Segni (see *SEG* LIII 1841) are now also accessible in J.Patrich, *Studies in the Archaeology and History of* Caesarea Maritima. *Caput Judaeae, Metropolis Palaestinae* (Leiden-Boston 2011) 219-223; we do not list the occasional references to other inscriptions in this monograph, Tybout];

1424: this text, considered 'indecipherable' and 'unpublished' by *CIIP*, is *SEG* XXVIII 1397: a 'pierre errante' from Eboda/Oboda;

1444: in L. 1 perhaps Α[ὐρήλ]ιος Ανιας (Α[--]ιοσανιας, *CIIP*);

1446: to be dated later than 2nd/3rd cent. A.D. (*CIIP* on the basis of the letter forms) in view of the term μημόριον. [The epitaph probably represents a reuse of the sarcophagus, like several other epitaphs engraved on 2nd/3rd cent. A.D. sarcophagi from Caesarea: nos. 1453, 1455, 1472, 1535, and possibly 1569, Di Segni];

1447: medieval rather than '5-7 c. CE (?)';

1455: in (c) ὑπ᾽ἀναγίου ('sous l'étage', indicating the location of the sarcophagus [for this term cf. our lemmata nos. 1399 LL. 7/8 and 1400 L. 9]) rather than ὑ(πὸ) Παναγίου;

1461: in LL. 1/2 perhaps the ethnic [Βηρ]|υτίο[υ] ('something like [υἱοῦ --]υτιο[υ]', *CIIP*). [On accepting this plausible restoration, in LL. 3/4 Σαββα[τίου] | Γαμ[άδης] may be restored (a village of this name is attested by a boundary stone from Akko [*SEG* XXXII 1514]), or even Γαμ[αλέως], if the name of Gamala, abandoned after its capture by Vespasian in 67 A.D. (Jos., *Bell.* 4.3-83) was preserved in one of the settlements that came into existence after the fall of Gamala in its near vicinity: see C.B.David, *The Jewish Settlement on the Golan in the Roman and Byzantine Period* (Qazrin 2005) 185/186, maps 6/7 (in Hebrew), Di Segni].

1486: Θήκη Ἰάκ|ου υἱὸς Ἰουλ|ιαν̣ο̣ῦ σὺν | τέκ(ν)ων (for τεκνοῖς) rather than συν|τέκτων ('fellow craftsmen ... Apparently father and son worked in the same craft', *CIIP* [cf. also P.W.van der Horst, *l.c.*: 'It is better to take *syntektôn* as a nominative singular than as a genitive plural', Tybout || but the father's name should be read Ἰακοῦ, genitive of Ἰακώ, on record in *I.Beth She'arim* 83, 126, and 130, Di Segni]);

1506: Μανα̣[ημου] rather than Μανλ[ίου] should be restored [both are too long; the ph. shows that only one leter is missing; for Μανα[η] see *I.Beth She'arim* 110; cf. also Με[ναη?] in 37; for Μαναημ (Hebrew Menahem see *CIIP* I.1.183, 187 (a), and 318, Di Segni];

1518: not an epitaph, but probably the dedication of a building; perhaps; in L. 3 the S surmounted by a horizontal stroke is a numeral, not an abbreviation sign: read [--]ẸΝ ϛ′ instead of ἐ̣ν(θάδε);

recorded are six elements of unknown character and a roofing with tiles, e.g. σὺν | [ὅλῃ τῇ κ]εραμώ|[σει] (LL. 3-5; σὺν | [.] . ΡΑΜΩ, *CIIP*);

1531: for the rare adjective μονόωρος cf. *BE* (1990) no. 899 [see also *IGLS* XIII.2.9938 (cf. our lemma no. 1480)];

1542: Ἰούλιος | Ῥογᾶτος (B.Lifshitz) remains an attractive reading (also with A for Λ in L. 1);

1577: the isolated N in L. 1 belongs to Λονγίνου ([--]N[--|--] Λογίνου, *CIIP*).

L.Di Segni contributes the following comments (per ep.):

1165: no. 1 (a): Ἀ[ρή]της is the saint's name in Phase A; this is the form of the martyr's name e.g. in the Georgian Calendar of the Church of Jerusalem (G.Garitte, *Le Calendrier Palestino-Géorgien du Sinaiticus 34* [Brussels 1958] 408/409, December 14). Ἀρήτης (or Ἄρης) disappeared from some early martyrologies; probably the name was illegible when the restoration occurred in Phase B, and since Aretes had been forgotten the more popular martyr Sergios (no. 1 [b]: Σ[έρ]γης]) took his place;

1171: Perhaps Ἰω(άννης), followed by a title of another name or names after the cross (ΙΩ, *CIIP*);

1396: Βότρυς is the name of a city in Phoenicia (modern Batroun in northern Lebanon). Perhaps an (incorrect) attempt to give Ioannes' origin? (either an anthroponym or Βότρυς for Βῶτρυς, an Arabic form of Peter, *CIIP*);

1487: possibly [Θήκη Π]ίστου (καὶ) Ζά|[νας Ἰ]ωάννου | [θυγ(ατρὸς) σ]ὺν τέκνυς. Πίστος is common enough, and Ζάνα or Ζάννα is attested in Jerusalem (*CIIP* I.2.828) and twice at Herodion (*SEG* XXXVII 1489);

1490: Ἰακώ rather than Ἰάκω (L. 4);

1513: if the name is not Μέγας, Μεγάλης or Μεγαλᾶς are more likely than Μέγαλος. For a dux Palaestinae called Megalas, see Joannes Malalas (ed. de Boor), fragm. 44, p. 171;

1517: in L. 3 (Βο[--]) perhaps an ethnic (Βοστρηνός or Βοτρυηνός [cf. above ad *CIIP* 1396]); cf. Stephanus of Byzantium, *Ethnika*, B 131/132;

1518: ad L. 3 ([N]ωνίου): a St. Nonius appears in a list of saints at Nessana (G.Kirk, C.B.Welles, in H.D.Colt [ed.], *Excavations at Nessana*, vol. 1 [London 1962] 152 no. 38);

1526: Πη[λα|γί]ας rather than Πη[γα|σί]ας;

1785: Ἁγήου Θεοδό[--]; the simpler interpretation, '(Property) of Saint Theodore' is preferable. The bowl must have belonged to a church or monastery. Though no church of St. Theodore is as yet attested in Caesarea, he was one of the most popular saints to whom churches and monasteries were dedicated in Palaestina and Arabia: at least 16 are attested in epigraphic and literary sources; see L.Di Segni, Y.Tsafrir (with J. Green), *The Onomasticon of Iudaea, Palaestina and Arabia in the Greek and Latin Sources*, vol. 1 (Jerusalem 2015) 408 and 421;

2094: (from Hadera); the name is Εὐγέν(η) rather than ΟΓΗΝ; this is one of a number of golden bands bearing the inscription Θάρσε Εὐγένη, οὐδὶς ἀθάνατος, found in sarcophagi and late Roman tombs. They seem to have belonged to a funerary society whose signum was the name Εὐγένης: see P. Benoit, *RBi* 59 (1952) 253-258, and Pl. IX, 2. In one case the name was repeated twice, once in the spelling Οὐγένη;

2116: (from Dor); this inscription should be dated to the 4th rather than the 6th cent. A.D., both on archaeological and on palaeographical grounds; Ἀκάκιος was bishop of Caesarea in 340-366

A.D.. Dor became an episcopal see only in the 5th c. and until then it was included in the bishophric of Caesarea.

For the following inscriptions containing quotations from the Bible, Di Segni refers to the corresponding nos. in Felle, *Biblia*: 1172 (*Dt.* 7.12/13; F. 121 no. 189); 1173 (*Ps.* 4.8; F. 121 no. 190); 1174 (*Ps.* 28.3; F. 116 no. 174 [this quotation is never used in baptisteries. It belongs to the liturgy of the blessing of the waters and it is found in cisterns or other containers connected with the liturgy of Epiphany. Neither the Roberts nor Feissel in the references cited by Ameling connected the quotation to baptism. For a discussion of this issue and the Caesarea inscription, see L.Di Segni, in B.Bitton-Ashkelony, D. Kueger (eds.), *Prayer and Worship in Eastern Christianities, 5th to 11th Centuries* (Farnham, in press)]); 1175 (*Ps.* 137.7; F. 124 no. 197); 1334 (*Rm* 13.3; F. 122 nos. 192/193); 1338 , 1344/1345 (*1 Reg* 16.4; F. 121/122 no. 191).

For inscriptions wrongly assigned to Caesarea Maritima see our lemmata nos. 1410 (but see the comment of L.Di Segni *ibid.*) and 1445. Since a Concordance is missing, a full comparatio numerorum with *I.Caesarea Maritima*, *SEG* and some other publications will be useful. [We tacitly correct some nos. of *I.Caesarea* misrepresented in *CIIP* II and add some references to recent *SEG*-volumes; *SGO* IV = Merkelbach-Stauber, *SGO* IV, Tybout].

I.Caes. Mar.	*CIIP* II	*I.Caes. Mar.*	*CIIP* II
1	1399	78/79	1139/1140
5	1288	80/81	1141
12	1266	82-84	1142-1144
25	1260	85	1333
26	1264	86/87	1337/1338
38	1388	88	1335
40	1183	89	1334
41/42	1417/1418	90	1339
55	1259	91	1336
56	1376	92	1341
57-59	1261-1263	93-96	1332
60/61	1370/1371	97/98	1419/1420
63/64	1373/1374	109	1196
65	1168	110	1197
66	1193	111	1195
67	1190	112	1198
68	1192	113	1153
69	1170	115/116	1429/1430
70	1191	117	1426
71	1171	118	1873
72	1396	124	1134
73	1375	125	1133
74	1427	126	1135
75	1377	127	1128
76	2046 (a)	128	1169
77	2018	129/130	1172/1173

I.Caes. Mar.	*CIIP* II	*I.Caes. Mar.*	*CIIP* II
131	1180	183	1602
132	1179	184	1513
133	1174	185	1554
134	1152	186	1552
135	1181	188	1485
136	1176	189	1497
138	1177	190	1484
139/140 a	1183/1184	191	1524
143	1613	192	1483
141	1189	193	1479
142	1175	194	1543
144	1514	196	1481
147	1600	197	1462
149	1515	198	1460
150	1612	199	1615
151	1569	200	1518
153	1455	201	1475
154	1535	202	1564
157	1520	203	1534
158	1531	204	1476
159	1474	205	1491
169	1466	206	1495
170	1494	207	1560
171	1550	208	1512
173	1525	209	1450
174	1555	210/211	1528/1529
175	1445	212	1533
176	1657	213	1505
177	1674	214	1618
180	2098	215	1589
152	1446	216	1570
155	1453	217	1616
165	1456	218/219	1632/1633
166	1490	220	1630
167	1504	221	1617
168	1499	222	1629
172	1548	223	1625
178	1673	225	1631
179	1672	226	1638
181	1517	227	1637
182	1662	228	1636

I.Caes. Mar.	*CIIP* II	*I.Caes. Mar.*	*CIIP* II
229	1477	272	1623
230	1537	273	1523
231	1471	274	1624
232	1558	275	1627
233	1598	276	1448
234	1588	277	1468
235	1666	278	1443
236	1665	279	1647
237	1664	280	1646
238	1521	281	1620
239	1663	282	1645
240	1668	284	1628
241	1599	283	1644
242	1667	285	1621
243	1194	286	1575
244	1568	287	1556
245	1457	288	1614
246	1488	289	1473
247	1480	290	1470
248	1654	291	1487
249	1656	292	1540
250	2086	293	1447
251	1653	294	1542
252	1650	295	1576
253	1652	296	1467
254	1651	297	1482
255/256	1658/1659	298	1492
257	2084	299/300	1567
258	1661	301-303	1507-1509
259	1506	304	1522
260	1530	305	1539
261	1563	306/307	1573
262	1511	308	1538
263	1545	309/310	1544
264	1541	311	1557
265	2081	312	1559
266	1498	313	1561
267	1469	314	1500
268	1458	315	1489
269	1639	316	1586
270	1572	317	1603
271	1503	318/319	1590

I.Caes. Mar.	*CIIP* II
320	1591
321	1594
322	1601
323	1593
324	1581
325	1592
326	1578
327	1547
328	1604
329	1423
330	1608
331	1607
333	1532
334	1516
335	1501
336	1463
337	1527
338	1478
339	1502
340	1449
341/342	1579/1580
343/344	1669/1670
345	1611
346	1546
347/348	1582/1583
355	1970
356	1421
358	1997
359	1865
360	1876
361	1936
362/363	1852/1853
364	1863
370	1892
371	2058
372	2011
373	1996
374	1983
375	1872
376	1864
377	1956

I.Caes. Mar.	*CIIP* II
378	1859
379	1871
380	2071
381	1888
382	1886
383	1894
384	1891
385	1881
386	1889
387	1923
388	1925
389	1890
390	1896
391	1927
391	1917
393	1929
394	1887
395	1918
396	1930
397	1979
398	1934
399	1975
400	2006
401	1938
402	1893
403	1972
404	2014
405	1973
406	1919
407	2051
408	2019
409	1959
410	1858
411	1866
p. 17	1130
SEG	
VIII	
135	2098
136 a/b	1370/1371
136 c	1396

SEG	*CIIP* II
VIII	
138	1142
138 (a)	1513
XIV	
843	1485
844	1484
845	1653
846	1127
XVI	
841	2149
842	2147
843	1520
844	1490
845	1548
846	2086
847	1474
848	1738
XVII	
782	1550
XVIII	
625	1685
XIX	
909	1569
910	1456
911	1446
912	1460
913	1450
914	1528
915	1511
916	1530
918	1548, 2086
919	1152
920	1740
XX	
414	2149
415	2147
462	1140
463	1550
464	1141
465	1174
XX	
466	1125

SEG	*CIIP* II
XXVI	
1674	1288
1675	1466
XXVII	
1013	1417
XXVIII	
1368	1486
1369	1493
1397	1424
XXXII	
1497	1506
1498	1339
1500	2137
1508	2094
XXXIII	
1266	2123
XXXIV	
1505	2092
XXXV	
1535	2137
XXXVI	
1339/1340	1730
1341	1331
XXXVII	
1477	2122
1478	2116
1487	2148
XXXIX	
1620	1196
XL	
1441 (cf. XLI 1883)	1122
1449	2123
XLI	
1545	2080
1548	2138
XLII	
1417/1418	2137/2138
1419	2140
XLIII	
1048	1266
1050/1051	2143/2144

SEG	*CIIP* II
XLIV	
1350	1123
1352 (3)	1711
1352 (5)	1854
1352 (6)	1787
1352 (8)	1791
1352 (12)	1425
1353	2080
1368	2115
XLV	
1934	1333
1935	1335
1936	1331
1937	1334
1938	1339
1939	1336
1946	2022
1947	2120
1948	2125
1949	2124
1950	2126-2131
XLVI	
1815	1130
1818 (a)	2108
XLVII	
1979	2080
1980	1551
1981	1399
1982	2123
1984	2142
XLVIII	
1881 (1)	1185
1881 in fine	1419
XLIX	
2052	1330
2053	1188
2054/2055	1342/1343
2056	1340
2057 (1)	1165
2057 (2)	1153
2058 (1-16)	1753-1768

SEG	*CIIP* II
XLIX	
2058 (17)	1776
2058 (18)	1779
2058 (19-21)	1781-1783
L	
1467	1464
1468	1451
1469	1154/1155
1469-1473 introduction	1158-1160, 1166/1167
1470	1157
L	
1471	1156
1472/1473	1161/1162
1474	1165
1475/1476	1163/1164
1512 (1-5)	2102-2106
LI	
2018	1531
2019 (a)	2108
2020	2123
LIII	
1841	1197
LV	
1726	2089
1729	2113
1730 (1)	2111
1730 (2)	2109
1730 in fine	2112
LVI	
1891 (1)	2090
1891 (2)	2093
1891 (3)	2091
LVIII	
1749	1399
1750/1751	1725/1725
1750	1728
1753	1727
LIX	
1706	1289
LX	
1710	1138

MPI	*CIIP* II
2	1122
46	1139/1140
58	1334/1335
60	1263
65	1334
66	1331
67	1172/1173
72	2116
220	2147
248	2118
CIJ	
882	1497
883	2151
887	1602

CIJ	*CIIP* II
889	1513
890	1555
891	1124
970	2098
RICIS	
403/0401	1531
SGO IV	
21/03/01	1568
21/03/02	1260
21/03/03	1264
21/04/01	1122
GV	
515	1568

1424-1426. **Caesarea Maritima. Epitaphs, 2nd-7th cent.** A.D. Three epitaphs (ph.; translations) first published in *CIIP* II (nos. 1425/1426) or only known from an inaccessible publication (no. 1424).

1424: 402 no. 1454. **Epitaph of Antoninus, 2nd/3rd cent.** A.D. Rectangular marble relief representing in a recessed niche with an architectural frame, a man reclining on a couch holding a wreath in his right and a goblet in his left hand; in front of the couch a table with dishes; inscription below. First published in *The National Maritime Museum. From the Treasures of Caesarea* (Haifa Museum 1997) 24.

Ἀντωνῖνε ἄλυπε, χαῖρε

1425: 469/470 no. 1536. **Epitaph of Prokopios and his family, 4th-7th cent.** A.D. Fragment of a white marble plaque.

[Θή]κη Προκοπ[ίου μαρ|μ]αραρίου καὶ [--|..]νίας θυγατρὸς [-- σὺν | τέ]κνοις καὶ [--||--]οις

2-3. *CIIP* offers epigraphical parallels for the profession of marble worker (also μαρμαράρης).

1426: 490 no. 1565. **Christian epitaph of Thomas and Pamphylia, 4th-mid 7th cent.** A.D. Rectangular white marble plaque; cf. D.Feissel, *BE* (2013) no. 462.

† Θήκη διαφέρ|ουσα Θωμᾶ καὶ Πα|μφιλίας πεδαρικ|ι σὺν τέκνοις

3-4. πεδαριχι for παιδαριχή qualifying θήχη (cf. θήχη πεδαριχή in *CIIP* II 1514); the tomb is for the slaves of the two owners and the slaves' children, F.; 'is it παιδαριχῇ or πεδαριχῖς (σ)ὺν τέκνοις? Both solutions have to result in one mistake at least'; 'the (former) slave girl', *CIIP*.

1427. Caesarea Maritima. Assorted inscriptions, late Imperial period. We present a selection of various inedita in *CIIP* II (ph.; translation); we also give two edita missing in recent volumes of *SEG* (below nos. 2 and 10). The inscriptions without explicit dates can be assigned to Late Antiquity.
1) Γ|ολγοθ|ᾶ (white marble stamp [?]; letters written in a cross; 4th-7th cent. A.D.; 71/72 no. 1149);
2) Ὑπὲρ σωτηρίας | Σηλβάνου καὶ | Νονίας (mosaic inscription in a tabula ansata in the church built in the eastern part of the praetorium; J.Porath, *ESI* 17 [1998] 44; J.Patrich, *SBF* 50 [2000] 370; 72-74 no. 1150);
3) Τιβερίου τριβ(ούνου) (bronze ring; 194/195 no. 1258);
4) double leaf Φιλοκτίστα | κόμης | Ἰούλιττε (mosaic medallion in situ in the northernmost access way to the theater; 207-209 no. 1265; cf. D.Feissel, *BE* [2013] no. 461: previously unattested name, but cf. Ἰουλίττα [and Ἰουλιττιανός (*SEG* XXXI 1255). Tybout || Ἰουλίττα is known from an inscription of the Roman period at Tel Qedesh (*SEG* XXXVI 1291). Saint Iulitta was the mother of the child martyr Κύριχος, to whom several churches were dedicated in Palestine; the feast of Kirikos and Iulitta appears in the Georgian calendar of the Church of Jerusalem on July 15, Di Segni]);
5) Εἰρήνη ἡ | εἴσοδός | σου καὶ ἡ ἔξ|οδός σου (mosaic medallion, possibly from the praetorium of the procurator; cf. 1 *Sam.* 16.4. and 1 *Kings* 2.13; for parallels from Caesarea see *CIIP* II 1338 and below no. 5; 301/302 no. 1344).

The next four inscriptions (nos. 6-9 = 303-308 nos. 1345-1348) come from the same bathhouse [the building where these inscriptions were discovered was identified as a bathhouse by the excavator (J.Porath, *Excavations and Surveys in Israel* 17 (1998) 42/43, but it appears to be rather part of a palatial mansion: see J.Patrich, *Studies – Caesarea Maritima* (cf. our lemma no. 1423 ad *CIIP* II 1197) 138. The mansion certainly included a private bathhouse, and possibly a chapel on the second floor, Di Segni]:
6) † Εἰρήνη ἡ εἴσο|δός | σου καὶ ἡ | ἔξοδός σου leaf (mosaic inscription in a tabula ansata);
7) Εὐτυχῶς Εὐτοκίῳ καὶ Εὐ|φιμ[ί]ᾳ τοῖς φιλοκτίσταις (mosaic inscription in a tabula ansata);
8) A: Καλοκερία B: Ἐπίκηρος, Εὐτύχις [...]|.ις [...]|BHEA (labels on a rectangular mosaic panel; in the center a medallion with the female personification of the 'good season, summer' [her name derives from Καλὸς Καιρός]; 6th cent. A.D.; the labels in [B] belong to vignettes in the border of a city (Epikeros) and of a rider (Eutychis); D.Feissel, *l.c.* [cf. above sub 3]: possibly ἐπίκηρος for ἐπίκαιρος, epithet of the now lost city name left of the vignette; the label in fine, also accompanying a city vignette, should probably be read Βηθα[--]: a toponym originally completed right of the vignette [for Εὐτύχ(η)ς (name or nickname of charioteer?) and Ἐπικήρος (unexplained), see now the suggestion of R.Talgam, *Mosaics of Faith* (Jerusalem and University Park, PA, 2014) 514 note 33: 'Lucky' and 'subject to death' may reflect the blessings and curses thrown at the contestants in a horse race, Di Segni]);
9) † Τῷ οἴκῳ σου πρέπει ἁγίασ|μα, Κ(ύρι)ε, ἐθεμελίωσας γὰρ αὐτὸ|ν ἐπὶ πέτραν πίστεως καὶ λιμ|ὴν ἐστιν τῶν ἐλπιζόντ||ων ἐπί σε, Κύριε (gray marble plaque from a bathhouse; *Ps.* 92.5, followed by an adaptation of *Matthew* 7.24).

10) Ἰωάννης, | υἱὸς Προκοπίου | τοῦ τῆς [καλῆ]ς μνή|μης, ἐψ[ήφωσεν ἐν] μη(νὶ) Μα||ρτίου ζ', [ἰνδ|ι]κ(τιῶ)νος | Ἰωάννου σὺν τέκνοις· ἀμήν (mosaic medallion from a hall between the Byzantine palace and the Basilica; J.Porath, *ESI* 112 [2000] 38*; 336/337 no. 1378 [dr. only]); 11) Ἐπὶ Φλ(αβίου) Στεφ|άνου ἀνθυπ(άτου)· | γρ(αμμάρια) ια' (square bronze weight closely resembling *CIIP* II 1730 [*SEG* XXXVI 1339], but from another mould; ca. 536 A.D.; 612/613 no. 1731).

1428. **Dora. Dedication to Antoninus Pius, 138-161 A.D.** Sandstone plaque with a tabula ansata in relief; now in the Rockefeller Museum in Jerusalem. Ed.pr. in *CIIP* II 842/843 no. 2121 (ph.; translation).

[--]. .[-- | Τ(ίτῳ) Α]ἰλίῳ Ἀδρια|[νῷ] Ἀντωνίν|[ῳ] Σεβαστῷ Εὐσε||[βῆ] Ἰσίδωρος ΖΑΔΙΙ|[--]. .[--]

The inscription probably belonged to a shrine or temple, *CIIP*.

1429. **Dora. Mosaic inscription in a church, 4th cent. A.D.** *CIIP* II 2116 (*SEG* XXXVII 1478). See the comment of L.Di Segni in our lemma no. 1423 ad *CIIP* II 2116.

1430. **Dora. Christian inscriptions on two scales, 6th cent. A.D.?** *SEG* XLIII 1050/1051. Republished in *CIIP* II 2143/2144; J.Gascou, *BE* (2013) no. 463, reads in 2143 (C), after Ἰ(ησοῦ)ς Χ(ριστό)ς, ΚΟΘΕΓΕΙΩΡ: Κ(ύριο)ς Θ(εό)ς or Κ(ύρι)ε Θ(ε)ὲ Γειώρ(γιος) or Γειωρ(γίου) (the same spelling Γειώργιος is used in 2143 [A]; ΚΟΘΕΓΕΨΡ: κ(αὶ) ὁ Θ(εὸς) γ(εννηθεὶς), ἐ(λέησον) ΨΡ, *SEG*, *CIIP* [the correct reading is Ἰ(ησοῦ)ς Χ(ριστὸ)ς Κ(ύριος) ὁ Θε(ὸς) Γειωρ(γίου), Di Segni]); in 2144 ('de même facture'), Ψάτης Δίου should be read instead of Ψάτης Ῥίου ('Psates of Rhion or: son of Rhion/Rhius'); like Ψάτης the name Δῖος is popular in Egypt, especially in the Thebaid; the names Ἀρτέμων and Σωτήριχος in 2143 (B) are also frequent in Egypt.

1431. **Gadara. Bilingual (Greek/Latin) dedication in honor of Trajan, after 102 A.D.** Three basalt blocks of an architrave re-used in the pavement of the probably Byzantine road running along the nymphaeum; monumental inscription with punctuation marks between the words. Ed.pr. H.Bru, *Le pouvoir impérial* -- (cf. our lemma no. 1378) 49 (ph.): 1) Ὑπὲρ σω[τηρίας --]; 2) [-- Tr]aiani Caes(aris) Au[gusti --]; 3) [-- D]acici [--]. The inscription probably belonged to the nymphaeum; for another bilingual dedication in honor of Trajan from Gadara see *SEG* LII 1623* (to be dated between 102 and 114-116 since Trajan is styled 'Dacicus' but neither 'Optimus' nor 'Parthicus').

1432. **Gadara. Dedication of a statue of Hermes, 1st/early 2nd cent. A.D. (or forgery?).** *SEG* XLIV 1355 (cf. LII 1620; LIX 2035 sub [4]). L.Di Segni, *Michmanim* 23 (2011) 43*-45* (ph.; translation), points to several flaws in the text offered by ed.pr. R.Gersht (*SEG* XLIV) and reads and restores the text as follows.

Ἑρμῆν θεῶν [κήρυκα] | καὶ ἀνθρώπων [καθ]|οδηγὸν ἐξαμυν(όμενον) τὰ [κακὰ] | [κ]αθιέρωσα N[---]

Date: 1st/early 2nd cent. A.D. on the basis of the letter forms, Di S.; 1st-3rd cent. A.D., *SEG* || Ἑρμῆν θεῶν | καὶ ἀνθρώπων | ὁδηγὸν ἐξαμύν(ον)τα | [κ]αθιέρωσαν, *SEG* || 3. ἐξαμύνομαι is used exclusively in the middle voice and requires an object, Di S. || 4. in fine either the name of a single dedicant (whose name starts with ▪ N) or, less preferably, of the names of several dedicants ([κ]αθιέρωσαν [---]), Di S.; in ed.pr.'s reading the dedicants are left unspecified || since the inscription in its unrestored form is centered and the pedestal offers no room for the restorations required, the inscription is presumably a modern forgery, copied from a text which was broken at right (the statue may also be a forgery), ed.pr.

1433. Galilee. Qiryat Tiv'on. Epitaph on an ossuary, ca. 75-150 A.D. Limestone ossuary found in 1972 during excavations of a rock-cut burial chamber in Horesh Street. L.Y.Rahmani, *A Catalogue of Jewish Ossuaries* [see *SEG* XLIX 1349] 172 no. 425: {A} Μαίας Σαοῦλος ('of Maia, daughter of Saul'). Republished by F.Vitto, *'Atiqot* 65 (2011) 36*/37* (ph.; dr.), who reads Ἀμμίας Σαοῦλος (Ἀμμία is either a name or a term for 'mother': the ossuary either contained the bones of two persons ['Of Ammia and of Saul] or 'of the 'mother of Saul' only). [Most certainly a name: see H.Wuthnow, *Die semitischen Menschennamen in griechischen Inschriften und Papyri des vorderen Orients* (Leipzig 1930) 19-20; *CIIP* I 361 (with several examples), 410 a-b; *CIIP* II 1591 (?). If the reference is to one person, a better interpretation would be 'Of Ammia (daughter) of Saul', Di Segni].

1434. Hadera. Inscription on a gold band, early Byzantine period. *CIIP* II 204 (*SEG* XXXII 1508). See the comment of L.Di Segni in our lemma no. 1423 ad *CIIP* II 2094.

1435. Jerusalem. Warning inscription prohibiting foreigners from entering the temple, 1st cent. A.D. *OGIS* 598 (*CIJ* 1400; *SEG* VIII 169 [XXXIX 1626*]). S.R.Llewelyn, D.van Beek, *JSJ* 42 (2011) 1-22, study this famous text against the background of temple warnings in the Hellenistic world, and with the focus on the perception of the Greek, gentile reader. They discuss sacred regulations concerning persons excluded, boundary markers and penalties. Restrictions of access are made on ethical grounds, or for certain categories of people like the uninitiated (*LSCG* Suppl. 75; Samothrake) and, as in our inscription, foreigners (*LSCG* Suppl. 49; Delos); the exclusion of gentiles from the Temple in Jerusalem is also attested in a decree of Antiochos III (Jos., *Ant.* 12.145/146). Boundary markers limiting approach are found e.g. in *I.Oropos* 284 (*LSCG* 66). Penalties as severe as that of death (διὰ τὸ ἐξακολουθεῖν θάνατον) are not found in other 'sacred laws'. Linguistic analysis of the following components of the Jerusalem inscription: use of infinitive for imperative; ἀλλογενής (implicitly defining the Jews as a γένος or ἔθνος); τρύφακτος (used to indicate the temple boundary also in *I.Labraunda* 60 and *I.Mylasa* 502); αἴτιος ἑαυτῷ; ἐξακολουθέω (expressing the incurring of a penalty; parallels mainly in papyri); διά τό + infinitive. Contrary to the prevailing view that the law was issued by Jewish priestly authority, reflecting Jewish law and Hebrew concepts and phraseology, L., v.B. argue that the Greek reader would naturally assume that its concepts are those of Hellenistic law, and that it was issued on the authority of the king (Herod) rather than that of the priest. The

decree of Antiochos III exacts a monetary penalty to be paid to the priests, which indicates its priestly origin; the far more severe death penalty in the later temple warning suggests 'that whoever exacted the penalty acted on the authority of the king as the ultimate legal authority in the land' (22). [For the opposite opinion - the prohibition was formulated and the penalty was executed by the priestly authority - see P. Segal, 'The Penaltyof the Warning inscription from the Temple of Jerusalem', *IEJ* 39 (1989) 79-84 (cf. *SEG* XXXIX 1626), based on the Jewish sources. Indeed, these sources attest that the death penalty in the Temple was carried out also when Rome was the legal authority in the land, Di Segni].

1436. **Jerusalem. Dedication of a statue, 2nd/3rd cent. A.D.** *CIIP* I.2.710 (*SEG* LI 2024). Without reference to the texts in *SEG* LI and *CIIP*, O.Peleg-Barkat, in E.Mazar et alii, *The Temple Mount Excavations in Jerusalem 1968-1978 directed by Benjamin Mazar. Final Reports*, vol. 4. *The Tenth Legion in Aelia Capitolina* (Jerusalem 2011) 305-307 (ph.), republishes this inscription retaining her earlier erroneous reading ἐξ ὑπο[ρχ]έσεως (recte: ἐξ ὑποσχέσεως). Date: 2nd/3rd cent. A.D., P.-B.; 3rd cent. A.D., *CIIP*; Imperial, *SEG*.

1437. **Jerusalem. Epitaphs on ossuaries, 1st cent. (prior to 70) A.D.** Inscriptions incised on two limestone ossuaries from a rock-cut burial cave excavated in Diskin Street. Edd.pr. G.Solimany, R.Abu Raya, R.Reich, *'Atiqot* 65 (2011) 93-101 (ph.; dr.; in Hebrew, with English summary on 71*/72*): 1) Ἰασίων (in Greek and Hebrew on each side of the lid, and once more in Greek only on one of the narrow sides; the ossuary also bears marks resembling A and Θ meant to aid placement of the lid onto the coffin); 2) Ἀριστοβούλου ΙΑΣΙΩΙΙΝ [Ἰασίω{ιι}ν(ος), Tybout] ('Aristoboulos son of Iasion', along the back of the lid; some incised lines in an upper corner may be interpreted as Ἀριστ(οβούλου).

1438. **Jerusalem (area of: Shu 'afat). Epitaph (dipinto), 1st cent. A.D.?** *CIIP* I.1.440 (*CIJ* 1230). É.Puech, *RBi* 118 (2011) 36-328 (text without accents and breathings; dr.), argues that the traces of the copy by L.H.Vincent are compatible with the following restoration.

Ἐξωκιζῶτον ὀστᾶ [ἐν τῷ] μνιμί[ῳ βε]θ Ιζατω(ν) [σὺν (?) βεθ (?)] | Ἡ[λέ]νις [τῆς β]α[σει]λίσ[σης]

1. Ἐξωκιζῶτον for ἐξοικιζόντων || 3. Ἡ[λέ]νις for Ἑλένης || ἐξωκιζώ(ν)τον ὀστᾶ [--|--]θ Ιζατω[ν? --|--]ΝΙ[--], *CIIP* || 'Ossements d'émigrés [*dans ce*] tombea[u, de la mais]on des Izatè[s, *avec la maison d'*] Hé[lè]ne[, la r]e[i]n[e]'; the dipinto denotes the loculus (μνημεῖον) of a family of proselytic emigrees ('from the house of the Izates') which had come to Jerusalem together with Queen Helena of Adiabene in the 40s of the 1st cent. A.D.; the latter had converted to Judaism together with her son Izates and after their death in Adiabene in 64/65 A.D. their bones were brought to Jerusalem to the tomb they had prepared (for the ossuary of the queen in the nearby 'Tomb of the Kings' see *CIIP* I.1.123, with reference to the literary sources), P. [This reading owes much to wishful thinking. In P.'s drawing, letters are added not only in gray indicating P.'s restoration, but in bold, as if they appeared in Vincent's copy: e.g., the eta of Ἡ[λέ]νις and the alpha and sigma of β]α[σει]λίσ[σης]. In the spots occupied by these letters Vincent marked hatching indicating that the surface was damaged. Also the restored μνιμί[ῳ] in l. 2 is doubtful, Di Segni].

1439. **Jerusalem? Weight and date on the bronze rim-frame of a measuring vessel,** 7 B.C.? *SEG* LV 1723. Contra ed.pr. L.Di Segni, E.Dąbrowa, *ZPE* 178 (2011) 137-142, argues that these inscriptions cannot be used to date the census of Publius Sulpicius Quirinius (whose term as a governor of Syria is linked with the birth of Jesus; cf. *SEG* LV 1723 app.cr. in fine) and that her new reconstruction of the chronology of the governors of the province of Syria around the end of the 1st cent. B.C. should be rejected. The presence of the Roman governor of Syria Μᾶρχος Τίτιος on (A) does not imply the dependence of the Herodian state on Rome; Herod, happy to use Roman models, may have put the name of a Roman official on the weight for the purpose of additional authentication. Moreover, (B) cannot be used to date (A): (B) seems to have been written by a less skilled hand and may have been added later. Among the further arguments against Di S.'s chronology of the governors D. underlines the implausibly short term left for C. Sentius Saturninus (spring of 7 B.C. until the second half of 6 B.C.; his prosperous further career excludes that he suffered disgrace).

The latter argument is supported by P.-L.Gatier, *BE* (2012) no. 440; however, G. points out that D. by accepting Di S.'s views on the provenance of the object from the Herodian state and her interpretation of the date in (B) as the 34th regnal year of King Herod, did not properly take into account and partially misrepresented G.'s arguments in favor of a provenance from Syria and a Syrian city era for (B) (see *SEG* LV app.cr.); he reaffirms his views.

For a rejection of D.'s arguments, see now L.Di Segni, 'Il censimento di Quirinio: un nuovo contributo dell'epigrafia', in G.Paximadi, M.Fidanzio (edd.), *Terra Sancta. Archeologia ed esegesi. Atti dei convegni 2008–2010* (Lugano 2013) 173–191.

1440. **Jerusalem. Various small inscriptions from the Temple Mount, Imperial period.** The excavation report mentioned in our lemma no. 1436 also contains the following Greek inscriptions (ph.): 1) Ἰούλις (235-238 [L.Di Segni] = *CIIP* I.2 App. 36*; rectangular stamp on a tile; inscription sinistrorsum; name of the manufacturer: probably not a native but a veteran soldier who opened his workshop in or near Jerusalem; 2nd/3rd cent. A.D.); 2) Πουπ|λίου (41 [E.Mazar]; rectangular stamp on a brick; 4th cent. A.D.; for this type of stamp cf. *CIIP* I.2 App. 52* [g] and *SEG* LIII 1865 [2]); 3) ΚΛ(--)(43 [E.Mazar]; rectangular stamp on a brick; 4th cent. A.D.; for this type of stamp cf. *CIIP* I.2 App. 52* [d] [Κλ(αυδίου?)] and *SEG* LIII 1865 [4]); 4) Ἰουσ[--] (156 [E.Mazar; ph.; dr.]; red dipinto on a jar fragment; name of owner or manufacturer; early Byzantine [after 530 A.D. on the basis of the shape of the O, L.Di Segni apud M.]).

1441. **Legio/Maximianoupolis (Kefar 'Othnay). Christian mosaic inscriptions, 4th cent. (after 325) A.D.?** *SEG* LVI 1899-1901. In the article mentioned in our lemma no. 1418, C.Markschies on 432-442 (German translations), rejects the arguments of ed.pr. and the excavators in favor of a date as early as the 3rd cent. A.D. for the hall to which these mosaics belong, which in view of the dedication of an altar Θ(ε)ῷ Ἰ(ησο)ῦ Χ(ριστ)ῷ (LVI 1900; ph.) is a Christian sanctuary. Neither this formula nor μνημόσυνον, τράπεζα, φιλόθεος or the motifs of the mosaic decoration are typically indicative of a date prior to the 4th cent. A.D. Also the letter forms do not provide compelling arguments for such a date. That a Roman soldier donated a mosaic (LVI 1899) is hardly conceivable prior to the

'reichsweite Tolerierung des Christentums im 4. Jahrhundert, vor dem Konzil von Nicaea 325 n. Chr.' (439). Detailed discussion of all elements in the inscriptions; the presence of five women among the dedicants makes clear, 'daß die Gestalt des antiken Christentums viel stärker von vermögenden Frauen geprägt war, als wir uns das gewöhnlich vorstellen'. (442). [Unfortunately for M., the date of the pavement is not established on palaeographical grounds only. The symbol for 'centurion' no longer appears in the region after the first years of the 4th cent. A.D. The pottery and the coins found under, around and above the pavement confirm the dating. Moreover, a Latin inscription discovered after the publication of the Kefar 'Othnay inscriptions proves that by ca. 303 the VI legion had left Legio-Kefar 'Othnay and was based in southern Jordan (D.Kennedy, H. Falahat, 'Castra Legionis VI Ferratae: a building inscription for the legionary fortress at Udruh near Petra', *JRA* 21 [2008] 150-169). It seems unlikely that it would have left three centurions behind: one mentioned as the donor in the mosaic, two others on military bread stamps found in the house, together with weapons typical of the Roman army, Di Segni].

H.Solin, *Arctos* 45 (2011) 143 (cf. our lemma no. 1628), comments on the name of one of these women, Ἀκεπτοῦς (LVI 1900), which belongs to the 'Namenssippe' Acceptus, a well known cognomen. It provides the first unequivocal example of the suffix -οῦς for Greek feminine names added to a Latin root; cf. also Δομνοῦς in *IGLS* 2113, though this form may betray Semitic influence. In 143 note 1, S. rejects K.Hallof's explanation 'Aceptous scheint der regulär gebildete Genitiv des Namens *Akepto ... zu sein' (apud Markschies 437 note 4) and, following Markschies, dates the mosaics to 'eine etwas spätere Zeit'.

1442. **Livias. Location of the city.** Mainly on the basis of literary and new archaeological evidence, D.E.Graves, S.Stripling, *Levant* 43 (2011) 178-200, suggest modifying the traditional view that the ancient city of Livias should be identified with Tall er-Rameh; they argue (197) that Livias extended over the region around Tall el-Hammam and up to Tell er-Rameh; the agora, shops and workshops were possibly located near the latter, while Tall el-Hammam would have been the residential part of the city. On 182/183, brief comments on two city vignettes with labels missing on the Madaba mosaic map (*IGLS* XXI.2.153; *SEG* LX 1754*; ph.), one of which is possibly Livias, and on three milestones providing distances to the city of Livias from Esbous (a Hesb[unte]/ἀπὸ Ἐσβ[οῦντος]; *SEG* XLVI 1906; text and discussion of 1906 [3] on 188).

1443. **Marisa. Labels on a painted frieze, late 3rd cent.** B.C. *SEG* LVII 1839 (LVIII 1762). P.G.P.Meyboom, *art.cit.* (cf. our lemma no. 785) 92/93, returns (cf. *SEG* XLV 1452 in fine) to some of the animals on this frieze identified by labels, notably the χαμελοπάρδαλος (*SEG* LVII 1839 [4]).

1444. **Masada. Bilingual dipinto on a wine amphora from Tarentum, 14** B.C. H.Cotton, J.Geiger, *Masada* II: *The Latin and Greek Documents* (Jerusalem 1989; cf. *SEG* XL 1500; XLVI 2019) 160/161 no. 818. L.Pierri, in *La vigna* -- (cf. our lemma no. 767) 377/378 (ph.), points out that L. 2 is written in Greek letters and should consequently be transcribed Ταραντ(ῖνος) instead of Tarent(inum). This label refers to the name of the wine which was qualified by its provenance: 'un vino denominato Tarantino' (378). The consular date in L. 1 serves to indicate the year of the harvest rather than of the export. Observations also on the wine called Philonianum (*Masada* II 140-158, especially nos. 804-

811), dated 19 B.C. and coming 'de Laen(ii fundo)', which was sent to King Herod the Great (probably from Brundisium and possibly by the mediation of Herod's son Antipatros, who stayed in that city sometime between 6 and 4 B.C. [cf. Flav. Jos., *Bell.* 1.29-31]).

1445. **Negev. Christian funerary epigram, ca. 6th cent.** A.D. *SEG* VIII 297. First published by F.Abel (*RBi* 29 [1920] 120); at that time the stone belonged to the collection of the Monastery of the Dormition in Jerusalem. W.Ameling, *ZPE* 178 (2011) 185/186 (ph.; dr.), points out that the stone, which in the meantime had lost ca 5 cm at left, was published as an ineditum and wrongly assigned to Caesarea Maritima by B.Lifshitz, *RBi* 73 [1966] 255/256 (hence included in *I.Caesarea Maritima* under no. 332); it is unclear what happened to the object and to the other texts once belonging to the collection of the Dormition (Abel, *ibid.*). The provenance of the other two fragments said to come from Caesarea by Lifshitz (*ibid.*; *I.Caesarea Maritima* 64 and 181) may be uncertain as well.

[--]υτεροιο κ(αὶ) | [--]η λειψα vv | [-- Ἰ]ωάννου με|[--]ον τελεθο||[-----]Ψ[--?]

1. Probably [πρεσβ]υτεροίο rather than [δε]υτεροίο (both suggested by Abel), A.; in fine abbreviation sign: S || 2. punctuation mark after H; probably λείψα|[να], A., with parallels || 4-5. form of the poetic word τελέθω (cf. e.g. *IGUR* 1246: [ἕ]πτ' ἐπὶ τριήκοντα χρό[ν]ους βίοτον τελεθούσῃ), A.

1446-1453. **Paneas (area of: Nebi Huda/Horvat Omrit). Fragmentary inscriptions, 1st cent. B.C.-Imperial period.** Ed.pr. D.N.Schowalter, in J.A.Overmann, D.N.Schowalter (edd.), *The Roman Temple Complex at Horvat Omrit. An Interim Report* (Oxford 2011) 79-84 (ph.). All inscriptions have been found prior to the 2008 excavation season; dates: Imperial period unless stated otherwise.

1446: 79/80. **Fragment.** White marble plaque: [---]ΑΦΡΟ[---|---] . . [--] | -------

1. Perhaps the deity Ἀφροδίτη, ed.pr. || 2. traces of the lower part of an alpha, delta or lambda and the top of an omikron or theta, ed.pr.

1447: 80. **Fragment.** Limestone block: [---]ΕΡΑ[---|---]ṂΙΑΜΑ[---]

1448: 80/81. **Honorary inscription for an emperor, 2nd/3rd cent.** A.D. Fragment of a marble plaque found during excavations in a Roman temple; cf. R.Haensch, *An.Ép.* (2011) [2014] no. 1480.

[Ἀγ]αθ[ῇ τύχῃ· | Αὐτ]οκράτο[ρα Καίσα|ρα Μ.] Αὐρήλιο[ν ---| --- Ἀντωνείνο]υ θ[εοῦ --]

The emperor may have been M. Aurelius, Commodus, or, more probably, Caracalla or one of the later emperors of the Severan dynasty, J.-B.Yon apud H. in *An.Ép.*

1449: 81/82. **Fragment, 1st cent.** B.C./**1st cent.** A.D.? Conglomerate table surface.

[---]ΩΝΕΝΣΕΒ[---]

1450: 82/83. **Fragment.** Marble block: [---]Α[---|---]ΛΟΣ[---|---]ΤΩ[---|---|Φ[---]

1451: 83. **Fragment.** Marble block: [---]Ο̣Ι̣[---|---]ΝΙΙΒΟΥ[---|---]Ο̣ΡΟCΤ[---]

1452: 83. **Fragment.** Marble slab: [---]ACT[---]

1453: 83/84. **Fragment.** Limestone altar fragment: [---]Α̣Ι̣Ο̣C̣[---]

1454. **Sepphoris. Iconographic traditions.** Z.Weiss, in *Eleventh Colloquium Mosaics* 941-951, addresses the question of the influence of the Antiochene tradition on shaping mosaic art in Sepphoris. Focusing on three buildings – the House of Dionysos (cf. *SEG* XXXVIII 1585 [LIV 1676; cf. LVIII 1915]; color ph.), the 3rd cent. A.D. public building north of the decumanus, and the early 5th cent. A.D. Nile Festival Building (cf. *SEG* LII 1674-1679 [LX 1744]; color ph.) – W. argues that the mosaics from Sepphoris incorporate different traditions from the East and West, from Antioch and, from the 3rd cent. onwards, also from the Roman West, particularly North Africa, and should consequently not be associated exclusively with the Antiochene tradition.

1455. **Skythopolis.** For a weight probably from Skythopolis see our lemma no. 1459.

1456. **Skythopolis. Mosaic inscriptions from the synagogue, 600-624** A.D. *SEG* XXVIII 1450. In an article on the Samaritan community in Skythopolis, C.Stoian, *Studii Clasice* 46 (2010) [2011] 147-161 (in Romanian, with English summary), on 158/159 republishes *SEG* XXVIII 1450 (a) and (b), the latter (= *SEG* LIV 1642 [2]) in the defective version published by ed.pr. N.Tzori, *Eretz Israel* 8 [1967] 159 (in Hebrew [note that S.Applebaum et alii were not responsible for the ed.pr.]) and republished by L.Roth-Gerson, *The Greek Inscriptions from the Synagogues in Eretz-Israel* (Jerusalem 1987) 33 no. 5 (in Hebrew). L.Di Segni (per ep.) offers the following revised reading of 1450 (b), based on ■ good photo.

Χιροθε|σί̣α.Μαρια|νοῦ καὶ το|ῦ ἰοῦ αὐτο||ῦ Ανινα

1-2. Χιροθι|σία, *SEG* || 3-4. το(ῦ) υἱο(ῦ), *SEG*; ἰοῦ for υἱοῦ (phonetic spelling, due to a difficulty of Aramaic speakers to render diphthongs; cf. e.g. ὑός in *SEG* VIII 93 (Beth Alpha, near Beth Shean), Di S. [Aramaic speakers may have had this difficulty, but note that υἱός is already written ἰός (due to iotacism) in papyri of the 2nd/3rd cent. A.D.; cf. F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* I (Milan 1976) 204, Martin] || S. also reconstructs the Greek text underlying a third inscription written in Samaritan script (ed.pr. N.Tzori, *l.c.*; J.Kaplan, *Museon Haaretz* 17/18 [1975] 22-25; J.Nave, *On Stone and Mosaic* [Tel Aviv 1978] 76; all in Hebrew): Κύριε | βοήθει | Ἐφραι | καὶ Αναν.

1457. Tel Gezer. Inscription on a lead weight, 280/279 (or 229/228 or 129/128) B.C. R.A.S.Macalister, *Palestine Exploration Fund Quarterly Statement* 40 (1908) 281/282; now missing; republished by A.Kushnir-Stein, *art.cit.* (cf. our lemma no. 1416) 36 no. A2 (majuscule text; translation): (Ἔτους) λγ΄, ἀγο|ρανομοῦ|ντος Σωσι|πάτρου || Μ

Weight: 319 g || 1. year 33 (Seleukid Era) = 280/279 B.C., M., who also noted that 'owing to a smear in the lead it is *possible* to read the date ΔΠ which would be 84 (B.C. 228)'; K.-S. also mentions the possibility of reading δπρ΄ (184 = 129/128 B.C.) || 4. or MT or MΓ; monogram of unclear meaning, interpreted by M. as 'a mere stop'; if the sign right of M is part of a dolphin as on the weights in our lemmata nos. 1463 and 1471, these three weights come from the same locality, perhaps a coastal city not far from Tell Gezer, K.-S. [or abbreviation of μ(νᾶ), though the weight does apparently not correspond to a (fraction of) a mina (roughly 550 g); cf. our lemmata nos. 1467/1468 (Δ probably indicating a quarter of a mina), 1463 (M for one mina) and 1469 (MB probably referring to two minas), Tybout].

1458. Unknown provenance. For an inscription probably from Palaestina cf. our lemma no. 1564.

1459-1470. Unknown provenance. Inscriptions on lead weights (inedita), 2nd cent. B.C. Ed.pr. A.Kushnir-Stein, *art.cit.* (cf. our lemma no. 1416; majuscule texts; translations), publishes the following weights. Inscriptions on the obverse in recessed fields with various geometrical decorations on the frame; dates are according to the Seleukid era.

1459: 50/51 no. B10 (ph.). **Weight, 163/162** B.C. Square; now in a private collection; on the obverse side an anchor and an ear of corn (?) to its right; inscription above and below.

(Ἔτους) νρ΄ Ἀλεξάνδρου | ἀγορανόμου

Weight: 126 g, which corresponds to a quarter of a mina of slightly over 500 gr, ed.pr. || 1. year 150 = 163/162 B.C. || the ear of corn is an emblem of Skythopolis, to which this weight probably belongs, P.-L.Gatier, *BE* (2013) no. 436.

1460: 45/46 no. B5 (ph.). **Weight, 158/157** B.C. Square; network pattern on the reverse: (Ἔτους) ενρ΄, ἀγ|ορανομοῦ|[ντος] | Διονυσίου || τοῦ Λυσίου

Weight: 70,5 g, which seems to correspond to one eighth of a mina (roughly 550 gr.), ed.pr. || 1. year 155 = 158/157 B.C. || 5. Λυσιμ(άχου), ed.pr.; Λυσίου, P.-L.Gatier, *BE* (2013) no. 436.

1461: 41 no. A16. **Weight, 154/3** B.C. Square; formerly in the collection of A.Spaer, Jerusalem, now in that of D.Jeselsohn, Zürich; in the field an eagle on a thunderbolt and, in the lower right corner, an object resembling a caduceus; inscription left, right and above the eagle; network pattern on the reverse. Also published by ead., *Israel Numismatic Journal* 17 (2010) 206-208 no. 1 (majuscule text; translation; ph.).

("Ετους) θνρʹ, ἀγο|ρανομο|ῦντος | Δωρο||θέου

Weight: 65,65 g || year 159 = 154/153 B.C.

1462: 43 no. B2 (ph.). **Weight, 150/149 B.C.** Square; now in the collection of the Institute of Archaeology of the Hebrew University; network pattern on the reverse: ("Ετους) γξρʹ, ἀγορανο|μοῦντος | Ἀντιπάτρου

Weight: 69,6 g, which seems to correspond to one eighth of a mina of roughly 500 gr. attested for Hellenistic Palestine , ed.pr. || 1. year 163 = 150/149 B.C.

1463: 49/50 no. B9 (ph.). **Weight, 148/147 B.C.** Square; now in a private collection; on the obverse a wavy line and a dolphin in the lower right corner: ("Ετους) εξρʹ | ἀγορανομοῦν|τος Ἡλιοδώρου | τοῦ Ἀπολλω||νίου | Μ

Weight: 555 g || 1. year 165 = 148/147 B.C. || 6. there are some lines (no recognizable letter) above M which may have been part of a monogram, ed.pr.; μ(νᾶ), i.e. one mina, which corresponds to the weight of 555 gr, P.-L.Gatier, BE (2013) no. 436 ('une exception dans une série où les mesures ne sont jamais indiquées: la provenance palestinienne est sujette à caution' [however, the series does include some other examples of indications of weights: see our lemma no. 1457 app.cr., Tybout]) || the weight is of a type very similar to that in our lemma no. 1471; cf. also our lemma no. 1457 and the app.cr. for the possible provenance, ed.pr.

1464: 44/45 no. B4 (ph.). **Weight, 143/142 B.C.** Circular; now in a private collection; on the obverse in the center a large circle within two concentric circles (perhaps originally an image); inscription in the band between the two outer circles; network pattern on the reverse: ("Ετους) ορʹ, ἀγορανομοῦντος Περ]]ου[---]

Weight: 118,7 g, which perhaps corresponds to a quarter of a mina of roughly 560 gr, ed.pr. || year 170 = 143/142 B.C. || the two vertical strokes after Περ can be variously interpreted: IT, IΓ, TI, ΓI etc., ed.pr. [Περίτου (nom. Περίτας) seems to be the only possibility, Tybout].

1465: 41 no. A17. **Weight, 141/140 B.C.** Square with a loop at top; the reverse is blank; formerly in the collection of A.Spaer, Jerusalem, now in that of D.Jeselsohn, Zürich. Also published by ead., *Israel Numismatic Journal* 17 (2010) 208/209 no. 2 (majuscule text; translation; ph.): ("Ετους) βορʹ, | ἀγορα(νομοῦντος) | ⊢H | Φιλίνου

Weight: 34,4 g || year 172 = 141/140 B.C. || 3. the meaning of the signs ('half (?) of the eighth (?)', is unclear, ed.pr., who refers to another unpublished weight (undated) in the Eretz Israel Museum with very similar decoration which most likely belongs to the same place and roughly the same time, ed.pr.

1466: 51 no. B11 (ph.). **Weight, 129/128 B.C.** Square; now in a private collection; on the obverse in the center a set of scales; inscription above, left, inside and under the scales.

Ἀγορανομοῦν(τος) | Διοδώρου τοῦ | (ἔτους) δπρʹ | Ἡλιοδώρου

Weight: 301 g, which would correspond to half a mina of ca 600 g, ed.pr. || 3. year 184 = 129/128 B.C.

1467: 43/44 no. B3 (ph.). **Weight, 120/119 B.C.** Square with a loop at top; now in the collection of the Institute of Archaeology of the Hebrew University; the reverse appears to be blank: (Ἔτους) γϙρʹ, ἀγο|ρανομοῦν|τος{ς} | Ζήνωνος || Δ

Weight: 118,7 g || 1. year 193 = 120/19 B.C. || 5. the delta may have referred to the weight, perhaps the fourth of a mina which would have been roughly 480 gr, ed.pr.

1468: 42 no. B1 (ph.). **Weight, 119/118 B.C.** Square; now in a private collection; network pattern on the reverse: (Ἔτους) δϙρʹ, ἀγο|ρανομο|ῦντος | Χάρητος || τοῦ Ἀμμω|νίου Δ

Weight: 104,76 g; the delta in L. 6 perhaps refers to the weight, perhaps the quarter of a mina that exceeded 500 g, ed.pr. || 1. year 194 = 119/118 B.C. || 4. Χαρήτου, ed.pr.; Χάρητος, P.-L.Gatier, *BE* (2013) no. 436.

1469: 46/47 no. B6 (ph.). **Weight, 2nd cent. B.C.** Square; now in a private collection; network pattern on the reverse and four hemispheric proturberances at the corners, either for handling the weight or as a means for arriving at a desired mass.

[---]νο|μο[---|---| --- | --- || ---]ιου | ΜΒ

Weight: 1100 g; in L. 6, there are some lines above M which may have been part of a monogram, perhaps μ(ναῖ) βʹ, which seems to correspond to the the weight (mina of ca 550 gr.), ed.pr. || 1-2. [ἀγορα]νο|μο[ῦντος] or [ἀγορα]νο|μο[ύντων], ed.pr. || 5. [---]ιου or [---]νου (end of patronymic), ed.pr.

1470: 48/49 no. B8 (ph.). **Weight, 2nd cent. B.C.** Square; formerly in the collection of A.Spaer, Jerusalem, now in that of D.Jeselsohn, Zürich; on the obverse two crossed cornucopias in the center; inscription above and below; network pattern on the reverse.

Ἀγ[ορ]ανομ[οῦντ]|ος [---]κου τοῦ | [---]ο.υ

Weight: 71,15 g || 2-3. name and patronymic of the agoranomos, ed.pr.

1471-1473. Unknown provenance. Inscriptions on lead weights (republished), 137/136-110/109 B.C. A.Kushnir-Stein, *art.cit.* (cf. our lemma no. 1416; majuscule texts; translations), republishes the following weights. Dates are according to the Seleukid era.

1471: 40 no. A12. **Weight, 137/136 B.C.** F.Manns, *Some Weights of the Hellenistic, Roman and Byzantine Periods* (Jerusalem 1984) 9/10 no. 1; mentioned in *SEG* XLVII 1976 in fine.

("Ετους) ϛορ' | ἀγορανο|μοῦντος | Ἡλιοδώρου || τοῦ Βασιλεί|δου

Weight: 289,3 g || 1. year 176 = 137/136 B.C.; ρος', *SEG* || for a weight of very similar type see our lemma no. 1463; cf. also the weight in our lemma no. 1457 (for the possible provenance see *ibid.* app.cr.).

1472: 40 no. A13. **Weight, 120/119 B.C.** *SEG* XXVIII 1589: ("Ετους) γϙρ' | ἀγορανο|μοῦντος | Ἀπολλοφ||άνου τοῦ | Μειλίχου

Year 193 = 120/119 B.C., K.-S.; 119/118 B.C., *SEG* || 6. Μειλιχίου, *SEG*.

1473: 47/48 no. B7 (ph.). **Weight, 110/109 B.C.** *SEG* XXVIII 1330 (XLIX 2376). Square; on the obverse the prow of a galley and a palm branch (?); inscription; the reverse seems to be blank; now in the collection of Shlomo Moussaieff, London/Tel Aviv. K.-S. assigns the weight to the southern Levant; the galley points to a coastal city: ("Ετους) γσ'

Year 203 = 110/109 B.C.

1474. **Unknown provenance. Inscription on a lead weight, 1st-3rd cent. A.D.** Square lead weight with a handle at top; one side with raised borders and a large delta (Δ) in the center of he field; the other side is flat with the inscription in its upper section; from the collection of A.Spaer, Jerusalem. Ed.pr. A.Kushnir-Stein, *Israel Numismatic Journal* 17 (2010) 209/210 no. 3 (majuscule text; translation; ph.): A: Δ B: Αὔλου | Ἰουλί|ου Διο|γένο̣υ̣ς

Weight 106,3 g || A. Δ = 'four ounces' (1 ounce = ca. 27 gr. ; 27 x 4 = 108 gr.); the use of the Roman standard has not yet been firmly attested for the Palestinian area before the 2nd cent A.D., but the uncertain provenance of this weight does not allow further conclusions concerning its date, ed.pr. || B. 4. nu is written retrograde || Αὖλος Ἰούλιος Διογένης must have been a Roman citizen of local/provincial descent (for agoranomoi being Roman citizens cf. *SEG* LII 1693), ed.pr.

1475. **Unknown provenance. Inscription on a lead weight, 5th-7th cent. A.D.** Lead weight in the shape of a disk with a loop at top; on both sides a palm brach; one side with raised borders and the inscription in a circular frame; on the other side a bird with an object hanging from its neck; from the collection of A.Spaer, Jerusalem. Ed.pr. A.Kushnir-Stein, *Israel Numismatic Journal* 17 (2010) 211/212 no. 4 (majuscule text; translation; ph.): Γ † S | Θ(εο)ῦ χάρι|ς ἀμήν

Weight 166,1 gr. || 1. = οὐγγίαι ϛ' (six ounces) || 3. ἀμήν is rare on Byzantine weights, ed.pr. || most Byzantine weights are made of bronze, but the present item attests the continuation of the manufacture of lead weights in the region, ed.pr.

ARABIA

1476. Arabia. The province of Arabia during the Persian invasion, 613-629/630 A.D. After a brief survey of the persistence of church building and mosaic inscriptions after the Islamic conquest (see also our lemma no. 1379), M.Piccirillo, in K.G.Holum, H.Lapin (edd.), *Shaping the Middle East. Jews, Christians, and Muslims in an Age of Transition, 400-800 C.E.* (Bethesda, MD, 2011) 99-112 (map), discusses a number of Christian sacred buildings constructed or renovated in the period immediately preceding, between 613 and 629/630 A.D., i.e. during the Persian occupation. He argues that Transjordan and the interior of the province of Arabia were spared the sufferings underwent by Jerusalem, where the Jewish population was expelled on the order of Chosroes II. P. adduces dated mosaic inscriptions (texts in English translation) from the villages of Rihab, Sama and Nahite (territory of Bostra), and on or near Jabal Ajlun in the eastern part of the province of Palaestina (Mar Liyas; Khirbat al-Ṭanṭur/Dayr al-Mousmar, 20 km northwest of Ajlun; territory of Pella), which show that life continued without major interruptions. Several of these texts are inedita, for which P. offers translations (dated examples on 105 [623 A.D.; Rihab; ph.], 107-109 [622/623 or 623/624 A.D.; Mar Liyas; ph.] and 110 [625 or 626 A.D.; Khirbat al-Ṭanṭur]). The texts already known are A.Michel, *Les églises d'époque byzantine et umayyade (provinces d'Arabie et de Palestine), V^e-VIII^e siècle* (Turnhout 2001) 216 no. 75 (Rihab; 620 A.D.); *ibid.* 219 no. 79 (*SEG* XXX 1713 [Greek text; dr.]; Rihab; 623 A.D.); *SEG* LI 2040 (Rihab; 619 A.D. [the translation shows that some elements of the provisional text in *SEG* are incorrect; P. tentatively reads 'this temple of Saint John the Baptist of *Neon Kastron* [?]'; the latter would be the ancient name of Rihab, Tybout]); *LBW* 2421 m (Nahite; 623 A.D.); *PAES* III A 24 (= Michel, *op.cit.* 186/187 no. 50; Sama; 624/625 A.D.).

1477. Arabia. Rural settlements. B.Hamarneh, *ARAM* 23 (2011) 527-557, traces the influence of the urban model of the Dekapolis on the rural settlements of Arabia in the Byzantine and early Islamic period; he adduces numerous mosaic inscriptions in passing as evidence of ecclesiastical building activities and the role of local benefactors (ph. of selected examples).

1478. Adraha (area of: et-Turra). Epitaph of Eusebios, undated. Basalt stele from et-Turra/al Tourra in northern Jordan (northeast of Irbid; west of Adraha/Der'ā). Edd.pr. N.Bader, M.Habash, *Newsletter of the Faculty of Archaeology and Anthropology, Yarmouk University* 31 (2011) 9/10 (ph.). Non vidimus; we give the text as read from the ph. by P.-L.Gatier, *BE* (2012) no. 484 [no line division].

Θάρσι, Εὐσέβι, ἐτῶν [..]

Θάρσι, Εὐσέβι[ος], Επ[--], edd.pr. || G. points to two stelai from the same site published by S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlandes* (Wiesbaden 1970) 166/167.

1479. **al-Lisan peninsula (area of Dayr al-Qattar and Qasr al-Abiadh). Christian graffiti from hermit dwellings, early Byzantine period.** *SEG* LVII 1864 (1/2 [= below A/B]). Republished by E.Puech, in C.Dauphin, B.Hamarneh (edd.), *In Memoriam Fr Michele Piccirillo, ofm (1944-2008): Celebrating His Life and Work* (Oxford 2011) 91/92 (ph.; French translation). We give the texts as read by D.Feissel, *BE* (2012) no. 492.

A: Ἰ(ησοῦς) Χ(ριστὸ)ς σοῦ δύναμις | καὶ Θ(εὸ)ς σῶσον Αβοιδω | κ(αὶ) ἅγιον πνέμα
B: καὶ θῦσων

A. ^IXΣ^ ΣΟΥ ΔΥΝΑΜΙΣ | ΚΑΙ ^ΘΣ^ ΣΟΣΟΝ ΑΒΟ ΙΔΩ | Κ(ΑΙ) (ΤΟ) ΑΓΙΟΝ ΠΝΕΥΜΑ, P. || 1. for this formula, cf. *Cor.* 1.24; 5.4.2, P. || 2. ΑΒΟ for Αβα (?); ΙΔΩ for ἰδού, P., but cf. F., who considers ἰδού 'peu probable' || 3. 'πνέμα (*sic*)', F. || B. ΚΑΙ ΘΥΣΩΝ (for θύσον; for this form cf. *Act.* 10.13; 11.7), P.

1480. **Bostra. Corpus.** After *IGLS* XIII.1, published in 1982 and devoted to the inscriptions from Bostra (see *SEG* XXXII 1534), M.Sartre, together with A.Sartre-Fauriat, has published *IGLS* XIII.2: *Bostra (Supplément) et la plaine de la Nuqrah* (Beirut 2011). On 7-24 Corrigenda to XIII.1 are given for the following numbers [we restrict ourselves to the Greek texts and new readings or interpretations]: 9001 (Ζεὺς Σαφαθηνός); 9042 (read Σαργηου [so W.J.Bankes' copy: cf. *SEG* LIV 1699] instead of Σαιργηου); 9066 (stone rediscovered; in L. 1 ΑΛΛΙΟΝ and not ΑΜΙΟΝ [cf. already *SEG* XXX 1703]); 9091 (ἡγεμονεύς as 'governor'); 9109 (read in L. 6 Δῶρυν ΙΘ[--]); 9111 (in L. 2 β΄ is the abbreviation of the filiation and does not refer to iteration of the archonship [L. 3]); 9112 (read ἥδε ἡ πρόσοψις [so D.Feissel in *BE* (1992) no. 613] instead of ἡδ' ἐνπρόσοψις); 9118 (read ἐγένετο instead of ἐτένετο; cf. *SEG* XXXIV 1507); 9123 (S. gives a photo; in *BE* [2012] no. 481, D.Feissel, P.-L.Gatier point out that in LL. 1/2 the mason corrected ἡγημόνος and ἡγημονικόν by superimposing an epsilon on the eta, and that the words πραιτώριον and πολιτευομένου are complete); 9128-9137 (on the meaning of ἀνύω; cf. *SEG* XXXIX 1837); 9129 (S. comments on publications summarized in *SEG* XLV 1931, 1982, and in L 1526); 9134 (ἀργυρο-[πράτου]('banker') instead of ἀργυρο[κόπου] or ἀργυρο[ποιοῦ]); 9137 (Bankes' copy [cf. above ad 9042] confirms Feissel's reading in L. 1 [*SEG* XXXIX 1645]; in L. 3 his copy gives ΙωΒ followed by an abbreviation mark (‹) ; in L. 4 in fine read ἀρχ̣ιεπ(ι)σ̣κ̣[όπου]); 9138 (in L. 4 read ὦ ναός (so Bankes) instead of ΩΝΑΘΕ); 9141 (cf. our lemma no. 1484); 9218 (re-examination of the stone yielded the name of the deceased: Αλδη instead of Δ[α]δη); 9301 (the age is κζ΄, not κς΄); 9310 (instead of asciae we have 'massettes de tailleur de pierre'); 9320 (on the basis of a copy of H.J.Macadam read now: Ἀντ̣ώ|νιος | Μαρίον[ος | ἐ]τ̣(ῶν) γ΄); 9351 (read ONIAC instead of OINIAC); 9363 (may have contained the same message as in *IGLS* V 2336 (Emesa): [Ζω]σίμη, ἡ πρὶν ἐοῦσα μόνωι τῶι σώματι δ[ού]λη, | καὶ τῶι σώμα[τ]ι νῦν ηὗρον ἐλευθερίην (= *AP* 7.553, ascribed to the neoplatonic philosopher Damascius [but see now J.Aliquot, 'Fin de parcours: une épitaphe d'Émèse et le sort de Damascius au retour de Perse', *Topoi* 18 (2013) 283-294, Pleket]); 9371 (after re-examination read in L. 1 the same name as in L. 2: Ἀδ̣ρι̣α̣[νὸς] Ἀδριαγ[οῦ] β(ουλευτὴς) Β(οστρηνῶν)); 9372 (Bankes' copy differs from that of Seetzen; right part of an inscription engraved on a lintel; four lines: [--] Ạδδου|[--]ΛΟCΤΗ|[---]ΡΟΦΑ|[---]ΙΝΕΤΗ; for Ạδδου cf. Οδδου in *IGLS* V.1.45; omicron seems excluded initio; in L. 4 ἔτει (Seetzen) or ἔτη (Bankes); in both cases a letter indicating the number of years is missing; or ἐτ(ῶν) η΄ [S.]); 9396 (S. gives an app.cr., recording the readings of Bankes' copy which differ from those of Berggren; in L. 2 B. read ΕΠ at left

and EIE at right of the main text of the line; S. preferred the date CIE (year 215 = 320/321 A.D.); the alternative reading EIP (in *IGR* III 1329) would yield 220/221 A.D., implying a relation with Caracalla's campaign of 217 A.D.); 9405 (S. gives a photo of the rediscovered inscription); 9410 (ἄκρον ἄωτον is to be connected with Βάσσος ['la fine fleur de Bostra la renommée'] rather than with τύμβον); 9437 (cf. *BE* [2003] no. 598); 9439 (cf. our lemma no. 1483).

On 25-92 (nos. 9473-9570 [k]: 'Addenda') S. presents new inscriptions from Bostra, published after 1982 or unpublished so far. The following new texts are noteworthy: dedication to Ζεὺς ὁ Κύριος (9473 [a]); dedication for Gordian III, mentioning a [--]σ[.]τρωνίου Πρόκλου Φαυστειnιανοῦ (9477); honorary inscription for a Λούκιος Κλαύδιος (9490; S. refers to L. Claudius Modestus, legate of Arabia ca. 167-169 A.D.); honorary inscription for Κλ(αύδιον) Σεου[ῆρον] Ἀραβιανὸ[ν] δισ[πενσάτορα τ]ὸν [πατρῶνα] (9492 [see now B.Rossignol, '*IGLS* XIII/2, 9492: Claudius Severus, cos. II 173, honoré à Bostra?', *ZPE* 190 (2014) 285/286]); honorary inscription for Γ(άϊον) Ἰούλιον Πρεῖσκον Φιλοκάλου στρατηγὸν τῆς κολ(ωνίας), συνήγορον, erected by the χρυσοχόοι (9493; S. refers to *IGLS* XIII.1.9105, mentioning a Ἰούλιος Φιλόκαλος); circular block with Ψιλῶν (9502; 'des troupes légères'); epitaph of an ἀπελευθέρα (9516; Ἀθηναῒς ἀ. Κάρου); epitaph of a βουλευτής (9518; for other βουλευταί cf. nos. 9371, 9522 [a], 9540, 9595, 9723, 9802, 9815, 9817 [a] and 9942); votive text for an ὑποβοηθὸς κομμ(ενταρησίου) (9528); 9556 (cf. our lemma no. 1482); epitaph of a οὐετρανός (9532 [a]); epitaph of the son of a veteran (9536 [a]); fragment of a funerary epigram (ἐξ Ἰταλῶν ἔλθοντας; εὔδαιμον τέλος ἔσχον; 9570 [c]); epitaph of an anonymous person ([ἀρ]ιστεύων ἐνὶ θεσμοῖς; 9570 [d]); see also our lemma no. 1481 for a new fragment of 9045/9046.

On 329-334 S. presents a small Supplement to the previous two Supplements (i.e., the Corrigenda to *IGLS* XIII.1 and the 'Addenda' nos. 9473-9570 [k]): 9046 (g) (cf. our lemma no. 1481); 9439 (cf. our lemma no. 1483); 9956 (Βερενειχινοῦ); 9957 (Αβδος Ουαβαλλου); 9958 (Θεώδ[ω]ρος Σιμαθου ἐτ(ῶν) να΄).

On 93-328 (nos. 9571-9952) S. (re)publishes the Greek inscriptions found in 51 villages in the plain of Nuqrah, south and west of Bostra. Among the numerous new texts brief, traditional epitaphs prevail. We notice the following, more interesting texts (an asterisk denotes a new text): dedication Τύχῃ Σαμεθου (9571); epitaph of Σοαιδος Μαξίμου β(ουλευτὴς) Β(οστρηνῶν), ζήσας ἔτ(η) ο΄ (9595); epitaph of Σαχαρης, who μετὰ πρεζβίαν εἰς Ῥώμη (sic) τέθνηκεν ἐτῶν ο΄ (9601); inscription mentioning Γερμανὸς ἔκδικος (9648); repair of a πύργος financed by Justinian through the intermediary of archbishop Ἰωάννης, on record in various other inscriptions: see no. 9499 and *IGLS* XIII.1.9128-9137 (ἀνυσθείσης διὰ Ἰωάννου; 9660*); epitaph of Ὀνεζαθη, ἁγνὴ εὐγενὶς γυνή (9674); epitaph of the wife of a σχολαστικός (9704); building inscription mentioning οἱ ἔνβολοι ('les portiques') and an ὑπέρθυρον ('linteau de la porte') (9715); epitaph of an ἐθνάρχης (9718; cf. also *SEG* XLIII 1088 app.cr. in fine); dedication to θεὸς [Α]μερου (9768 [a]); dedication Διὶ Μάρνᾳ τῷ κυρίῳ (9798); dedication Διὶ Μεγίστῳ Κανατηνῷ (9799); building inscription concerning the πραιτώριον ἐπάρχου σπείρης γ΄ Θρακῶν Συριατικ[ῆς], Γ(αΐου) Αἰτρίου Σεουήρου, Κυρεῖνᾳ, Καμαρτος; the latter word may refer to Umbrian Camerinum but could also be a second cognomen (146 A.D.; 9820*); 9822* (cf. our lemma no. 1500); building inscription mentioning ὁ ἐκ Θεοῦ πρωτεύων (member of the local boule; 9823); epitaph mentioning a μνημῖον consisting of μέρη πέντε, for five deceased persons; one of the latter is ἀπὸ προεδρίας (9824; cf. also 9865* for another tomb with five μέρη); 9825* (cf. our lemma no. 1499); epitaph of Ομανος ὁ ἀπὸ δομεστίκων (9826*); building inscription dated ἔτους σλα΄ τῆς ἐπαρχίου: 'l'an 231 de la province' = 336/337 A.D. (9828*; Feissel, Gatier, *BE* [2012] no. 482, argue that τῆς ἐπαρχίου is

not an 'orthographe fautive' of τῆς ἐπαρχίας (so S. on 371) but an 'adjectif substantivé': τῆς ἐπαρχείου, sc. χώρας; same expression in no. 9829); epitaph of a mother and her three sons of 20, 3 and 2 years old (9840); dedication of a πῶλος ('poulain') from 213 A.D. (9842* [a]); mention of an ἀπελεύθερος (9856*; Feissel, Gatier, *BE* [2012] no. 482, read διὰ Μητροβίου ἀπελ(ευθέρου)); mention of a κτίσμα ἐξ ἰδίων κόπων γεωργικῶν (385/386 A.D.; 9860); Christian epitaph of Γαβηρ (πάραγε καὶ μὴ φθώνη [= φθόνει]; 9861*); building erected προνοίᾳ Μεγεθίου στρατ(ηγοῦ) [μ]ητρ[οπόλεως καὶ κολωνίας] Βόσρων (found in Ḥrayyek, which did not belong to Bostra's territory, and therefore testifying to the 'dispersion des notables de cette cité à travers tous les villages de la région, y compris en dehors du territoire civique'; 9875*); a monument has been built for ἡ Μεγάλη Τύχη τῆς κώμης (9882*); epitaph of a βεν(ε)φ(ικιάριος) (9888*; cf. also 9940 for another beneficiarius); epitaph of Ammonios (9890*; Feissel, Gatier, *l.c.*, suggest reading Ἀμμ[ώ]νιε instead of S.'s Ααλμ[.]νιε); epitaph of Ῥουφῖνος στρατιῆς ἑκατοντάδος ἀρχὸς ἀρείων (9896 [a]*; 'le meilleur des chefs d'une centurie de l'armée'); epitaph of Αὐρ(ηλία) Μαλχη Εθεου ματρῶνα στολᾶτα (9900*); building inscription mentioning πιστοί and ἀρχιριπάριοι (9930*; Feissel, Gatier, *l.c.*, refer to *SEG* XXXV 1360 for a ῥιπάριος); epitaph of a μονόωρος (9938*; cf. *I.Caesarea Maritima* 158 [= *CIIP* II 1531; see our lemma no. 1423]); fragment (9959*; Feissel, Gatier, *l.c.*, suggest reading Σίλα).

We list the following names on record in new inscriptions from Bostra and the 51 villages: Αβαβαθη (9509); Αβαβεος (9511); Αβδαλγης (9523, 9546); Αβδισαρη (9512); Αβδομαλιχος (9553); Αβδον (9540); Αβδος (9957); Αβιβος (9513); Αβισος (9591); Αγαρη (9531 [b)]); Αεδος (9514/9515, 9534); Αζ(ε)ιζος (9742, 9515 ([a]); Αλαμος (9876); Αλβος (9522); Αλδη (9745); Αλουλαιφ (9519); Αμερος (9885, 9936, 9945); Αναμει (9521); Αναμος (9842 [b]); Ανεμος (9525); Ανεος (9579); Ανουνος (9875); Αουιδιος (9904 [a]); Αου(ε)ιδος (9515, 9522); Αρουαος (9871); Αρουση (9866); Αρσαλλας (9523); Ἀρσινόη (9729); Ασαμος (9539); Ασβος (9513); Ασμαθος (9842 [a]); Ασσαρος (9842 [b]); Ασσοραθη (9524); Αυδης (9525); Αυδος (9518); Αυθος (9526); Αφσος (9882); Βαγαδης (9509); Βασσωνας (9930); Βαυθαλαν(ης) (9930); Βελος (9866); Βελλος (9867); Βερσος (9522 [c]); Βιθαμιας? (9730); Γαβρος (9947); Γαδουαθη (9526 [e]); Γαυτος (9527); Γοβερος (9907 [b]); Γομολαθη (9750); Γομολλαθης (9916); Γουδεος? (9872); Δαβανος (9699); Δαδος (9729); Εγαιλε? (9751); Εδαιος (9877); Εδδωλας (9930); Εθεος (9000); Εμμειγανης? (9552); Ενιος (9512); Εννη (9901); Εὔζοιος (9528); Ζαβδανος (9939); Ζαβδας (9521); Ζαβδος (9882); Ζαβουδαθη (9529); Ζαγος (9531); Ζεουαρος (9882); Ζηβδας (9914); Ζοαρος (9530); Ηρανης (or -η) (9580); Θααμαρη (9531 [b]); Θαιμοδουσαρης (9542 [b]); Θαισαφη (9902); Θαμαρη (9531, 9914); Θεμοο[βοδας] (9832); Θοκνη (9532); Ιατουτων? (9821); Καδαμος (9876); Καελαθος? (9538 [a]); Καινος (9534); Κισβος (9875); Κορηνης (9868); Λαυδανος (9581); Μαιδαος (9719); Μαλεχος (9869); Μαλχη (9000); Μαρεαθης (or -η) (9537); Μασεχος (9907 [a]); Μασιχος (9580); Μοαιερος (9870); Μοαινος (9520); Μοειθος (9875); Μ(οε)λεμος? (9901); Μοεναθη? (9524 [a]); Μοκιμος (9532 [b]); [Μ]ολ(ο)χαθη? (9903); Μορεχος (9882); Μορρανος (9941); Μοσαλαμος? (9842); Μυειχος (9543); Νασεαθη (9759); Νασρος (9538 [a]); Νιρος (9540); Οαβος? (9904); Οβεδος (9542); Οβη (9904 [a]); Οβοδαθ? (9905); Οδεδος (9842); Ολεμος (9581); Ολιη? (9542 [a]); Ομανος (9826); Ομεσος (9909); Οναιος (9730); Οναυνας (9495); Ονενος (9873); Οσαιδος (9706); Ουαβαλλος (9957); Ουαηλος (9869); Ουαρδης (9871); Ουασειχαθος (9537); Ουββος (9513); Ουθερος (9893); Ουνενι (= -η) (9907); Ουρος (9872, 9877); Οχαιαθη (9893); Προκλέων (9544 [b]); Ραβανης (9842 (a)); Ραβαος (9708); Ραββηλος (9889); Ραιθελος (9526 [d]); Ροβεος (9930); Σαδαλλας (9545-9546, 9582); Σαδδηθος (9922); Σαμεθος (9821); Σαραθος (9943); Σαυιαδος (9495); Σεος (9757); Σερρηνος (9945); Σιμαθη (9719); Σιμαθος (9958); Σοαιδος (9576); Σολλεος (9579); Σουβαλος? (9765);

Τοβεος? (9526); Τουδεος? (9872); Τριβέλλι(ο)ς (9582); Φαλος (9842); Φερης (9549); Χαιραιος (9909); Χασετος (9526 [e]); Ωλεσος (9757); Ωσνη (9910).

We note S.'s more important new readings in inscriptions already known and some other observations: in 9498 (*SEG* XXXVIII 1651) L. 1 S. reads Φλ(αουίου) Δώρου, as already suggested by J.Bingen in *SEG* (cf. also *BE* [2012] no. 481 in fine); in 9474 (*SEG* XLIV 1737) L. 28 S. reads Αβαδανχα (detailed commentary); in 9483 (*SEG* L 1523) L. 3 S. reads]αν τὸν πάτ[ρωνα], in LL. 4/5 [--]Λ̣Κ̣Α̣[.]ΕΚΠΑΛ̣ | τ[ῶν] προστατῶν); in 9484 (*SEG* L 1524) L. 1 S. reads Ἰούενι̣[ο]ν Ῥεπ̣εντεῖνον); in 9478 (*SEG* L 1525) L. 7 S. reads [---]Ω̣Η̣Ρ̣[.]φίλου, in L. 8 ἐργοδ]ι̣ωκτ̣οῦντος?: 'étant contremaître'; in 9574 (*PAES* III A 61) perhaps read Σιηου instead of Γιηου; in 9605 (*PAES* III A 66) comment on the location of the village Ρεμμωνα and the nature of the text: not a boundary stone but a sort of milestone); as to 9643 (*PAES* III A 38) 'Le texte me semble incohérent'.

For the new inscriptions from Bostra (nos. 9473-9570 [k]) and for the texts from the 51 villages (nos. 9571-9952) we give a *comparatio numerorum* between *IGLS* XIII.2, various Corpora and *SEG*.

SEG	*IGLS* XIII.2
VII	
1149	9675
XX	
394	9774
395	9773
XXIX	
1602	9533
XXXVIII	
1651	9498
XLI	
1582	9500
1597	9474
XLIII	
1089	9843
XLIV	
1737	9474
XLV	
2007	9863
XLIX	
2096	9473
L	
1520	9713
1523/1524	9483/9484
1525	9478
CIG	
4576	9854
4577	9849

CIG	*IGLS* XIII.2
4578	9852
4613	9815
4655	9667
4656	9669 (a)
4657	9824
4658	9829
4659	9860
8651	9823
8652	9858
8933	9658
9146	9662
IGR III	
1284	9801
1285	9811
PAES III A	
37	9649
38-40	9643-9645
40^{1}/41	9646/9647
42	9642
43	9650
44	9648
45	9654
46	9651
47	9653
48	9652
49/49^{1}	9656/9657

PAES III A	*IGLS* XIII.2	*PAES* III A	*IGLS* XIII.2
50	9655	94	9636
57	9641	95	9628
58-62	9571-9575	96	9608
63	9578	97	9598
64	9577	98	9585
65	9583	99	9594
66	9605	100	9589
67	9612	101	9592
68	9616	102	9584
69	9625	103/104	9601/9602
70	9619	105	9599
71	9611	106	9603
72	9622	107	9600
73	9630	602	9669 (b)
74	9618	603	9663
75	9629	604	9661
76	9632	606	9673
77	9631	607	9665
78	9623	608	9664
79	9634	609	9670
80	9620	610	9687
81	9637	611	9692
82	9615	612	9702
83	9633	613	9701
84	9606	614	9694
85	9617	615	9698
86	9621	616	9695
87	9614	617	9700
88	9613	618	9704
89	9626	619	9703
90	9607	620	9707
91	9610	621	9705
92	9627	622	9722
93	9624	623	9725
		624/625	9723/9724

1481. **Bostra. Edict of Anastasius, 491-518 A.D.** *IGLS* XIII.1.9045/9046. A new fragment has been found of this edict. Ed.pr. M.Sartre, *IGLS* XIII.2. 9046 (g) on p. 329 (ph.).

- - - [ἀδι]ọῦṭọρα [εἶ]γαι | τὸν τέταρτον | κομμενταρήσιον | εἶναι τόν τρίτον ||
σọυβσκριβενδά|[ρι]ον εἶναι τὸν ḍ|[εύτε]ρον νọụ|[μεράριον - -]

This fragment basically confirms ('à de légères nuances près') Marcillet-Jaubert's restorations proposed for LL. 12/13 of the copy of the edict found in Qaṣr El-Ḥallabat (*PAES* III A 20; *SEG* XXX 1710 [XXXII 1554; LVII 1902*]). D.Feissel restored [κομμενταρήσιον] εἶναι τὸ[ν τρίτον σου]||βσχριβενδάριον εἶναι τὸν δε[ύτερον, τὸν δε νουμεράριον τὸν πρῶτον ἔχειν] | τόπον. The Bostra-fragment shows that νουμεράριον without the τὸν δὲ is the true reading. [For the edict of Anastasius see also D.Nappo, 'Anastasio I, i *duces* e i *commerciarii*', *Mediterraneo Antico* 9 (2006) 329-352, which we missed in *SEG* LVI; for a summary we refer to D.Feissel, *BE* (2011) no. 586; see also *SEG* LX 1721, Tybout].

1482. **Bostra. Funerary epigram for Mousikos, undated.** Inscription engraved on the lid of a sarcophagus, found in the southwestern necropolis (Tell Assouad). Ed.pr. M.Sartre, *IGLS* XIII.2.9556 (ph.; French translation).

Ἔνθα νέος κεῖμε φάος βιότοιο προλείψας
καὶ στρατίης προκοπάς, ὁ Μουσικὸς ὁ φρεσὶ Νέστωρ

2. στρατίης προκοπάς: 'les avancements de la carrière', ed.pr.; D.Feissel (apud ed.pr.) suggests to interpret ΜΟΥΣΙΚΟΣ as a proper name [for a Μουσικός on a tombstone at el-Husn, in the territory of Bostra, see F.-M.Abel, *RBi* 37 (1928) 429/430, Di Segni].

1483. **Bostra. Purchase of workshops, 352/353 A.D.** *IGLS* XIII.1.9439. Republished by M.Sartre in *IGLS* XIII.2 pp. 24 and 330 (ph.; French translation).

Ἐπὶ Ιεριου Ανν(ο)υ καὶ | Σκαύρου Δουσαρίου | διοικητῶν γειτονίας Συ|κῆς ἠγοράσθη τὰ ἐργαστήρια || vacat ἔτι σμζʹ vacat | καὶ διὰ | Δουσαρί|ου Αυμο(υ) | καὶ Δου|σαρίου Δουσαρί|ου συνδιοι(κητῶν)

1. Ιεριου: read by D.Feissel || 3-4. ἐπ' ὀνίας | συκῆς, *IGLS* 9439; γειτονίας Συκῆς ('quartier du Figuier'), F. || 5. year 247 (era of Arabia) = 352/353 A.D. || 8. Αυσος, *IGLS* 9439: ΑΥΜΟΙ, lapis.

1484. **Bostra. Christian building inscription (epigram), 6th cent. A.D.** *IGLS* XIII.1.9141 (Merkelbach-Stauber, *SGO* IV 22/42/02). On the basis of a copy of W.J.Bankes (cf. *SEG* LIV 1699), M.Sartre, *IGLS* XIII.2 p. 19, offers the following text (French translation).

Κάλλος ἐμὸν τόδε τεῦξε Γελάσιος, ὥσπερ ὁρᾶτε,
ψυχῆς ἠδὲ κακῶν λουτήριον ὄφρα πέλοιτο,
τοίχους ἠδὲ θέμεθλα καὶ εὖ καθύπερθε(ν) ἐρέψας
4 (Δ)ωσι(θ)έου ἁγίου Βόστρης ἱερ[ητεύ]οντος

'Gélasios m'a construit, beau comme tu le vois, pour être le bain de l'âme et de ses maux, les murs et les fondations, et il m'a couronné d'un bon toit, au temps où Dosithéos était le saint prêtre de Bostra', S. || 2. λουτήριον, copy of Bankes; λυτήριον, *IGLS*, *SGO* || 3. ΘΕΝ, copy of Bankes; ἐρέψας: aorist, S. || 4. ΛΩCIOEOY, copy of Bankes [the episcopate of Dositheos is dated to the late 6th cent. A.D., prior to that of Polyeuktos, who was already bishop in 594: M. Piccirillo,

L'Arabia cristiana (Milan-Rome 2002) 74; cf. G.Fedalto, *Hierarchia Ecclesiastica Orientalis* (2nd ed.; Padova 1988) II 787, Di Segni] || Gélasios had a baptisterion built, S.

1485. **Dion? (area of: Abdin). Funerary epigram for a woman (or a family?), 2nd/3rd cent. A.D.** (or later?). Merkelbach-Stauber, *SGO* IV 21/02/99 (transcriptions only of LL. 1 and 4; *GV* 2093). W.Ameling, *ZPE* 177 (2011) 72/73 (dr.), points out that this text, engraved on a basalt block (now lost), comes from Abdin (Golan) as stated by ed.pr. G.Schumacher (*ZPalV* 11 [1888] 44) rather than Haifa (where it was seen by A.Jausson, H.Vincent, *RBi* 10 [1901] 576/577 no. 20; cf. also S.Reinach apud Lecoffre, *Rbi* 11 [1902] 153/154); cf. P.-L.Gatier, *BE* (2011) no. 479: 'Ce village [sc. Abdin] situé à l'Est du Nahr er-Roukkad, sur la bordure orientale du Jawlan pourrait ... appartenir à l'Arabie (Dion) plutôt qu'à la Palestine'. A. gives the text in majuscules on the basis of the drawings by S. and J., V., and comments on various restorations. Cf. also W.Luppe, *ZPE* 178 (2011) 135/136.

[- - - - - - -]ο σκέπας οἰκήσασα
[- - - - - - -] ἴδρις ἐοῦσα πόνων
[- - - - - - -]ος ὁ σύμβολος ΕΣΤΙΠΑΡΕΙ .
[- - - - - - - ἐ]νθάδε γηραλέους

1. [τοῦτ]ο σκέπας οἰκήσασα, *GV*; for σκέπας in the sense of 'tomb' cf. *I.Iznik* 577, A.; οἰκήσασα: ingressive aorist ('zur Wohnung genommen habend'), L. || 2. R., followed by *GV* and A.; for ἴδρις cf. P.Herrmann, *EA* 21 (1993) 74/75, A. [cf. *SEG* XLIII 958]; L. considers *GV*'s [ἥ ποτ' Ἀθηναίης] ἴδρις κτλ. 'eine passende Ergänzung' || 3. [τῷ γαμέτῃ, φιλότητ]ος ὃ σύμβολός ἐστι, παρείη: 'sie möge bei ihrem Gemahl sein, was Zeichen ihrer Liebe ist', implying that the husband of the woman on record in LL. 1/2 had already been buried in the grave to which her body was now to be added, L.; σύμβολός ἐστιν ἀρειῆς (ἀρείη: 'imprécation'), R., followed by A. || 4. [προσδέξαιτο ὑοὺς ἐ]νθάδε γηραλέους (προσδέξαιθ' υἱοὺς κτλ., *GV*): the tomb was to serve the whole family, L.; the same motif in Merkelbach-Stauber, *SGO* IV 22/21/02 (*GV* 1983; *SEG* XLVI 2078); cf. also *SGO* III 16/34/31 (*SEG* LI 1771), A.

1486. **Gerasa. Religious transition and its spatial aspects.** In his discussion of architectural space and religious transition, C.March, *ARAM* 23 (2011) 157-176, discusses *I.Gerasa* 232 (Greek text; translation; epitaph of Iouliane; mid 3rd cent. A.D.) and 300 (building inscription concerning the martyrdom of St. Theodore; 496 A.D.). The transition is one 'from *Polis* to Church' (162), 'from a "clustered" spatial system to one of isolated units' (165). On 169-176 a tabular survey of bishops responsible for church construction, of areas of churches by century (4th-7th cent. A.D.), of the total lay-worship space constructed between the 4th and 7th cent. A.D. and the development of that space in the same period, of the measurable apsidal space for the clergy, and of the churches in descending order from the highest to the lowest capacity. Gerasa's churches 'were grounded in the architectural canon that defined the Christian adaptation of the Roman basilica' (167); the 'basilica interior had become a separate world if not a sacred polis within itself' (168).

1487. Gerasa. Funerary epigram for a girl from Phrygia, 2nd/3rd cent. A.D. Rectangular limestone block found in 1908; reused for the revetment of a water channel immediately north of the north gate. Edd.pr. S.Agusta-Boularot, J.Seigne, A.Mujjali, *ZPE* 179 (2011) 103-106 (ph.; dr.; French translation); cf. *An.Ép.* (2011) [2014] no. 1500 (text and French translation).

Αὐσόνιοί με τοκῆες ἐγέν[νησαν ? -----]
γαίῃ ἐν Φρυγίῃ v κεῖμαι δυ[-----]
παρθένος αἰνοπαθὴς τ[-----]
γευσαμένη ζώνην δε[-----]
πρίν με γάμου βιότης τεθ[-----]

Five verses in dactylic rhythm: either five hexameters or alternation with pentameters, edd.pr. || 1. Αὐσόνιοι: the parents came from Italy, edd.pr. || 2. γαίῃ ἐν Φρυγίῃ: in view of the vacat after Φρυγίῃ to be connected with the preceding rather than the following words: the deceased girl lived or was possibly born in Phrygia; in fine perhaps δ' ὑ[--], edd.pr. || 3. αἰνοπαθής ('infortunée'): rare word, edd.pr., with parallels; in the lacuna (or in that of L. 4) perhaps a form of λύειν governing ζώνην may be restored ('délier sa ceinture', sc. for a husband: cf. L. 5), edd.pr. || 4. γευσάμενος (certainly preceded by a negation) requires a object in the genitive; in epigrams, this object is mostly φῶς or βίοτος, edd.pr. || 5. either nominative βιότης or βιοτῆς (genitive of βιοτή), both meaning 'live', 'existence', edd.pr.

1488. Gerasa. Building inscription (?), mid 2nd cent. A.D.? J.Seigne, *Topoi* 17 (2011) [2012] 469-478, connects the fragment *I.Gerasa* 109 F, which he excluded from his restoration of the dedication of the sanctuary of Artemis (?) presented in *SEG* LIX 1734, with 16 fragments each bearing one or two letters in similar script and lying in front of the nymphaeum along the eastern side of the cardo. These 17 fragments (ph.; dr.) belong to one and the same monumental inscription, perhaps even to one or two other layers of the dedication of the sanctuary of Artemis; the text cannot be restored. S.'s fragments A-Q (A = *I.Gerasa* 109 F) read ΘΗ (ΘΙ, *I.Gerasa*), Ο, C, Ε, C, Ν, ΟΙ̣ (or ΟΓ, ΟΠ, ΟΥ), .Ị (or .Ḥ) ΟΥ, Υ, ΔΟ, ΓΕ, ΗΔ, Α, ΟΥ, Γ̣ (or Π̣), and I, respectively.

1489. Gerasa. Building inscription (epigram) of the church of St. Theodoros, 5th/6th cent. A.D. Merkelbach-Stauber, *SGO* IV 21/23/03 (*CIG* 8655; Kaibel, *EG* 1068; *I.Gerasa* 299; I.E.Meimaris, N.S.Makrigianni, *Ἔρνος κύδιμον Παλαιστινῆς γαίης* [cf. *SEG* LVIII 1743] 6; cf. *SEG* LX 1927 sub [2]). F.Valerio, *ZPE* 179 (2011) 116, restores in v. 7 πνοιῆς πό[ρ]ον ('la via del respiro', 'le narici'; for the expression cf. Greg. Naz., *Carm.* 2.1.1.328) instead of πνοιῆς πό[θ]ον ('[der] Wunsch zu atmen', M.-S.).

1490. Gerasa? (area of: Ya'moun). Labels on a mosaic (Book of Daniel), late 5th/early 6th cent. A.D. Mosaic panel from the north aisle of the Ya'moun church with three sections depicting the story of the Old Testament from when Moses left Egypt with the Torah up to Nebuchadnezzar, who took the Jews to Babylonia, as described in the Book of Daniel. Besides Nilotic scenes (including a nilometer with numerical marks [A]), Daniel and his companions are represented, with labels above the figures (B); the latter have been almost completely destroyed; a fire was depicted below.

Edd.pr. N.Turshan, M.Nassar, *GRBS* 51 (2011) 340-349 (majuscule texts; our transcription is based on the color ph.).

A: (from bottom to top) ι′ ια′ ιβ′ ιγ′ ιδ′ ιε′ ις′ ιζ′ ιη′
B: Δανιὴλ Ἀναν[ί]ας Ἀζαρίας Μι[σαήλ]

A. For the numerals on the nilometer indicating the level of the Nile flood edd.pr. refer to the almost similar range, from ια′ to ιη′ (= 11-18), of the marks on a nilometer represented on a mosaic in the church of Umm al Manabi (Augustinovich, B.Bagatti, *SBF* 2 [1952] 227-314; M.Piccirillo, *The Mosaics of Jordan* [Amman 1993] 341 fig. 752) [on the implication of these values see my comments in *SEG* LII 1677 app.cr., Tybout] || B. the name of Mishael was destroyed by iconoclasm, edd.pr.

1491. **Gerasa? (area of: Ya'moun). Laying of a mosaic pavement in a church, 500 A.D.?** *SEG* LVII 1874. For the official publication see now edd.pr. N.Bader, N.Turshan, in M.El-Najjar (ed.), *Ya'mun, an Archaeological Site in Northern Jordan* (Irbid 2011) 179-181 no. 4. Non vidimus; cf. P.-L.Gatier, J.-B.Yon, *An.Ép.* (2011) [2014] no. 1499 (text and French translation). The text is the same as R.A.Tybout's transcription in *SEG*. Edd.pr. point out that Λεόντιος is a previously unattested bishop. 'Year 8' in L. 6 belongs to an unknown era; the nearest cities are Gerasa (15 km south) and Capitolias (30 km north); the territory of Bostra extends towards an area just east of Ya'moun; among the eras used in the neighboring cities an 8th indiction coincides with a year 'dont le chiffre des unités est huit pour la période qui va de l'automne à la fin de décembre, avec une ère pompéienne commençant en automne 64 a.C. (ce qui ne correspond ni à l'ère pompéienne de Gérasa de 63 a.C. ni à l'ère d'Arabie)' (G., Y. in *An.Ép.*) [for an alternative interpretation suggested by L.Di Segni see *SEG* LVII app.cr. ad L. 6]. In the same volume O. Al-Ghul (187-194) publishes an article on the Semitic names in this text.

1492-1495. **Hauran. Inscriptions concerning Herodian rule, 1st cent. A.D.** M.Sartre, 'Brigands, colons et pouvoirs en Syrie du Sud au Ier siècle de notre ère', *Anabases* 13 (2011) 207-245 (http://anabases.revues.org/1889 [in the printed version, to which we had no access, the article occupies pp. 207-245; this pagination does not correpond to that of the online version, in which the paragraphs are numbered; we refer to the latter]), starts from two literary sources (Strabo 16.2.20; Flav. Jos., *Ant.* 15.344-348) concerning brigands hiding in inaccessible mountain caves in southern Syria, especially the Trachonitis, and the measures taken against them by the Roman authorities and the Herodian kings, notably in the 1st cent. A.D. (Agrippa I and II; cf. the fragmentary edict [of Agrippa I rather than II] from Kanatha *IGLS* XVI 183 [*LBW* 2329; *OGIS* 424; *IGR* III 1223], recording people living hidden in caves like wild animals). S. discusses a great number of epigraphical and archaeological testimonia to the military presence of the Herodians in the Gaulanitis, Batanaia, the Trachonitis and the Hauranitis (maps), which included the installation of colonies (or a colony?; see our lemma no. 1494 app.cr. ad L. 1), of groups of Jews from Babylonia and of groups of Ἕλληνες (cf. below ad *IGLS* XV 228) enjoying a special legal status. Observations on the continuity of Roman rule after the end of Herodian rule in the region (in 96 A.D. at the latest).

For the 41 inscriptions, S. offers in an appendix a concordance between *IGLS* XIV-XVII [as yet unpublished with the exception of XV and XVII.1, for which see our List of Abbreviations] and previous publications; from the seven inedita, he gives the full texts of two: see our lemmata nos. 1494/1495); in our lemmata nos. 1492/1493, we give two texts for which S. offers new readings or restorations (French translations of all four texts [S. does not give line divisions; we add these from *IGLS* XV, the ph., or previous editions]). From the remaining texts we mention those discussed at more than average length, for which S. provides texts and translations: *IGLS* XIV 486 (text in *SEG* XLV 2018; S. 27-30); XV 103 (*OGIS* 425; *IGR* III 1144; *PAES* III A 797 [1]; S.16-18, 50-54; ph.; discussion of the three eras used by Agrippa II; S. follows the view of A.Kushnir-Stein that the two used in inscriptions begin in 49 and 54 A.D.; on the probable assumption that *IGLS* XV 103 uses the latter, it dates to 73/74 A.D.; cf. also our lemma no. 1494 app.cr. ad L. 1); XV 228 (*SEG* XLIII 1085; S. 38-42; ph.; discussion of the formula οἱ ἐν Δαναβοις Ἕλληνες: a Greek garrison settled by Herod the Great); XV 340 (*LBW* 2446; *IGR* III 1176; S.67); XVI 197 (*SEG* VII 970; S. 31); XVI 1475 (H.Seyrig, *Syria* 42 [1965] 31-35; *An.Ép.* [1966] no. 493; text also in *SEG* XLVIII 1876; S. 33/34; ph.).

1492: 21-23 (ph.). **Eeitha (Hīt; area of: Deir al-Sha'ir). Building inscription, reign of Agrippa I or (probably) II.** ***IGLS*** **XVI 642 (*LBW* 2135; *OGIS* 422).**

Δ[ι]ομήδης Χάρητος | ἔπαρχος βασιλέως | μεγάλου Ἀγρίππου ἀπ|ὸ θεμελίων ἀνήγειρεν

1. Δαρῆιος (with Λ on the stone for Δ), *LBW*; (Χ)άρη(τ)ος, *OGIS*; Χάρητος (after re-examation of the stone and the ph.), which rules out *LBW*'s identification with the Darius mentioned by Flav. Jos., *BJ* 2.421. The name Χάρης is typical of Eeitha (*IGLS* XVI 599; the text in our next lemma [cf. also the app.cr. *ibid.*]), S.

1493: 24-26. **Eeitha (Hīt). Building inscription or dedication, reign of Agrippa I or (probably) II.** ***IGLS*** **XVI 615 (*LBW* 2112; *OGIS* 421; *IGR* III 1136).**

Ἐπὶ βασιλέω[ς Μ. Ἰου]|λίου Ἀγρίππα [---] | Χάρητος ἔπα[ρχος] | σπείρης Αὐ[γούστης καὶ στρατηγ]ὸς νομάδων || [---]ης καὶ Χαλ[---]

1-2. Ἐπὶ βασιλέω[ς μεγάλου Μάρκου Ἰου]|λίου (previous editions) is incompatible with the length of the other lacunas; probably [Διομήδης] Χάρητος, for which cf. the text in our preceding lemma: 'Il est difficile de ne pas considérer qu'il existe à *Eeitha* une tradition onomastique associant les noms Charès et Diomède au sein d'une famille dont plusieurs membres servent dans l'armée romaine, après que d'autres aient servi dans l'armée hérodienne' (26); cf. also *IGLS* XIV 486: a dedication by Διομήδης Χάρητος ἔπαρ[χ]ος καὶ στρατηγὸς Βαταναίας from al-Ḥārrah (text in *SEG* XLV 2018; Tell Ḥarrah was probably the residence of the strategos of the Batanaia): 'Il me semble très vraisemblable qu'il s'agit du même individu dans les trois inscriptions' (28), S., with comment on his career || 4. στρατηγὸς νομάδων: title known for Roman officers from somewhat later inscriptions, inter alia *IGLS* XVI 698 found in a place near the find place of the present text, S. [cf. also *SEG* XXXVI 1322; LIII 1876; LVII 1775] || 5. a toponym like Χαλκίς or an adjective derived from it, Χαλκιδίκη or Χαλκιδηνή, seems attractive; perhaps [Ἀβιλήν]ης καὶ Χαλ[κιδικῆς] as suggested by T.Brüggemann in *The Late Roman Army* -- (cf. *SEG* LVII 1775) 277 (following *LBW*), S.

who in the end prefers the Χαλυβωνίτις (a valley north of and parallel to the Barada valley; cf. Ptolemy 5.15.17) to the Χαλκιδηνή.

1494: **44-54 (ph.). Saara (Shā'rah). Epitaph of Rhaeios and his family, undated** [1st cent. A.D.?]. Rectangular plaque now in the museum of Der'ā. We give S.'s most recent text as presented in *IGLS* XV 62 a, and incorporate a reading suggested by P.-L.Gatier in *BE* (2011) no. 610 on the basis of the ph.

Ἔτους κγ' τῆς κολων[ίας] | Ραειος Να[ρ]ου τῶν πολ[--- φ]|υλῆς Ααθιχηνῶν κα[τεσκ]|εύασεν τὸ μνημῖον ἑα[υτῷ κ]||ὲ Σοδρῃ συμβίῳ κὲ Ι[--- | θ]υγατ(ρ)ὶ κὲ τέκνῳ Ν[αρῳ ἀνα|νε]ώσας ἐξ ἰδίων ΜΕΞ[---]

1. The colony cannot be Bostra, Philippopolis or Damas, since Saara did not belong to the territories of these cities; *IGLS* XV 103 (from Saura [Ṣūr al Lejā]; reign of Agrippa II; see above, introduction in fine), a honorary inscription Ἡρώδῃ Αυμου στρατοπεδαρχήσαντι ἱππέων κολωνειτῶν καὶ στρατιωτῶν, where the 'equestrian colonists' come from a colony located in the territory of the Herodians, offers a key to interpretation: 'les cavaliers *coloneitai* de Sûr sont issus de la *colonia* dont l'ère date l'inscription de Shā'rah!' (52); this colony, installed after a Roman model by the Herodians to fight brigandage, should be located near or in Saara. Perhaps Κολωνία should be considered a toponym, since the ἱππεῖς are called κολωνεῖται rather than κολώνες. [For a parallel, cf. Emmaus-Moza, where Vespasian settled a military colony. The toponym Colonia is attested in a 6th cent. source and is preserved in the Arab name of the site: Qalunyia. See *Tabula Imperii Romani, Iudaea-Palaestina*, 105, s.v. Colonia, Di Segni]. It is unclear whether one should think of several coloniae or just this one, S. || 2. a qualification like τῶν πολ(ιτῶν) (S. 2011; τῶν πολ(ιτευομένων?, *IGLS*), a function or an indication of 'appartenance clanique', S. || 2-3. [--]υλη ααθιχηνῶν, S. (2011); for the previously unattested clan name cf. the anthroponym Αθιχος; however, (εἴ)λης α' Αθιχηνῶν (or ⟨εἴ⟩λης Ααθιχηνῶν), an indigenous unit of the Herodian army, cannot be excluded, S. || 5. Σοδρῃ: previously unattested name, S., who offers parallels for the other names in this text || 6. ΥΓΑΤΙ, lapis || 6-7. [ἀνανε]ώσας, G. [no line division; our line division is e.g.]; στ]ήσας, S. (2011); πο|ι]ησας, *IGLS* || 7. in fine: possibly a formula to protect the tomb: μ(ὴ) ἐξ[όν κτλ.] (cf. *IGLS* XV 367), S.

1495: **36/37 (ph.). Saura (Ṣūr al-Lejā). Epitaph of the decurio Ausos, 76/77 or 81/82** A.D. *IGLS* XV 107: (Ἔτους) κη' β|ασ(ιλέως) Ἀγρ(ίππα) | Αυσος Αιου δε|κουρί(ων)

Year 28 of King Agrippa II (era either starting in 49 or 54 A.D.) = 76/77 or 81/82 A.D. || for the presence of Herodian officers in Saura cf. *IGLS* XV 103 (see the introduction above in fine); Αυσος and Αιος are Arabic names, showing that the unit of the Herodian army stationed in Saura did not only include Jews or strangers [but Herod settled also 3,000 Idumaeans in the Leja (Jos., *Ant.* 16.285) and some of them may have had Arabic or Western Semitic names, Di Segni] (cf. also Αυμος in *IGLS* XV 103), S. [for Greek and Roman military rank titles used in the Herodian army see S. 53 || [but is this a military decurion? If a colony after the Roman model was established, it might have had a curia and decuriones, Di Segni].

1496. Philadelphia (area of: Ḫirbet Hiğra). Epitaph of Crispus and verse of Menander, ca. 2nd cent. A.D. Lead ossuary in the form of a sarcophagus with roof-shaped lid decorated with garlands; inscription (A) on the small (triangular) side of the lid; (B) on the opposite side on the coffin; found in one of the loculi of a hypogaeum excavated in Ḫirbet Hiğra, 10 km southwest of Amman. Edd.pr. S.Timm, A.Abu-Shmeis, A.Nabulsi, *ZPalV* 127 (2011) 175-184 (ph.; dr.; German translations); cf. *An.Ép.* (2011) [2014] no. 1501 (text and French translations).

A: Θάρ|σει, Κρίσπε, | οὐδεὶς (ἀ)θάνα|τος B: Σοὶ ἐλέχθη· ὃν οἱ θεοὶ φιλοῦσιν, οὗτος | ἀποθνήσκει νέος

Date based on the burial customs and gifts || lettering by different hands: (A) is more regular, (B) more cursive, edd.pr. || A. 3-4. ὀθάνατος on the ossuary [for the shift between the sounds A and O, see *SEG* LIX 1701] || B. 'Für dich wurde gesagt', followed by a verse from Menander's comedy Δὶς ἐξαπατῶν (Jaekel no. 583; Körte Fr. 111), occasionally used in epitaphs, here with the iambic trimeter spoiled by the insertion of οὗτος; the very same insertion is found in *TAM* V.3.1912, edd.pr. || the remains found in the coffin were those of an aged man whom edd.pr. identify with Crispus; excluding that the coffin has been re-used, they argue that (B) may refer to a nearby burial.

1497. Quṣayr 'Amrah (80 km east of Bostra). Labels identifying persons and personifications on a fresco in a bath complex, 8th cent. A.D. *SEG* LX 1759; cf. XLVIII 2143. In our lemma in *SEG* LX we should have included G.W.Bowersock's review, in *JRA* 21 (2008) 734-736, of C.Vibert-Guigue, G.Bishe, *Les peintures de Qusayr 'Amra. Un bain ommeyade dans la bâdiya jordanienne* (Beirut 2007), in which B. shows that the inscription identifying one of the four rulers labelled both in Greek and Arabic cannot be read Ῥοδόριχος (the last Visigothic king in Spain); only the letters PO remain, and the Arabic form of the name ends in *wāw*, not *qāf*, yielding a name ending in -υ, -ου, or -ο for the Greek version. Since the other rulers with bilingual labels pertain to Byzantium (Καῖσαρ), Persia (Χοσδρόϊς) and Ethiopia (Νηγο[ς] [not Νίγο[ς], as in *SEG* LX]), the man is very probably an eastern king. The disappearance of Roderic implies that the terminus post quem of 711 A.D. for the paintings is invalid. B. also repeats his readings of the labels Νίκη and [Χ]άρις accompanying a woman on a couch in another scene (see *SEG* XLVIII 2143).

The latter readings are supported by P.-L.Gatier, *art.cit.* (cf. our lemma no. 1379) 13, who discusses the paintings and their inscriptions. Σκψη, belonging to a group of three allegorical figures also including Ἱστορία and Ποίησ(ις) and interpreted by B. as Σκοπή (cf. *SEG* XLVIII 2143), may be Σκέψις ('Réflexion spéculative', 'Examen', 'Philosophie sceptique') as previously suggested; cf. also G.Fowden, *Qusayr 'Amra. Art and the Elite in Late Antique Syria* (Berkeley-Los Angeles-London 2004) 87/88 note 7, who reads Σκ̣έψη (with a hardly visible, small epsilon) and suggests reading Ποίησ(η) rather than Ποίησ(ις) by analogy with Σκέψη; he rejects B.'s Σκοπή since this personification would be at odds with History and Poetry. G. points out that the only other presumed attestation of the personified Skepsis in Antiquity should be cancelled: see our lemma no. 1581. 'Pour marginales que soient les inscriptions grecques parmi les textes arabes de Qusayr 'Amra, elles visent à une expression universelle du pouvoir et de la culture de la dynastie des Omeyyades.' G. offers an up to date bibliography; we mention O.Grabar, 'Note sur une inscription grecque à Qusayr 'Amrah', *Revue des études islamiques* 54 (1986) 127-132, and Fowden, *op.cit.* 87/88, 192-195, and 203-214.

1498. **Samra. Onomastics.** E.Puech, in *In Memoriam -- Piccirillo* (cf. our lemma no. 1479) 89-91, provides a list of the names attested in the pagan and Christian Greek epitaphs in Greek published by P.-L.Gatier (*SEG* XLVIII 1942).

1499. **Ta'leh (west of Suweidā'). Building inscription, 4th cent. A.D.** Cf. *SEG* XLII 1484 in fine. Large lintel with ansae. Ed.pr. M.Sartre, *IGLS* XIII.2.9825 (ph.; French translation). Cf. D.Feissel, P.-L.Gatier in *BE* (2012) no. 482.

Ἀγαθὴν Τύχι(ν)· Αναμος ὡ κὴ Παυζω, βο(υ)λε|υτίς, ἀποπροπόσιτο(ς) πάγου καὶ δὺς ἄρχας | ἔκτισεν τὸ μνημῖον προσδοχῶν καὶ περιστερεῶν[α ὑ]|περκείμενον οἰκοδομ(ε)ῖν αὐτῷ τε καὶ ἰδίοις αὐτοῦ υἱοῖς καὶ π(ο)τὲ || θυγατέρων (καὶ) τῶν τέκνων τ[ῶν] θυγατέρων δὴ ἐνδικ[ῶν] | περιστελλομένων· ἐπληρώθη ἡ οἰκοδομὴ Ναημ[ου]

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1. ΤΥΧΙ and ΒΟΛΕ, lapis; ed.pr. also considers 'Αγαθὴν Τυχίαν· Αμος || 2. ἀπὸ προποσίτω(ν) πάγου, ed.pr.; F.-G. suggest reading ἀποπροπόσιτο(ς) (= ἀποπραιπόσιτος), given the certain reading ΑΠΟΠΡΟΠΟCΙΤΟ; praepositus pagi: first attestation in Arabia of a function well-known in Egypt, where it was created prior to 308 A.D. for bouleutai responsible for the levying of taxes in the countryside, ed.pr., who refers to *IGLS* XVI.1.414 (ca. 350 A.D.; a bouleutes is ἀπὸ ππτων = ἀπὸ π(ραι)π(οσί)των, sc. πάγου); δὺς ἄρχας: 'pour δὶς ἄρξας', ed.pr. || 4. in fine ΠΤΕ, lapis || 4-6. 'et, un jour, pour qu'y soient ensevelis ses filles et les enfants de ses filles, du moins légitimes', ed.pr.

1500. **Ta'leh (west of Suweidā'). Building inscription (epigram), undated.** Large lintel with ansae on each side, seen by ed.pr. in 1986. On the basis of his own copy and a copy by W.J.Bankes published by ed.pr. M.Sartre, *IGLS* XIII.2.9822 (ph.; French translation).

Ἀγλαΐῃ πίσυνοι ναοὺς δύο τῷδ' ἐνὶ χωρῳ |
ἀλ(λ)ήλους φιλέοντες Καπρήσιοι τούσδε | ἔδιμαν
v v στέμ(μ)ασι κὲ χάρισι πιστοὺς φί|λους ἀμφαγαπῶντε[ς]
Σομεθον τε καὶ || Σαμεθον θεῶν ἀριδ(ε)ικέτ[α] τέκ{το}να

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1. ναούς: perhaps 'deux chapelles votives dédiés aux deux personnages', ed.pr. || 2. initio ΑΛΗ, lapis; Καπρήσιοι: inhabitants of the village of Ta'leh, called Καπαρ?, ed.pr. || 3. in the lacuna 'décor de palme', ed.pr.; ΣΤΕΜΑ, lapis || 4. Somethos and Samethos: dedicatees of the two temples (the term ναός seems to exclude a tomb); 'peut-être deux chapelles votives dédies aux deux personnages dont on ignore néanmoins à quel titre ils béneficient de tant d'égard de la part de leurs concityoens', ed.pr.; in fine ΚΕΤΑΤΕ, B.; ΚΕΤ.ΤΕ, ed.pr., who adds that he copied ΤΕΚΤΟΝΑ but now suggests that between K and N we may have an ornament similar to that in L. 3.

EGYPT

1501. Egypt. Economy: Roman trade and taxation in the Eastern Desert. Cf. *SEG* XXXVI 1504. D.Nappo, A.Zerbini, in *Frontiers in the Roman World* -- (cf. our lemma no. 1401) 61-77, investigate the role of the Egyptian Eastern Desert as a fiscal border of the Empire. They argue that the entire area from Koptos to the Red Sea ports acted as a buffer zone open for exchange, but that at the same time it was one huge military camp closely monitored by the Roman army (cf. *SEG* LIII 1926). As the 260 ostraka from Berenike show (R.S.Bagnall, C.Helms, A.M.F.W.Verhoogt, *Documents from Berenike*, vol. 1: *Greek ostraka from the 1996-1998 seasons*; vol. 2: *Greek ostraka from the 1999-2001 seasons* [Brussels 2000/2005]; 1st cent. A.D.), 'commercial transactions would be regarded as if taking place in the via quintana and therefore be subject to the supervision and taxation exerted by the quintanenses, the yearly-appointed collectors of the quintana, a monthly capitation tax on different kinds of trade' (77). The taxation of the eastern trade, both export and import, was exercised according to the Koptos tariff (*I.Portes* 67 [*OGIS* 674; *IGR* I 1183; *SB* 8904; *I.Prose* 59; *SEG* LV 1825*; cf. also the Muziris papyrus [*P. Vindob.* G 40822; *SB* 13167]) through the arabarchs and their agents (cf. *SEG* LVII 1938). Cf. also *SEG* LII 1785.

1502. Egypt. Local elites in Ptolemaic Egypt. On the basis of literary, papyrological (Greek and Demotic) and epigraphic evidence, A.Blasius, in B.Dreyer, P.F.Mittag, (edd.), *Lokale Eliten und hellenistische Könige. Zwischen Kooperation und Konfrontation* (Berlin 2011) 132-190, studies the local elites in Ptolemaic Egypt with special reference to the question of their uniformity or internal divergence resulting from the different cultural and historical backgrounds of their members. B. shows that acculturation influenced the formation of the Greek and Egyptian elites in Alexandria, Memphis and even in the Egyptian chora by the transformation of the Egyptian ideal of neighborly love to the Greek ideal of commitment to the well-being of the city-state. The following inscriptions are briefly discussed: *I.Fayoum* I 98 (*SB* 5796; *SEG* XX 647; dedication of the κυνοβοσκὸς Πασῶς); *I.Alex.Ptol.* 42 (*SB* 2100; *SEG* XX 502; honorary inscription for the ἀρχιγέρων Λυκαρίων; 1st cent. B.C.); *SB* 2264 (Ptolemaïs Hermiou; honorary inscription for the ἐπιστράτηγος Καλλίμαχος; ca. 39 B.C.) and *SEG* XXIV 1217* (cf. LVI 1948 [*OGIS* 194; *SB* 8334; *I.Prose* 46]; Thebai; decree for the same Kallimachos).

1503. Egypt. Onomastics: ὁ τοῦ in personal names. Y.Broux, *JJP* 41 (2011) 45-57, studies the use of the identificatory formula ὁ τοῦ (ἡ τοῦ; occasionally ὁ τῆς) + name in the genitive added to a person's name in 144 documents (eight of them inscriptions), especially frequent in the 2nd cent. A.D. In 54% of the attestations the formula is used as an alternative for the patronymic (occasionally metronymic); in tax rolls, the expression denotes the person who actually paid the tax on behalf of the person indebted; in other cases it refers to other family members or perhaps to unrelated acquaintances. Ὁ τοῦ and ἡ τοῦ can be equated to Egyptian *pa* and *ta*.

1504. **Egypt. Policy: activities in southern Egypt, 163-132 B.C.** S.Pfeiffer, 'Die Politik Ptolemaios' VI. und VIII. im Kataraktgebiet: Die "ruhigen" Jahre von 163 bis 132 v. Chr.', in A. Jördens, J.F. Quack (edd.), *Ägypten zwischen innerem Zwist und äußerem Druck. Die Zeit Ptolemaios' VI. bis VIII.* (Wiesbaden 2011) 235-254 (texts and German translations of the inscriptions mentioned below), discusses the evidence for the expansive military and religious activities in southern Egypt (Elephantine and Philai) and the frontier areas Dodeka- and Triakontaschoinos (the latter incorporated the former) during the reign of Ptolemy VI and Ptolemy VIII from 163 to 132 B.C.: a relatively stable period. Greek inscriptions testify to the construction of (parts of) temples in Upper Egypt by army members (cf. also *SEG* L 1549) or kings in the period immediately preceding (*OGIS* 107 [*SB* 8461; Parembole/Debod]; *OGIS* 109 [Antaioupolis]; *I.Philae* 11). Massive building activities were undertaken in the sanctuary of Philai in the 160s and 150s B.C.; its priests were granted all tax income from the Dodekaschoinos in 157 B.C. according to the Hieroglyphic 'Dodekaschoinos-stele'; the conquest of the Triakontaschoinos belongs to the same period. Discussion of the functions and activities of several Ptolemaic officials operating in the area; those known from Greek epigraphy are Βόηθος, ἀρχισωματοφύλαξ, στρατηγός and κτίστης of two cities in the Triakontaschoinos, and his assistant Ἡρώιδης from Pergamon, who combined a lower court rank with military and Egyptian cultic functions (*IThySy* 302 [*I.Louvre* 14; *OGIS* 111; *SB* 8878; see especially *SEG* L 1555*] and *SB* 1918); as προφήτης τοῦ Χνούβεως in Elephantine and ἀρχιστολιστής in Elephantine, Abaton and Philai, Herodes shared in the revenues of the temples, which is likely to have been the principal reason for his appointments in the religious sphere. For another official who may have belonged to the same context see our lemma no. 1526.

1505. **Egypt. Religion. Christianity: funerary stelai.** B.Tudor, *Christian Funerary Stelae of the Byzantine and Arab periods from Egypt* (Marburg 2011), offers a typology of the Christian funerary stelai of the Byzantine and Arab periods from Egypt (Coptic and Greek epitaphs ranging from the 4th to the 14th cent. A.D.), with special reference to their original contexts, both architecturally and functionally (survey of burial places on 19-136). The Greek inscriptions and their formulas (dating [indictions; eras of Diocletian and of the martyrs]; acclamations; commemoration and dedication; appeal and salutation; prayers; death formulas) are analyzed on 146-172 (tabular survey on 158/159) and in Appendix A (243-282; several tabular surveys summarizing the formal structure of the epitaphs from Alexandria, Memphis [Saqqarah], the Fayum, Akoris, Antinooupolis, Panopolis, Latopolis[and area], Apolloninopolis Magna and Hermonthis [and area]).

1506. **Egypt. Religion: the evidence from epitaphs.** M.S.Vasques, *Anais do XXVI Simpósio Nacional de História-ANPUH, São Paulo, julho 2011* (http://www.snh2011.anpuh.org/resources/anais/14/1312676882_ARQUIVO_Novo.ANPUH2011MARCIASEVERINAVASQUES.pdf; 14 pp.; in Portuguese), examines the relief presentations and texts of two epitaphs (*I.Louvre* 65 [Terenouthis; banquet scene] and 93 [Bernand, *Inscr. métriques* 73; Abydos; Egyptian style relief with Anubis and Osiris]; ph.; texts and Portuguese translations) for the light they shed on funerary practices and concepts of death and afterlife, which draw on heterogeneous traditions, in Roman Egypt.

1507. **Egypt. Religion: Zeus Helios Megas Sarapis.** Mainly drawing on archaeological and epigraphical evidence, G.Tallet, in N.Belayche, J.-D.Dubois (edd.), *L'oiseau et le poisson. Cohabitations religieuses dans les mondes grec et romain* (Paris 2011) 227-261 (text and French translation of *I.Pan* 38, 42, 71, and *SEG* XXXI 1548), traces the origin and diffusion of the cult of Ζεὺς Ἥλιος Μέγας Σάραπις in Egypt. This cult, first attested in Trajan's reign and flourishing in the 2nd/3rd cent. A.D. with peaks during the reigns of Hadrian, Septimius Severus and Caracalla - all emperors who visited Egypt -, is rooted in that of the Alexandrian Sarapis, who had developed into a solar deity gradually replacing Osiris at the side of Isis; its diffusion in the chora is due to imperial favor and to the network of fortifications, quarries and roads built and surveyed by garrisons of the Roman army (map on 243), with the emphasis on the roads through the Eastern Desert (Koptos to Berenike; Koptos to Myos Hormos; Antinooupolis to Berenike, built by Hadrian in 137/138 A.D. [*I.Pan* 80 = *I.Portes* 4]). Among the early testimonia are *I.Pan* 38 (*SB* 8323; *SEG* XLII 1577; Mons Claudianus; dedication on behalf of Trajan by an Alexandrian ἀρχιτέκτων ὑπὲρ τῆς σωτηρίας αὐτοῦ πάντων ἔργων), 42 (*SB* 8324; *OGIS* 678 [3]; Mons Claudianus; dedication of a temple of the god on behalf of Hadrian by an imperial δοῦλος and μισθωτὴς τῶν μετάλλων; his superior, ἐπίτροπος τῶν μετάλλων, was an imperial ἀπελεύθερος; both are also on record in the dedication of a temple of the god in Mons Porphyrites *I.Pan* 21 [*SB* 8320]), 71 (*SB* 8385; Berenike; the god as protector of a regional military expedition; reign of Hadrian; cf. also *I.Pan* 72), and *SEG* XXXI 1548 (XXXV 1681; Thebai [Luxor]; dedication by a former centurio on behalf of Hadrian, made on his anniversary; reconstruction of a temple, in which Isis may have been the main deity and which was now placed under the protection of one of Hadrian's favorite gods). Discussion of a relief found near Luxor and possibly representing Antaios (i.e., Horos of Nubia), Nephthys and Seth who may have been perceived as Zeus Helios Megas Sarapis, Isis and Harpokrates by Graeco-Roman worshippers, and of the possible role of the Egyptian clergy in the adoption of the cult of Zeus Helios Megas Sarapis.

1508. **Egypt. Trilingual (Greek/Hieroglyphic/Demotic) decree of the synod of the Egyptian priests at Kanopos in honor of Ptolemy III Euergetes, his wife Berenike II and his daughter Berenike, 238 B.C.** *SEG* LIV 1720*; LV 1816*. H.Hauben's study of Ptolemy and Berenike as cosmic deities, in P.P.Iossif, A.S.Chankowski, C.C.Lorber (edd.), *More Than Men, Less Than Gods. Studies on Royal Cult and Imperial Worship* (Leuven-Paris 2011) 357-388, is based to a large extent on a detailed analysis of the calendar reform recorded in the Kanopos decree LL. 26-37 (French translation). He argues that the divinisation of the royal couple (incorporated into the cult of Alexander and the Ptolemies as θεοὶ εὐεργέται in 243 B.C.; cf. also the katasterismos of Berenike's lock in 245 B.C.) had its origin in the Greek scientific and progressive milieu of Alexandria and that the calendar reform, which introduced two new festivals closely related to specific constellations, was the work of Alexandrian astronomers; it made the rulers 'maîtres du calendrier et donc du Temps' (369), patrons of the harvest and the Nile flood, and 'garants de l'ordre universel' (373); their 'cosmic mission' fits in with the universal aspirations of Ptolemy's foreign policy. The fact that the reform was never effectuated may have been due to the silent opposition of the Egyptian priests, who in issuing the decree 'ont dû agir sous pression de leur souverain et de son entourage gréco-macédonien' (381). By integrating the royal cult into the Egyptian religious tradition, the decree aimed at ameliorating the royals' relationship with the clergy and the indigenous population; its essentially Greek character,

however, prevented acceptance. In spite of his honorable intentions, Ptolemy became 'le héraut du désordre' instead of the symbol of cosmic order, 'faisant ainsi preuve de son incorrigible arrogance' (383). For criticism on H.'s strong distinction of the Egyptian and Greek element in Ptolemaic society, see F.Kayser, *BE* (2012) no. 494; for a different view of the decree cf. also our lemma no. 1535.

1509. **Abu Mina (?). Eulogia on a St. Menas ampulla, 7th cent. A.D.** St. Menas ampulla (cf. *SEG* L 1561 and our lemma no. 1653) now in the Römisch-Germanisches Zentralmuseum, Mainz. Ed.pr. J.Witt, in B.Heide, A.Thiel (edd.), *Sammler - Pilger - Wegbereiter. Die Sammlung des Prinzen Johann Georg von Sachsen* (Mainz 2004) 145 no. III.3.23; republished by A.Pülz, in *Wege nach Byzanz* (cf. our lemma no. 1599) 214 II.1.5 (majuscule text; color ph.).

Εὐλογία τοῦ ἁγίου Μηνᾶ

1510. **Alexandria (?). Epitaph of Isidoros Pinaras and Loulianos, undated.** *I.Louvre* 104 (*CIJ* 919; *SB* 7878; *SEG* VIII 430 [cf. XLIV 1425]). W.Ameling, *ZPE* 178 (2011) 187-190 (ph.), traces the editorial history of this text: included in *CIJ* on the basis of ed.pr. C.Clermont-Ganneau, *Revue critique* 15 [1883] 142; wrongly assigned to Jaffa in *CIJ*; published as an ineditum from Alexandria by A.Dain, *Inscriptions grecques du Musée du Louvre* [Paris 1933] 130/131 no. 149; hence *SB* and *SEG*; republished in *I.Louvre*. A. gives the same text as in *I.Louvre*: Ἡσηδώρο|υ Πιναρᾶ | καὶ Λουλι|ανοῦ φροτ||ιτῶν

1-2. Πιναρᾶς (unparalleled): nickname of Isidoros, A. || 3-4. for Λουλιανός cf. our lemma no. 1631 || 4-5. φροτιτῶν for φροντιστῶν (following Clermont-Ganneau), A., who points out that φροντιστής is the equivalent of Latin curator; the office is attested in Jewish communities, but not specifically Jewish; neither are the names or the amphora between two palm branches (L. 5 in fine) necessarily indicative of the Jewish character of this text.

1511. **Didymoi. Dipinti (dedications) from the praesidium, after 150 A.D.** Dipinti written in black and red ink on the plaster of the walls of room 21, the sanctuary of the Roman praesidium, which can be dated after the mid 1st cent. A.D.; the inscriptions are effaced and/or very fragmentary, and consequently cannot be published in full. Ed.pr. H.Cuvigny, in H.Cuvigny (ed.), *Didymoi. Une garnison romaine dans le désert oriental en Égypte*, vol. 1. *Les Fouilles et le matériel* (Cairo 2011) 52/53 (ph.), mentions the following texts: 1) [f]eliciter, followed by a proskynema of which the following elements are legible: π[ρ]οσκύνεμα (sic), Κιλίκων, and the final formula [ἐπ' ἀγ]αθῶι; 2) οἶνος and ὄξος in the same list; 3) Αὐρήλιος Σατο[--] ἐπαρχ[--] (prefect of the desert or of a military unit); 4) [στρατι]ώτης σπείρης (belonging to a dipinto in a tabula ansata originally consisting of at least 10 lines); 5) ἐν τοῖς | εὐτυχεστά|τοις καιροῖς [--?] | [. . . . Α]ὐρηλι[--] | ---- (Marcus Aurelius or a later emperor). [The inscriptions on stone from the same room are (re)published by H.Cuvigny, in H.Cuvigny (ed.), *Didymoi. Une garnison romaine dans le désert oriental en Égypte*, vol. 2. *Les Textes* (Cairo 2012) 43-55 nos. *I.Did.* 3-9; the edita are *I.Did.* 7 and 8 = *SEG* LI 2133 and 2132 (*IGR* I 1275; *SB* 8828), respectively. We will return to these texts and the other Greek inscriptions from the praesidium in *SEG* LXII, Tybout].

1512. El Kanais (Eastern Desert). Graffiti of travellers, Ptolemaic/Imperial period. Cf. *SEG* LVII 1957. Starting from the record of the construction of a watering station by the pharaoh Seti I (ca. 1294-1279 B.C.), R.Mairs, in *Ancient Graffiti* 153-164, offers a survey of the Greek graffiti left by visitors on the temple and rock surfaces of the sanctuary of Πάν at Kanais in the Ptolemaic and Roman period. *I.Kanais* 12 (67/66 B.C.?; written by a man sent by the king to clean the well-shafts [ὕδρυμα]) and 46 (Ptolemaic; by an ἀρχισωματοφύλαξ καὶ στρατηγός) show that the Paneion remained a useful way-station important to be maintained and guarded over the centuries. The focus is on two aspects: the expression of thanks to Pan for having arrived safely after the dangers of travelling through the desert (cf. the god's epithet Εὔοδος; for more details we refer to *SEG* LVII 1957), and the relationship of the graffiti between each other both in terms of space and content (cf. e.g. *I.Kanais* 71: 'Zenon came up her too [date]'). 'Writing dedicatory graffiti to Pan was a repetitive, self-reproducing practice, reinforced by constant performance' (158) and the texts 'are in a dialogue with both the desert landscape and each other' (163). Discussion and translations of three longer texts: *I.Kanais* 2, 8 [= Bernand, *Inscr. métriques* 158, 164], and 72.

1513. Fayum. Sinnouris. Christian dedication to Mary, Michael and Gabriel, 6th-8th cent. A.D. Rectangular limestone (or marble) relief plaque with a recessed field representing the Virgin Mary with the infant Jesus on her arm, flanked by the archangels Michael and Gabriel. Inscriptions below in the field (A) and on the lower frame (B). First described by J.M.Vansleb, who discovered it in the church of Sinnouris in 1672; mentioned in several publications since but not properly published. Edd.pr. P.Grossmann, T.Derda, J.van der Vliet, *Eastern Christian Art in its Late Antique and Islamic Contexts* 8 (2011) 29-48, especially 35-39 (color ph.; translation; for the image see 39-43).

A: Εὐχά|ριον | Φῖβ (καὶ) Φοιβάμμων|ος B: Μιχαήλ, ἡ αἰγία Μαρίας, Γαβριήλ

A. 1-2. Εὐχάριον: rare diminutive of εὐχή (cf. *IGBulg* I² 277; III 1817), edd.pr. || 3. Φῖβ/Φῖβις ('the Ibis'): Egyptian name; both Φῖβ and Φοιβάμμων were common names in the Fayum in Byzantine and early Islamic times, edd.pr.; abbreviation sign S || B. αἰγία Μαρίας for ἁγία Μαρία.

1514. Fayum. Funerary epigram for Hedeia, Hellenistic period. Bernand, *Inscr. métriques* 39 (*GV* 757; *SEG* LI 1088 [4]*; *SB* 6701). B.Boyaval, *Connaissance Hellénique* 127 (2011) 55, comments on the ὀκτὼ ὑπ' ἠελίῳ διπλόα πάντα θέρη in L. 4 and suggests that θέρη (instead of ἔτη) has been chosen by the poet because he wanted to underline two characteristic elements of the Egyptian year: the heat and the sun; for ἠελίῳ he refers to *Inscr. métriques* 22 (three ἠελίοι).

1515. Koptos? Dedication to Apollo Hylates and other deities by the dioiketes Apollonios, ca. 246 B.C. *I.Portes* 47 (*OGIS* 53; *SB* 8857; *SEG* XLVIII 2008). Starting from the observation that this small plaque probably reflects Apollonios' personal religious predelections, K.J.Rigsby, *BASP* 47 (2011) 131-136, points out that the cult of Ἀπόλλων Ὑλάτης is attested only on Cyprus, where he was the patron god of Kourion, and that Apollonios' dedication is the only documentary mention of this god

outside of Cyprus. Consequently Ἀπολλώνιος διοικητής was a Cypriote, whether by descent or born there under Ptolemaic rule; he gave first honor to the god of his fathers. R. discusses and rejects previous views concerning Apollonios' provenance (Caria or Pamphylia; for the latter see *SEG* XLVIII).

1516. **Leontopolis. Jewish funerary epigram for Abramos, early Imperial period?** Bernand, *Inscr. métriques* 16 (*GV* 850; *JIGRE* 39; *CIJ* 1530 a; *SB* 5765; cf. *SEG* XLIV 1775; LVIII 1814; Robert, *Hellenica* I 18-24). A.Chester, *art.cit.* (cf. our lemma no. 1676) 402/403 (text and translation), argues that civic rather than Jewish office is referred to in LL. 5-7; according to Robert (cf. also the view of W.Ameling, summarized in *SEG* LVIII), δισσῶν ... τόπων πολιταρχῶν (L. 7) means that the deceased was the head of the Jewish community (πολίτευμα; cf. our lemma no. 1548) both in Leontopolis and a nearby place, with ἀρχῇ πανδήμῳ ἐθνικῇ ἐστέφετ' ἐν σοφίᾳ (LL. 5/6) understood as Abramos being crowned with a 'communal magistracy over all the people', ἐθνικός as the 'Jewish people', and σοφία as 'political skill'. However, πολιταρχῶν normally refers to a civic magistracy and cannot mean 'be head of the politeuma', whereas ἀρχῇ πανδήμῳ probably means 'all the people' (i.e., Jewish and non-Jewish), and ἐθνικῇ may define σοφίᾳ to mean 'by the wisdom of the gentiles'.

1517. **Leontopolis. Jewish epitaph of Mari(o)n?, undated.** *I.Varsovie* 91 (*SEG* XLVIII 2010; *SB* 7295; *CIJ* 1475; *JIGRE* 64). B.Boyaval, *Connaissance Hellénique* 127 (2011) 56, suggests restoring in L. 1 [Μάρι]ν; the name occurs in *SB* 6651 (*CIJ* 1514; Μάριν ἱέρισα; also from Leontopolis) [Μάριν is also attested in *SEG* XXVIII 1476 and XLIX 2252, both from Leontopolis, Tybout].

1518. **Marina/el-Alamein. Stamped Knidian amphora handle, late 1st cent.** B.C. Ed.pr. Z.Sztetyłło, in *Classica Orientalia* (cf. our lemma no. 1386) 441-450 (ph.), publishes a Knidian amphora handle with the image of a handleless amphora and an obliterated inscription. She traces the motif of the amphora on Knidian stamps (occuring from 188 to the late 1st cent. B.C.) and comments on other devices in Knidian stamp iconography bearing these images (bucranium; prow; anchor; oar and rudder; bee; bunch of grapes), providing lists of the stamps (dated by eponyms and manufacturers). [For an approach of stamp iconography from a religious point of view see M.Debidour, in B.Cabouret, M.-O.Charles-Laforge, *La norme religieuse dans l'antiquité. Actes de colloque organisé les 14 et 15 décembre 2007 par les Universités Lyon 2 et Lyon 3* (Paris 2011) 175-202, Stavrianopoulou].

1519. **Mehamud. Dedication to Leto, 2nd/3rd cent. A.D.** *SEG* VIII 703 (LI 2163 [cf. XXXVI 1504; LIV 1529]; *SB* 7539). K.Ruffing, in B.Onken (ed.), *In omni historia curiosus. Studien zur Geschichte von der Antike bis zur Neuzeit. Festschrift für Helmuth Schneider zum 65. Geburtstag* (Wiesbaden 2011) 23-30 (text with app.cr. and German translation), discusses the merits and flaws of the restorations of P.Jouguet (ed.pr.), P.Graindor, M.Rostovtzeff, and A.Wilhelm. He points to the Latin building inscription *An.Ép.* (2004) no. 1643, which offers new evidence for Roman military presence in the southern part of the Red Sea area (vexillatio of Legio II Traiana Fortis under the command of a

prefect on the Ferresan islands; 143/144 A.D.). This supports Rostovtzeff's view that the ἔπαρχος Apol(l)inarios is a Roman military prefect, perhaps a praefectus classis (LL. 6/7: [Ἀ]πολιναρίῳ | ἐπάρχ[ῳ κλάσση]ς, R.), rather than the commander of the private fleet of the two business women (LL. 2-5: Αἰλία Ἰσιδώρα καὶ Αἰλί[α] | Ὀλυμπιὰς ματρῶναι | στολᾶται ναύκληροι κα[ὶ] | [ἔμπο]ροι Ἐρυθραικαί) as assumed by Graindor. They may well have been relatives of Apol(l)inarios, which renders the restoration [Πο(πλίῳ) or Τ(ίτῳ) Αἰλίῳ Ἀ]πολιναρίῳ (G., elaborating on R.'s restoration Αἰλίῳ) attractive; since the women belonged to the upper class (matronae stolatae), he was probably an equestrian officer. R. underlines the importance of this text, dated by Jouguet between the end of the 2nd cent. and the second third of the 3rd cent. A.D. (with a preference for the late 2nd cent.), as a testimony for Roman trade in the Red Sea via the Eastern Desert and for the high social status which ναύκληροι could enjoy in the Imperial period.

1520. **Memphis (area of: Saqqarah). Bilingual (Greek/Hieroglyphic) dedication of an Apis statuette, ca. 450-400 B.C.** *SEG* LII 1789. Republished by G.Vittmann, in P.Buzi (ed.), *Aegyptiaca et Coptica. Studi in onore di Sergio Pernigotti* (Oxford 2011) 339-341 (Greek/Hieroglyphic text; Italian translation). V. comments on the Hieroglyphic text, mainly on the rendering of the Greek names Ἀρτέμων and Αὖσις; he presents a list of bilingual (mostly Carian/Egyptian) documents from Memphis in which foreign names are transcribed into Egyptian; the only other Greek/Egyptian text is *SEG* XXXIV 1600 (600-550 B.C.); also discussed is *SEG* XXVII 1106 (*LSAG*[2] 358 no. 49; *SB* 1694; 550-525 B.C.), in which the Greek name [Με]λάνθιος corresponds to *Br*, possibly by semantic approximation '(μέλας "nero", *Br* "cieco")' (341).

1521. **Memphis (area of: Saqqarah). Funerary epigram for Kasios, 3rd/4th cent. A.D.** Bernand, *Inscr. métriques* 27 (*GV* 1887; *SB* 4229; *SEG* LII 1746 [6]). B.Boyaval, *Connaissance Hellénique* 127 (2011) 56/57, suggests reading in L. 1 ἁνήρ (= ὁ ἀνήρ): '*Cet* homme semblable aux dieux etc.' (Bernand: ἀνήρ).

1522. **Memphis (area of: Saqqara). Record of dreams?, ca. 150 B.C.** Two limestone blocks with lightly incised uncials (A/B; in B, Col. II L. 1 corresponds to Col. I L.11; B is decorated with a petalled rosette in the center, over which the text has been written; a trace of a similar design is visible at the top of A); re-used in the north wall of the Lower Baboon Gallery. Ed.pr. J.D.Ray, *Texts from the Baboon and Falcon Galleries. Demotic, Hieroglyphs and Greek Inscriptions from the Sacred Animal Necropolis, North Saqqara* (London 2011) 197-208 (ph.; dr.). In view of the many uncertainties in reading and interpretation, and the generally obscure contents, ed.pr. presents a text without breathings and accents, while he offers partial transcriptions in the commentary [or descriptions of the contents from which a reading can be reconstructed: see the transcriptions between square brackets in the app.cr. below, Tybout]; C.Austin contributed several readings and restorations ['A.' in the app.cr.].

The text is a narrative, apparently in prose, of several dreams, visions or similar events, in which several animals appear; it is arranged by paragraphs or episodes (see app.cr. initio). The dreams or visions must have been experienced in a shrine somewhere near the Baboon Galleries, which were later demolished to be used as building material (probably during the 1st cent. B.C.). They belong to

the Graeco-Egyptian religious milieu; their closest parallels are similar records on papyrus, the vision of Mandoulis (*SEG* LX 1820*; cf. our lemma no. 1542 sub 1/2) or the healing text of Athenodoros from the Asklepieion in Deir el Bahari (*I.Deir el-Bahari* 208; cf. *SEG* LVI 2015). Ed.pr. points to several 'Egyptianisms' in the syntax: the writer was at home in the (semi)-bilingual context of the Memphite Serapeum and its associated cults [cf. *SEG* LX 1799].

A: ---------------------------------

[---]τεν vacat γερηνες [---]
[---] . τον [λα]μβανοντ[---]
[---]κους και απιακους κ[---]
[--- ? του]ς προ κανωποι . θυοντ[ας ---?]
[---]ερον τοις εκι προεστηκ[ο]σι ---]
[---] . ελιγινε τουτο ευσωμον ε[---]
[---? δ]οκιμα εμβεβληκα με εις την [---]
[---]ν ιπποτροφιο βασιλικω ου ηγα[---]ν[---]
[---? βασι]λικοι καμαρονα ιπποκομιν ανδ[---]
[---]τεν vacat
[---]κουν και παιτιον της επι του[---]
[---]πεν . ον ειναι μισαιτησ . και . . [---]
[---]εδιωκε μετα ταυτα λεων . . [---] . [---]
[-----------] . .μμην ειναι του επι [---] . α[---]
[-----------]και την ψυχην [---] . . [---]
[-------------------]μισ . [----------] . η . [---]
[---]αρα[--]
[---]μ[---]ιε . [---]

B: Col. I

[---] . . οι[---] . [---]
[---] . εστην μετ αυτου [---]
[---] τεν vacat
[---] ξ̣νυτρυν αναβανων εις το ιερειο[ν --?]
[---? θυ]γατερα την και παιδισκην φιομααρο[---]
[---] δ' ετεν vacat
εμαυτον μετα προτου βατισοντα εις τη[ν ---]
οψονησαι εσελθοντες κορακινοι εν σφυριτι . [---]
οψονουμε αυτους τον τε πολουντα απινα[---]ρ[---]
αναβαινους τα πορεα και μισοννους τουτων και προσ
[---] . . . . . επανηγομεν εσο παρ αυτο και κατεκιτο
επι της μεσης κλινης και εμε επι της θυρας καθης βλεπων
vacat

Col. II

εμε[---] . [---]
επε[---]μετη[---]
μηε[---]πεσ[---]
και . [---]ασω[---]
καταστρε[---]
ακουι μου ε[---]
vacat
και μετ αυτα τ[---]
και αστρα πολ[---]
και εμε τον σ . [---]
και [---]α . α[---]

Date: mid 2nd cent. B.C. or slightly earlier on the basis of the letter forms, ed.pr. || the text is arranged by paragraphs or episodes which are indicated by vacats and by the problematic element τεν (A LL. 2 and 11; B L. 3) or ετεν (B L. 6): the

ends of feminine ordinals?; ετεν (B L. 6) is preceded by the numeral δ' (with a supralinear stroke); if this represents τετάρτην, ετεν might be a writing of πέμπτην; alternatively, it may stand for εἶδεν or εἶδον, ed.pr. || A. 1. if not to be read ̣τερηνεσ[--], perhaps γέρηνες, a flock of female cranes, ed.pr.; alternatively γέρην ἐσ[τί] may be read, A. || 3-4. [Ἰσια]κοὺς καὶ Ἀπιακοὺς κ[αὶ --|-- τοὺ]ς πρὸ Κανώπου θύοντ[ας] (priests of Isis, Apis and the cult of Kanopos); the scribe may have intended κανωποιυ for κανωπου, ed.pr. || 5. [-- ἱ]ερὸν τοῖς ἐκ(ε)ῖ προεστηκόσι, ed.pr. || 6. perhaps ἐλίγινε for ('he shouted out'), A.; τοῦτο εὔσωμον ε[ἶναι --]?, ed.pr. || 7. ἐμβέβληκά με εἰς τὴν [αὐλήν?], A. || 8-9 in L. 8 a reference to the royal stables: ἱπποτροφεῖον βασιλικόν; if the restoration [αὐλήν] in the preceding line is correct, the words may appear in the genitive plural ('the courtyard of the royal stables'); this theme is continued in L. 9 with ἱπποκομ(ε)ῖν ('to groom'); the preceding καμαρονα remains unclear; possibly καμάρωμα ('arch', 'vault') or perhaps καμάρα in the sense of 'covered carriage' (A.), which could be brought into the scene by the βασιλικοὶ ἄνδ[ρες], ed.pr. [in L. 8 in fine probably οὐ ἤγα[γο]ν, Tybout] || 11. [ἐδό]κουν, A.G.Woodhead apud ed.pr.; παιτιον for παιδίον?, ed.pr. || 12. πενθον rather than πενφον?; or [εἶ]πεν ωον (A.); perhaps ᾠόν ('egg'); perhaps μισαιτης for μισητής or for μέση τῆς?, ed.pr. || 13. a lion pursuing something, ed.pr. [ἐδίωκε μετὰ ταῦτα λέων, Tybout] || 14. perhaps another reference to grooming ([ἱπποκ]ρμμῆν [?; if so, apparently for ἱπποκομεῖν, Tybout]); εἶναι is written over ⟦τουσ⟧, ed.pr. || 15. the entity referred to by τὴν ψυχήν may have been frightened by the lion, ed.pr. || B. Col. I. 2. 'the narrator says that he stood with someone' [ἔστην μετ' αὐτοῦ, Tybout] || 4. ̣ενυτρυν for ἐνύδριον (derivative of ἔνυδρις; 'otter' or 'water-snake')?; the animal is going up to a temple (ἀναβα(ί)νων εἰς τὸ ἱερεῖον): one of the shrines on the desert plateau in Saqqara?, ed.pr. || 5. 'a daughter, or a girl, who is a maidservant or even a prostitute ... who is said to belong to someone with the name Phiomaar[es]' (Egyptian name; less likely: διομααρο[--]), ed.pr. [θυγατέρα τὴν καὶ παιδίσκην Φιομααρο[--], Tybout] || 6-7. in L. 6 less likely ξετεν; ε(ἶδο)ν | ἐμαυτὸν μετὰ πρ(ώ)του βα(δ)ίζοντα εἰς τὴν [ἀγοράν] (μετὰ πρώτου ['with a foremost one'] or μετὰ Πρώτου ['with Protos']), ed.pr. || 8-9. in L. 8, 'the aim is to buy something to eat and some κοραχῖνοι make their entrance, apparently in baskets' (σφυριτια or σφυριτιν or σπυρίδια; κοραχῖνοι: either 'ravens' or a sort of fish from the Nile, possibly a variant of perch), ed.pr. [ὀψονῆσαι ἐσελθόντες κοραχῖνοι ἐν σφυρί(δ)ι(ο)[ις] (ed.pr. excludes O in fine), Tybout]; in L. 9 ὀψονοῦμε (for ὀψωνοῦμαι) αὐτοὺς τόν τε πολοῦντα (for πωλοῦντα), ed.pr.; A. suggests emending and restoring εἰσελθόντες κοραχίνους ἐν σφύριδι λ[αβόντες] | ὀψωνοῦμε(ν) αὐτούς || 10. possibly a reference to climbing into carriages (πορεα for πορεῖα, unless φορεῖα should be understood; ἀναβαίνους is apparently a participle) and to hostility towards something or somebody (μισόν{ν}ους τούτων, unless μείζονος τούτων should be understood), ed.pr. [it remains unclear which form μισόννους is thought to represent, Tybout] || 11-12. the characters (re-)enter (ἐπανήγομεν) into someone's house or presence, and this person lies down upon the middle couch (ἐπὶ τῆς μέσης κλίνης) and watches the narrator, who is apparently lingering over the door or threshold (ἐπὶ τῆς θύρας); the 'middle couch' is remininiscent of symposia or may refer to incubation or simply to an item of furniture, ed.pr. [ἐπανήγομεν ἔσο (for ἔσω) παρ' αὐτο(ῦ) καὶ κατεκῖτο | ἐπὶ τῆς μέσης κλίνης καὶ ἐμὲ ἐπὶ τῆς θύρας καθ' ἧς (not the unexplained καθῆς suggested by ed.pr. on 207) βλέπων [----], Tybout] || Col. II. 5. κατα corrected from καθα or καοα, ed.pr. || 6. ἀκού(ε)ι μου (someone listening to the narrator), ed.pr. || 8. ἄστρα πολ[λά --] (A.) or ἀστραποy, referring to lightning [which form?]; also in view of the λέων (A L. 13) one wonders whether the text is concerned with astrology, ed.pr.

1523. **Memphis (area of: Saqqara). Graffito, undated.** Graffito on the limestone pavement in a courtyard of the Baboon Galleries. Ed.pr. J.Ray, *op.cit.* (cf. our lemma no. 1522) 209 (dr.).

[---] π̣ο̣λυ . . ̣ταρι . . α (?) . [---]

The second letter may have been corrected from an omikron, the fifth may be a curved sigma or a tau; the first word may have been πολός; the traces in fine do not suit ταριχεῖα, but no alternative can be suggested, ed.pr.

1524. **Myos Hormos. Sealings on vessel stoppers, 1st/2nd cent. A.D.** *SEG* LIII 1992. For a full publication of this series of stoppers of wine amphoras sealed by various merchants involved in the trans-desert trade see now R.Thomas, in D.Peacock, L.Blue (edd.), *Myos Hormos - Quseir al-Qadim. Roman and Islamic Ports on the Red Sea*, vol. 2: *The Finds from the Excavations 1999-2003* (Oxford 2011) 11-34 (ph.; dr.). The presentation of the inscriptions is, again, poor and confused (cf. already J.Bingen's remark in *SEG* LIII); on 27 a list of 20 traders known from Myos Hormos and another of 19 traders who operated elsewhere in the Eastern Desert and Koptos. Among the traders from Myos Hormos Τιβέριοι Κλαύδιοι prevail (Τιβ. Κλ., Τιβ. Κλ. Ἀγαθοκλῆς, Τιβ. Κλ. Ἀγαθός, Τιβ. Κλ. Ἑρμίας, Τιβ. Κλ. Θεόδωρος, Τιβ. Κλ. Ἰούλιος, Τιβ. Κλ. Σεραπίων and some others); the other names seem to include [with due reserve, since we partly guess the readings from the flawed transcriptions] Αδιας (?), Γάϊυς (?) Νορβανὺς (?) Πτολεμαῖος, Κεπεονιος (?) Σεβ(αστοῦ) ἀπελεύθ(ερος), Λούκιος Ἰούλιος Φ[--], Σάτυρος Ἀνουβίωνος, Φαβιανὶς Ἰουλίου Αδια (?), an ἀραβάρχ(ης) Ὧρος, and Titus Flavius [--]allis.

1525. **Philai. Trilingual dedication of C. Cornelius Gallus commemorating his exploits, 29 B.C.** *I.Philae* 128 (*OGIS* 654; *IGR* I 1293; *CIL* III Suppl. 14147; *ILS* 8995; *SEG* LIX 1887*). After discussing the main problems raised by this text (for details see *SEG* LIX 1887), A.Łukaszewicz, in W.Godlewski, A.Łajtar (edd.), *Between the Cataracts. Proceedings of the 11th Conference of Nubian Studies, Warsaw University, 27 August - 2 September 2006. Part Two. Session Papers* (Warsaw 2010) 535-540, focuses on two differences between the Greek and the Latin version, starting from the assumption that the 'Greek text was primary to the entire inscription and conveys a statement historically more truthful' (536; for the opposite view see most recently F.Hoffmann: see *SEG* LIX 1887 in fine): 1) eo[dem] | rege in tutelam recepto / καὶ προξενίαν παρὰ τοῦ βασιλέως λ[αβών] (LL. 7/8 and 17); tutela seemingly implies that the Meroitic king had become a Roman client, but the Latin does not specify the personal involvement of Gallus or the Roman state: 'under protection', not necessarily 'under his protection' (though the ambiguous 'tutela' provided a better effect in terms of official Roman propaganda). The choice of 'tutela' may be the result of a desperate quest for translation: the Latin rendering of προξενία, which takes into account that the proxenos was a kind of tutor of the xenoi under his jurisdiction; 2) tyrann[o] Tr[iacontas]choe(ni) in fine Aethiopiae constituto / [τύ]ραννόν τε τῆς Τριακοντασχοίνου τοπαρχία[ς] | μιᾶς ἐν Αἰθιοπίᾳ καταστήσας (LL. 8 and 17/18); in the Latin text, the local ruler is a lord of the Triakontaschoinos *tout court*, with 'in fine Aethiopiae' ('in the frontierland of Aethiopia') either referring to the whole region or to just part of it; also the Greek text can be interpreted either way: 'a ruler over the Triakontaschoinos, [i.e.] one district of Aithiopia', or 'a ruler over one toparchy in the Triakontaschoinos in Aithiopia'; Ł. prefers the latter translation, suggesting that 'in fine' is the (inexact) rendering of τοπαρχία μία ('The Latin text is perhaps deliberately equivocal, to increase the impression that the tyrant ruled over the entire land'; 538). The use of the term τύραννος for local rulers has a parallel in the fictitious correspondence between Alexander the Great and Kandake, queen of Meroe (Ps.-Callisthenes 3.18; 3.21.1-3; 3.22.2-7, 7/8; cf. *FHN* II 503 no. 140); τύραννος is by no means an official title, but Gallus, who was probably the

author of the Greek and Latin inscriptions himself, may have read texts like these before or during his expedition to Nubia.

Accordingly these passages record the relatively irrelevant grant of proxeny to Gallus by the Meroitic king and the appointment of a local prince in a remote part of the Triakontaschoinos by Gallus. The boastful statements on Gallus' victories in the Thebais should not detract from the fact that his Nubian exploits were essentially peaceful and inoffensive to the Meroitic kingdom. Very probably Gallus' inscription had nothing to do with his fall (in the same sense most recently P.Gagliardi; see *SEG* LIX).

1526. **Philai. Two proskynemata written on behalf of Eraton, 90 and 89 (or 157 and 156?)** B.C. *I.Philae* 14 and 23. S.Pfeiffer, *art.cit.* (cf. our lemma no. 1504) 246-251 (texts and German translations; ph. of details; dr.), follows J.Bingen (*CE* 45 [1970] 407/408; see also *SEG* LIII 1820 [1]) in reading the years in these graffiti as κϛʹ (instead of κθʹ in *I.Philae* 14) and [κ]δʹ (instead of δʹ in *I.Philae* 23). Bingen assigned these years to the reign of Ptolemy X (i.e., 89 and 90 B.C. for *I.Philae* 14 and 23, respectively), but P. prefers the reign of Ptolemy VI (yielding 156 and 157 B.C.) without excluding the later alternative categorically. The letter forms are compatible with the early date (cf. especially *IThSy* 243); this date would imply that the texts were written shortly after the construction of the first Pylon in the 160s or early 150s B.C. P. argues that Ἐράτων (a Greek rather than an Egyptian in view of his name), qualified both as συγγενής and ἀρχιερεὺς καὶ προφήτης τῆς μεγίστης θεᾶς Ἴσιδος τῆς ἐν Φίλαις, was also epistrategos of the Thebais: only the latter duty would account for Eraton's status of συγγενής, the highest court title. If Eraton operated under Ptolemy VI, he belonged to the same milieu as Boethos and the latter's subordinate Herodes from Pergamon (see our lemma no. 1504).

Sceptical F.Kayser, *BE* (2014) no. 534: the early date would make the graffiti the oldest of the whole temple complex; moreover, Bingen (*l.c.*) and L.Mooren (*La hiérarchie de cour ptolémaïque* [Louvain 1977] 132-134) offered arguments in favor of the later date which cannot easily be refuted.

1527-1534. **Terenouthis. Epitaphs, undated [1st/2nd cent. A.D.].** Eleven rectangular limestone stelai with low or sunken reliefs, eight of which bear inscriptions below; unless stated otherwise the inscribed stones represent banqueting scenes: the deceased reclining on a couch and holding a cup in his/her right hand, clad in chiton and himation; some objects (bunch of flowers; amphora on a stand; tripod with food) in front of the couch; inscriptions with incised guidelines below; horizontal strokes above the numerals; most stelai preserve traces of paint; found in the nekropolis Kom Abu Bellou; now in the Giza Pyramid Museum. Edd.pr. A.El-Ghaffar M.Wagdy, H.A.El-Ebiary, *BIFAO* 111 (2011) 371-384 (ph., mostly in color [but the inscriptions are often hard to read or illegible]; translations); cf. also F.Kayser, *BE* (2012) no. 496, and, for our nos. 1527 and 1529/1530, É.Perrin-Saminadayar, *An.Ép.* (2011) [2014] nos. 1506-1508 (texts and French translations), respectively.

1527: 372/373 no. 2. **Epitaph of Titus.** Two columns with papyriform capitals supporting a triangular pediment; left of the couch the jackel-shaped Anubis seated on a pillar.

Τίτος Ἥρωνος (ἐτῶν) μθʹ| φιλόπιλος (ἔτους) ιϛʹ, Μεσορη ιζʹ

3. φιλόπιλος for φιλόφιλος.

1528: 374 no. 3. **Epitaph of [--] and Isarous.** Two pillars with papyriform capitals left and right; left of the couch (with a reclining woman) a standing woman clad in chiton and himation with both hands upraised (orans attitude).

[---] (ἐτῶν) ις' ἄωρος· Ἰσα(ρ)οῦ ὡς (ἐτῶν) λ' | [---], Ἀθυρ . .

Ἰσάου, edd.pr.; Ἰσα(ρ)οῦ, vocative of Ἰσαροῦς, well known in Egypt and attested in Terenouthis (*SEG* XIV 859; XXVIII 1507; XXXV 1618, 1636), K.

1529: 375 no. 4. **Epitaph of Ploutiaina.** Above the cup a very lightly incised jackal (Anubis).

Πλουτίαινα ὡς (ἐτῶν) νε', (ἔτους) ια', | Ἀ[θ]υρ τῇ νουμηνίᾳ

1530: 375/376 no. 5. **Epitaph of Apollonarion.** Frame with protruding edge and arched top; inscription painted in black ink.

Ἀπολ(λ)ωνάρι(ον) φιλότεκνος (ἐτῶν) μα', | (ἔτους) ιθ' Ἀθυρ ς', εὐψύχι

1. Ἀπολ(λ)ωνάρι(ος), edd.pr.; corr. K.; Ἀπολ(λ)ονάρι(ον), P.-S. [however, the ph. clearly shows an omega; P.-S.'s comment 'Les a. n'ont pas remarqué que le défunt était une femme' is incorrect: though giving the deceased a male name, edd.pr. describe the relief as representing a woman and translate 'Apol(l)onari(os) who loves her children', Tybout].

1531: 377 no. 7. **Epitaph of Ammonios.** Left part of a relief originally flanked by two columns with lotus-form capitals supporting a triangular pediment; male figure in the center with both hands upraised (orans attitude).

Ἀμμώνιος ἄωρος ὃς (ἐτῶν) [--] | ὃς ἐτελεύτα τῷ μηνὶ Ἀ[θυρ]

1. ὃς for ὡς, edd.pr. || 2. τῷ for τῷ, edd.pr.; 'La séquence τῷ μηνὶ est extrémement suspecte: le mot 'mois' figure très rarement avant le nom du mois, et uniquement au génitif ..., et on ne voit pas pourquoi, comme le suggèrent les éditeurs, on aurait employé un *omicron* à la place d'un *oméga*, dans un texte qui doit dater du I[er] ou du II[e] siècle', K. [the ph. is illegible].

1532: 378 no. 9. **Epitaph of a woman.** Only the lower right part of the stone is preserved, including some fragments of the usual banqueting scene.

[---]ας Ἀφρόδιος | [---] ἄωρε φιλο|[---] χρηστή, | [---] Χοαχ α'

1. Patronymic: Ἀφρόδιος for Ἀφροδίου?, edd.pr. [this reading can hardly be right; the ph. seems to show ΑΦΡΟΔΙ.ΟΣ: perhaps Ἀφροδίσ(ι)ος for Ἀφροδισίου?, Tybout].

1533: 379 no. 10. **Epitaph.** Lower right part of a relief originallly framed by columns; the relief seems to show one foot of a standing figure.

[---]ς ἐνιαυτοῦ | [---] . μηνὸς ἄωρος | [---] (ἔτους) ις', Χοιαχ δ'

1. Perhaps the name of the deceased, with ἐνιαυτοῦ (rare in the epitaphs of Terenouthis) 'used for a period of one year', edd.pr. [referring to the age at death or otherwise?].

1534: 379 no. 11. **Epitaph of Horion.** Lower part of a framed stele, relief not preserved; inscription painted in various colors.

Ὡρίων [--------] traces of letters | [.]μος φιλότεκνος φιλόφιλος | ὡς ἐτῶν λα', (ἔτους) ιδ', Ἀθυρ κζ'

1. In fine edd.pr. gives ω̣.λιων [the first omega seems uncertain; what follows may also be ΝΩΝ, perhaps followed by one or two more letters, Tybout].

1535. **Thebai. Culture and politics in the Ptolemaic Thebaid.** Rejecting conventional dichotomies between political cooperation versus opposition and cultural assimilation versus indigenous persistence, I.S.Moyer, in P.F.Dorman, B.M.Bryan (edd.), *Perspectives on Ptolemaic Thebes. Papers from the Theban Workshop 2006* (Chicago 2011) (https://oi.uchicago.edu/sites/oi.uchicago.edu/files/uploads/shared/docs/saoc65.pdf) 115-145, underlines 'the creation by the Egyptian elite and their Hellenistic rulers of a cultural and political "Middle Ground" through which indigenes and immigrants negotiated their interests and their positions within the Ptolemaic state' (115). Far from expressing opposition to the rulers, the Egyptian priests in issuing the decree of their synod in Kanopos in honor of Ptolemy III Euergetes and his family (238 B.C.; references in *SEG* LIV 1720 and LV 1816* [see also our lemma no. 1508]; text and translation of *I.Prose* 9 [*OGIS* 56 A] LL. 20, 23-33) adopted the role of a Greek polis in voting honors for a Hellenistic king in exchange for benefactions; formulas and contents of the decree are similar to those used by Greek cities to honor their benefactors [cf. also *SEG* LII 1744]. M. also draws parallels between the creation of a fifth priestly φυλή named after the royal couple (τῶν Εὐεργετῶν θεῶν; *I.Prose* 9 LL. 32/33) and the addition in Athens of two new tribes to the traditional ten in honor of Demetrios Poliorketes and Antigonos Monophthalmos in 307/306 B.C.; the five φυλαί of Alexandria may have been a model for the Egyptian priests [parallels considered 'hardi, voire hasardeux' by F.Kayser, *BE* (2012) no. 498]. A second, somewhat later (2nd cent. B.C.) example of the 'Ptolemaic Middle Ground' is offered by the 'Theban princes', i.e., members of prominent families who held priestly offices in the temples of Apollinopolis Magna and Tentyris, but also served as high officials in the Ptolemaic administration, and could achieve the highest court title of συγγενής. Detailed discussion of the Greek (Bernand, *Inscr. métriques* 5, 6 and 35 = *GV* 1151, 1152, 1150) and Hieroglyphic stelai erected for members of a single family from

Apollinopolis, who are referred to by their Greek and Egyptian name in the Greek and Hieroglyphic texts, respectively. Prominently figuring is Πτολεμαῖος/Pamenches who is exemplary for the 'intermediate position in the intersection of two cultural worlds' (129): from Ptolemy VIII he received the μίτρα (a fillet worn on the head) as a symbol of his rank of συγγενής, and he was Egyptian priest and στρατηγός of the Thebaid at the same time; the 'self-image' he created contains some elements which were functional and comprehensible in both worlds. Finally M. discusses the Egyptian statues wearing a mitra and the Hieroglyphic texts mentioning it, and the attestations of the Egyptian equivalents of the title συγγενής. Such symbols and titles served to reinforce or sustain a local position of authority and as a token of the formal alliance between the king and his officers.

1536. **Thebai (Memnonia). Poets as cultural and political mediators, Roman Imperial period.** On the basis of their epigrams, A.Gangloff, in ead. (ed.), *Médiateurs culturels et politiques dans l'Empire romain. Voyages, conflicts, identités* (Paris 2011) 37-57, examines the role of seven poets who visited the Colossus of Memnon as cultural and/or political mediators: Παϊών of Side (*I.Col.Memnon* 11-12; *SEG* XX 674, LIV 1760), Παρδαλᾶς of Sardis (*I.Col.Memnon* 22), Ἰουλία Βαλβίλλα (see our lemma no. 1537), Ἄρειος (*I.Col.Memnon* 37), Φαλέρνος (*I.Col.Memnon* 61); Αὐρήλιος Πετρωνιανός (*I.Col. Memnon* 72), Δαμώ (*I.Col.Memnon* 83), Καικιλία Τρεβοῦλλα (*I.Col.Memnon* 92-94; *SB* 8349 A/C), and Ἀχιλλεύς (*I.Col.Memnon* 99). From these persons of different origins and professional backgrounds only Achilleus and Iulia Balbilla can be considered mediators between different cultures: Achilleus because of his synthesis of the Greek and Egyptian cultural sphere (cf. *I.Col.Memnon* 99, LL. 4/5: τῶι δίωι υἱῶι [Ἀ]μμωνίῳ τοῦ Νο, referring to Amenophis III and Thebes [= No]; presenting his poem as a proskynema [L. 1: προσκυνήσας] is an act of devotion 'propre en Égypte, sans doute né de l'imitation par les Grecs et les Romains installés dans ce pays d'un modèle indigène que l'on peut trouver dans les inscriptions démotiques' [46]), and Iulia Balbilla since she represents 'un modèle de cohabitation au sein d'une culture englobante, celle de l'Empire' (57). Balbilla is also the only poet who can be qualified as a political mediator, a role assigned to her by Hadrian because of her family background, both as a descendant of the royal dynasty of Kommagene (cf. *I.Col.Memnon* 29 LL. 15-20; G. argues that the self-representation of Balbilla as founder of the myth of Memnon/Amenophis [L. 14] and her presentation of εὐσέβεια as a family virtue [LL. 15, 20] are reminiscent of the cult foundation of Antiochos I of Kommagene [*SEG* XLVI 1751], a text probably known to Balbilla) and as a relative of persons like her brother Γ. Ἰούλιος Ἀντίοχος Φιλόπαππος who moved between eastern and western elites (cf. *SEG* XLII 1801; LVI 1837 in fine).

1537. **Thebai (Memnonia). The four epigrams of Iulia Balbilla, 130 A.D.** *I.Col.Memnon* 28-31 (*SEG* VIII 715-718; LVIII 1828* [cf. LVI 2016, LVII 1978 and LX 1767]; *SB* 8210-8213). A.M.Cirio, *Gli epigrammi di Giulia Balbilla (ricordi di una dama di corte)* ■ *altri testi al femminile sul colosso di Memnone* (Lecce 2011), offers a critical edition of the epigrams of Ἰουλία Βαλβίλλα (app.cr.; ph.; Italian translations) divided into three sections: an introduction (9-74), the edition with commentary of the four epigrams (75-114), and appendices (I: 119-141; II: 141-148). In the introduction C. analyzes the historical and cultural context of the epigrams; discussion of the monument (on the cult of Memnon cf. *SEG* LVII 1978), the acoustic phenomenon (vocabulary on 42: αὐδή/αὐδάω [e.g. *I.Col.Memnon* 11 L. 2; 29, L.

7], βοή [e.g. *I.Col.Memnon* 19 L. 11], μύκημα [*I.Col.Memnon* 101 L. 3], φθέγγμα [e.g. *I.Col.Memnon* 93 L. 7], φωνή/φωνέω [e.g. *I.Col.Memnon* 28 L.5; 37 L.3]), the religious context of Hadrian's expedition, Balbilla's family background (see also our lemma no. 795, and cf. *SEG* XLVIII 2030 for other possible activities of Balbilla), the contents of the epigrams, their chronological sequence (uncertain; 60) and the use of the Aeolic-Lesbian dialect ('la poetessa ... è un'erudita e lo dimostra con l'utilizzazione del dialetto eolico e di numerosi omerismi' 61).

The texts of the epigrams (*I.Col.Memnon* 28 = Epigr. 1 [75-88]; *I.Col.Memnon* 29 = Epigr. 2 [88-101]; *I.Col.Memnon* 30 = Epigr. 3 [101-108]; *I.Col.Memnon* 31 = Epigr. 4 [108-114]) relies on earlier editions, including those of W.Peek (cf. *SEG* VIII) and A. & E.Bernand (*I.Col. Memnon*) based on autopsy; there are some deviances, though not always comprehensible: C. always uses iota subscriptum in case of an iota adscriptum on the stone (e.g. *I.Col.Memnon* 29 LL. 1/2: τῇ Σεβαστῇ Σαβείνῃ instead of τῆ Σεβαστῆ Σαβείνηι [Peek, Bernand]) or proposes corrections at odds with readings based on autopsy, inter alia *I.Col.Memnon* 28 L. 9 ([ε]ἰν σκιᾷ instead of ἐνὶ σκιᾶι; . NI, lapis; observed by A.Sens, http://bmcr.brynmawr.edu/2012/2012-11-16.html), L.12 (φίλ(ει)σι instead of φίλισι [lapis], although the correction 'represents an itacising error rather than a viable Aeolic form' [Sens, *l.c.*]), L. 13 ([στά]<λ>λᾳ instead of [στά]λαι [Bernand]) and *I.Col.Memnon* 31 L. 2 (φώνας τᾶς instead of φώνα<ς> τᾶς [ΦΩΝΑΤΑΣ, lapis]; observed by F.Kayser, *BE* [2014] no. 533); C. (85) justifies the restitution of the Aeolian gemination of the liquid with the hypothesis that Balbilla may have found that form in the 'Alexandrian' edition of Sappho and Alkaios.

The first appendix is a collection of inscriptions (with commentary and Italian translations) associated with female visitors to the Colossos, including Δαμώ (*I.Col.Memnon* 83; *SEG* VIII 723 [LVIII 1828]; *SB* 8218; in L. 3 φιλάοι[δος Δ]άμω [with Peek] instead of φιλαοι[δὸς Δα]μώ [Bernand]; cf. Kayser, *l.c.*), Καικιλία Τρεβοῦλλα (*I.Col. Memnon* 92-94; *IGR* I 1190; *SEG* XX 690 [cf. LVI 2016]; *SB* 4839), Vibia Sabina (*I.Col. Memnon* 32; *SEG* LVI 2016; in L. 1, C. 'corrects' [Σα]βεῖνα into [Σα]β(ῖ)να), Ἰουλία Σατουρνῖνα (*I.Col. Memnon* 65; cf. *SEG* LIX 2078; probably relative or friend of Φουλβία, wife of Λούκιος Φουνεισουλανὸς Χαρείσιος [*I.Col. Memnon* 18; *OGIS* 680; *IGR* I 1203; *SB* 8338; cf. *SEG* LIV 1760]) and Διονυσία (*I.Col. Memnon* 66). In the second appendix C. deals with the iconography of Iulia Balbilla and suggests assigning an unidentified portrait from the Villa Hadriana (now in the Museo Nazionale Romano) to Balbilla.

1538. **Unknown provenance. Dedication to Arsinoe II Thea Philadelphos, after 274/273 B.C.** *SB* 434. This small altar inscribed Ἀρσινόης θε|ᾶς φιλαδέλ|φου, which is now in the Archaeological Museum of the Westfälische Wilhelms-Universität in Münster, is republished by T.Schreiber, *Boreas* 34 (2011) 187-201 (ph.). Discussion of the vicissitudes of the object (once belonging to the collection of O.Rubensohn), its parallels (35 similar texts on altars or other small objects all reading Ἀρσινόης φιλαδέλφου, with the possible exception of *IG* XII.2.513 [Lesbos], where θεᾶς has been restored; map of the 19 find places; only two altars were found in Egypt, and most come from Cyprus and from harbor cities [to the attestations listed on 188 note 6 add *SEG* LVII 1736, Tybout]), the cult of this queen, the function of the altars (either in domestic cult or used as votive objects [cf. also M.Sève, *BE* [2014] no. 60: 'Le très petit autel ... pourrait avoir été un autel de voyage']), and the date of the inscriptions (unclear whether erected also after Arsinoe's death in 270 or 268 B.C.; terminus post quem is her

marriage with Ptolemy II in 274/273 B.C.). On 196-198, S. comments on two altars dedicated to Ptolemy II and Arsinoe II (*I.Alex. Ptol.* 7/8; ph.).

1539. **Unknown provenance. Inscription on a magic gem, 1st-5th cent. A.D.** Steatite gem now in the Walters Art Museum of Baltimore. C.Bonner, *Studies in Magical Amultets Chiefly Graeco-Egyptian* (Ann Arbor-London 1950) 294/295 no. 251. A.Amenta, in *Aegyptiaca et Coptica* (cf. our lemma no. 1520) 1-11 (ph.), studies the image of the dwarf-god Pataikos on crocodiles and the Hieroglyphic 'trigramma' below (obverse), and the voces magicae (reverse). The latter two elements express the double aspect of the Sun: its bright day side (Khepri, represented by the trigramma) and its dark, nocturnal side (Atum) hinted at in the voces magicae ιαβεζεβυθ βοφοβιβωθ νουφιουαρ θωζ αξαζωθ χενοφινυθ βακαξιχυχ βατητοφωθ βαινχωωωχ Σεμεσιλαμ (especially in the sequence βακαξιχυχ βατητοφωθ βαινχωωωχ; we give the text of Bonner; A. offers a transcription only, which deviates from B.'s text in several details: 'Iabèzebyth, Bophobibôth, Nouphi, Ouar, Phôzaxazôth, Chenophinyth, Bakaxichych Batêtophôth Bainchôôôch, Semesilam' [5]).

NUBIA

1540. **Nubia. Christian epitaphs on terracotta stelai, 8th-11th cent. A.D.** A.Tsakos, in *Between the Cataracts* -- (cf. our lemma no. 1525) 683-694 (color ph. of selected examples; maps), presents a catalogue of 210 Greek and Coptic Christian epitaphs on terracotta plaques from Late Antique and Medieval Nubia (122 in Coptic, 64 in Greek, 24 uncertain [Coptic or Greek]), with comments on language, content, date, distributions and formulas. Most of these documents postdate the chronological limit of 800 A.D. observed by *SEG* (684 no. 13 = *SEG* VIII 875 = *SB* 8235; undated).

1541. **Nubia. Linguistics: the use of Greek in Christian Nubia.** We merely note three articles in *Between the Cataracts* -- (cf. our lemma no. 1525) concerning the use of Greek in Late Antique and Medieval Nubia (8th-14th cent.): 1) T.Hägg, 'Nubian Greek revisited' (619-623; brief comments on Greek grammar and syntax in some new documents from *I.Varsovie* [inter alia no. 105, dated 766 A.D.], *I.Khartoum*, and G.Martin, *Stelae from Egypt and Nubia in the Fitzwilliam Museum* [cf. *SEG* LV 1773]); 2) Id., 'Uses of Greek in the Nubian kingdoms - church and state' (755-757; survey of the main Greek documents drawn from *FHN* III, including some remarks on the function of Greek as a lingua franca in the region in the 6th/7th cent.); 3) A.Łajtar, 'The Greek of Late Christian inscriptions from Nubia - the evidence from Banganarti and other sites' (759-763, entirely on late documents).

1542. **Dodekaschoinos. Talmis (Kalabsha). Acrostic inscriptions, late 1st cent. B.C.-2nd cent. A.D.** R.Mairs, *CE* 86 (2011) 281-297, focuses on cultural identities and literary games in three poems from Kalabsha and one from Philai revealing their author's names in acrostics:

1/2) the two Greek epigrams of the decurio Paccius Maximus, probably dating to the 1st cent. A.D. (Bernand, *Inscr. métriques* 168/169 [168 = *IGR* I 1331; *SEG* VIII 814; LX 1820*; LL. 1-22: Μάξιμος δεκουρίων ἔγραψα]; 169 = *SEG* XLIII 1180: Πάκκιος, with Μάξιμος expressed as the number 421 which is the sum of the numerical values of its letters [but cf. *SEG* XLIII for G.Wagner's reading of the number as 401, yielding Πάκκιος]). M. underlines that Paccius Maximus, heavily but too severely criticized for his awkward style, was well educated and a fluent user of grammatically and orthographically correct Greek who, admittedly, did not quite achieve the level of his self-consciously expressed literary aspirations. He was probably a Roman from elsewhere in the empire or a Romanized Egyptian rather than a Nubian (on [1] see also below); 3) the Latin epigram by Iulius Faustinus M[--] (*CIL* III 77; ca. 134 A.D.); 4) *I.Philae* 143 (Κατιλίου τοῦ καὶ Νικάνορος [cf. F.Kayser, *BE* (2012) no. 501, for a small correction in M.'s translation of this onomastic formula]; complex double acrostic; Catilius, who came from Alexandria [cf. *I.Philae* 142] and wrote in an elegant and sophisticated style, may have been a professional poet in Augustus' entourage; ca. 7 B.C.).

The authors of the poems are perhaps not identical with the persons mentioned in the acrostics: M. refers to Bernand's observation that in Kalabsha visitors may have used the service of a professional poet or lettered priest at the temple; she suggests that this man may as well have been a 'well-educated, erudite soldier in one of the companies stationed at Talmis acting ... as mouthpiece for his less eloquent friends' (293). Under the heading 'Signposting techniques' (*ibid.*), M. discusses the various ways in which attention is drawn to the acrostics (in all texts with the exception of *CIL* III 77, where, however, the inscription's clear layout on the stone may have alerted readers to its presence). The acrostics may 'be interpreted as a desire to express an attachment to Greek or Latin culture at the boundaries of empire' (295), though at the same time their concentration may be 'simply the product of the presence of two important, and well-preserved and documented, Roman temples' receiving 'official patronage and constant pilgrim and military traffic' (296).

J.Danielewicz, 'A Palindrome, an Acrostic and a Riddle: Three Solutions', in J.Kwapisz, D.Petrain, M.Szymański (edd.), *The Muse at Play: Riddles and Wordplay in Greek and Latin Poetry* (Berlin-Boston 2013) *ibid.* 320-334, on 326-330 discusses Bernand, *Inscr. métriques* 168, in which he tries to identify further acrostics in LL. 23-29, of a more complex nature than that in LL. 1-22 (which only uses each first letter of the lines): first ΛΑ-ΘΕ-ΚΑ-ΛΑ-ΡΩ-ΜΑΝ-ΩΣ in LL. 23-29 initio, subsequently ΩΣ-ΚΑΙ-ΜΟΥΣ-ΑΣ-ΤΑ-ΞΑΣ-ΘΑΙ in LL. 30-34, with ΩΣ, ΚΑΙ, ΑΣ in LL. 30-32 initio, and ΜΟΥΣ, ΤΑ, ΞΑΣ, ΘΑΙ in 31-34 in fine. This would yield λάθε καλὰ Ῥωμάνως (supposed to be a conscious transliteration of Latin Romanos; the phrase implies a contrast between those versed in Greek culture and 'simple' Romans not noticing its clever acrostics [unfortunately, D. offers no translation; his parallels for λάθε (*Il.* 16.232; 22.277) suggest that he inteprets it as 'was unseen', but then 'the beauty (of the poem) *was* unseen by the Romans' does not make sense - or should we suppose that the aorist has gnomical value?]) and ὡς καὶ Μούσας τάξασθαι ('with the result that they [the Romans] were also/even unable to station the Muses (= to figure out how to follow the track of my poetic art'; 330). [Both D.'s choice-picking of 2, 3 or 4 letters either at the beginning or the end of lines and the contorted results of his efforts strongly speak against their probability. Moreover, it would be strange to find Paccius Maximus (a Roman either by birth or enfranchisement) dismissing 'the Romans', the more so since he claims that Mandoulis exulted in Roman glory when charging him with his poetic mission (L. 27: Ῥωμαίων μεγέθει δόξαν ἀγαλλόμενος - precisely the verse from which D. takes the first syllable of his alleged Ῥωμάνως), Tybout].

V.Garulli, 'Greek Acrostic Verse Inscriptions', *ibid.* 246-278, on 247-264 offers a selection of 14 epigrams (texts; bibliography; app.cr.) in which our nos. 1, 2 and 4 are are V.'s nos. 8, 7, and 3;

respectively; R.Mairs, '*Sopha grammata:* Acrostichs in Greek and Latin Inscriptions from Arachosia, Nubia and Libya', *ibid.* 277-304, on 288-293 returns to the four inscriptions mentioned above (texts, translations and summary of her article in *CE* [2011]). For acrostic epigrams in Egypt see also *SEG* LIX 1747.

1543. **Old Dongola. Bilingual (Greek/Coptic) epitaph of Joseph, bishop of Aswan, 668 or 670 A.D.** Grayish-yellow sandstone plaque; inscription within a raised frame in the shape of an expanded cross with 20 corners (LL. 1-4 and 29-31 in Greek, LL. 4 [second part]-28 in Coptic; traces of red paint in the letters; found in the church of the Monastery of the Trinity during the Polish excavations in 2004; now in the Sudan National Museum in Khartoum. Edd.pr. S.Jakobielski, J.van der Vliet, in A.Łajtar, J.van der Vliet (edd.), *Nubian Voices. Studies in Nubian Christian Civilization* (Warsaw 2011) 15-35 (ph.; dr.; translation). We give the Greek text.

LL. 1-4: Ἰ(ησοῦ)ς Χ(ριστό)ς· | † ἐνθάδε κεῖται τὸ λείψανον τọ[ῦ ἐν ἁ]|γίοις π(ατ)ρ(ὸ)ς ἡμῶν ἄββα Ἰωσῆφ το[ῦ] | γεναμένου ἐπισκ(όπου) τῆς Συηνιτῶν | πόλεως
LL. 29-31: † ἐτελεύτησεν δὲ ἐν μηνὶ | Παχὼν γʹ, ἰνδ(ικτίονος) τρεισκαιδεκ(άτης) | † Διοκ(λητιανοῦ) τπδʹ †

The formulaic parts are in Greek, the personal parts in which the deceased is addressed and his merits are proclaimed in a panegyrical tone, in Coptic: LL. 4-7 (acclamation), 7-11 and 14-17 (comparison with Joseph the biblical patriarch), 11-14 and 17-20 (praise of the deceased's activity as a teacher), and 20-26 (prayer for his continued intercession after his welcome among the angels), edd.pr. || 2-4. 'the former bishop of the city of the Syenites' (= Aswan): Joseph (unknown otherwise) 'had been separated from his flock and died in exile', which is presented as 'a turning point and, so it would seem, the single most important event in his entire career' (29), ed.pr. [probably Joseph simply returned to his native city in old days; other bishops are known to have left their see in old age and to have returned to their native places to be buried there; for bishops buried outside their dioceses see D.Feissel, in: N. Duval (ed.), *Actes du XI Congrès International d'Archéologie Chrétienne: Lyon, Vienne, Greboble, Genève et Aoste (21-28 Septembre 1986)*, vol. 1 (Rome 1989) 812/813; F.Wilhelm, *RhM* 77 (1928) 409; C.Habicht ad *AvP* VIII.3.21, on p. 58, Tybout] || 29-31. the Diocletian year 384 (667/668 A.D.) corresponds to an 11th, not a 13th indiction; in either case, the text is the earliest precisely dated document from Old Dongola, edd.pr. [All other epigraphical contributions to the volume *Nubian Voices* -- either concern non-Greek inscriptions or Greek texts dating probably or certainly after 800 A.D., the chronological limit observed by *SEG*; we draw attention to A.Łajtar, J.van der Vliet, '*CIG* IV 8952 revisited ("Gebel Maktub" near Qasr Ibrim)', on 141-148; *CIG* 8952 (Lefebvre, *Recueil* 632) is a visitor's graffito written by a bishop of Faras in the first half of the 10th century, Tybout].

KYRENAIKA

1544. **Kyrenaika. Religion: the cult of (Zeus) Ammon.** Cf. *SEG* XLII 1660. M.Montanari, *Ocnus* 19 (2011) 111-120, offers a survey of the literary, epigraphic and archaeological evidence of the cult of Ἄμμων and Ζεὺς Ἄμμων in Kyrene and Kyrenaika. Despite the attestation of Zeus Ammon already in Pindar, *Pyth.* 4.16, and the representation of Ammon as Olympian Zeus on Kyrenaian coins of the

early 5th cent. B.C., all epigraphic evidence up to the 2nd cent. B.C. (*SEG* XX 719 [*SEC* 158] L. 19; *SEG* XXXVI 1464 [LVII 2024]; cf. also *IG* II² 410 L. 19 [ca. 330 B.C.]: priest of Ammon [see now also *SEG* LVII 2004 (dedication to Ammon; probably 4th cent B.C.) and LIX 1764 (dedication to Ammon by Alexander the Great), Tybout]) points to a clear division between Zeus and Ammon (cf. the dice oracle *I.Pisid.Cen.* 5 L.91 (= J. Nollé [cf. *SEG* LVII 2158] pp. 68-77, which attests the cult of Zeus Ammon for the Imperial period).

1545. **Kyrenaika. Religion: priests in Roman Kyrenaika.** J.M.Reynolds, in J.H.Richardson, F.Santangelo, *Priests and State in the Roman World* (Stuttgart 2011) 501-505, collects the evidence for the activities of priests, especially those of the founder-god Ἀπόλλων and of the closely related Ἄρτεμις, in Roman Kyrenaika: the θεοὶ δαμοτελεῖς (*SEG* IX LL. 35/36), which means 'that their rites were held to be for the *demos*, so ... closely related to the city's survival and success' (501) [rather, 'the gods, whose cult was funded by the demos', Chaniotis]. Their office was annual and that of Apollo eponymous. The Apollo priests joined the group of ex-priests recorded as οἱ ἱερεῖς after their year of office. Elected by and from the γέροντες (*SEG* IX 1 LL. 25/26 and 73), they belonged to the top of the city, though they seem to have had few functions in their eponymous capacity. It is unclear whether priest-lists found outside the sanctuary imply a form of authority in the areas where they are found. The priests were often engaged in feasting (Ath. 12.549c-550a; *SEG* IX 63, with L.Robert, *Hellenica* I 7-17). Priests and priestesses undertook dedications and repairs in and occasionally outside the sanctuary of Apollo (where there were buildings and altars also for other deities including Apollo and Artemis); some texts record that their activities were financed from the funds of Apollo and Artemis. There is some evidence for subordinate cult personnel in the sanctuary, notably the door-keeper (πυλοκλείστης; *SEG* XXVI 1835; cf. IX 63).

1546. **Apollonia. Inscription on a Panathenaic amphora, 344/343 B.C.** *SEG* LI 2205 (2); LVI 2025. P.Valavanis, *art.cit.* (cf. our lemma no. 210) 11/12, attributes this amphora to the Painter of Marsyas, and suggests that the unique occurrence of a graffito (Λυκίσκος ἦρχεν) in a painted frame might have been the artist's endeavour to rectify a minor damage, such as the inadvertent spillage of paint on the vase.

1547. **Balagrai (Beida). Inscription on a Panathenaic amphora, ca. 375-362 B.C.** Fragmentary Panathenaic amphora, found in 1957 in a tomb at Beida, now in local Museum. Detailed re-publication (not ed.pr.) by J.-J.Maffre in the article reported in *SEG* LI 61 (27-29 no. 2; ph.): scenes of a wrestling contest, and of armed Athena looking to the left; inscriptions τôν Ἀθένεθεν ἄθλōν and ἐπὶ Χαρικλέος ἄρχοντος, respectively. This Athenian eponymous archon is otherwise unknown, but M. rejects the hypothesis that the potter painted accidentally Χαρικλέος instead of Χαρικλεῖδος (archon of 363/362 B.C.) After endorsing M.'s proposed date, Valavanis, *art.cit.* (cf. our lemma no. 210) 2/3, 18 (ph.), discusses the striking Eleusinian iconography of the vase, and, inevitably, the identity of Charikles, following M. in accepting that Charikles held the archonship for a short span of time before dying, in which case the memory of his service was erased by the fame of his successor.

1548. **Euhesperides/Berenike. Two honorary decrees of the Jewish politeuma, 1st cent. B.C./1st cent. A.D.** *SEG* XVI 931; XLVIII 2048* (*CIG* 5361/5362 [5361 = *IGR* I 1024]; G.Lüderitz, *Corpus jüdischer Zeugnisse aus der Cyrenaika* [cf. *SEG* XXXIII 1369] nos. 70/71). A.Chester, *art.cit.* (cf. our lemma no. 1676) 387-392 (texts and translations), discusses these texts as important examples of honors bestowed by Jews. He argues that the ἀμφιθέατρον in which the decrees were set up was a Jewish building rather than a public amphitheater; the use of ἄρχοντες is characteristic of Jews using Greek designations for their ruling body; the πολίτευμα (cf. also *SEG* XLIV 1775, and our lemmata nos. 842 and 1585) probably denotes ■ relatively small body, ■ kind of 'council', rather than the Jewish community as a whole. The honors (crowning with a wreath of olive leaves and fillet of wool; exemption from λειτουργία in *CIG* 5362 (L. no. 70), here referring to service due to the Jewish community) are typically Greek, both in case of a Jewish (*CIG* 5362; L. 70) and a non-Jewish (L. no. 71) honorand.

See also our lemma no. 1664.

1549. **Kyrene. Corn supplies to Greek states, 330-326 B.C.** *SEG* IX 2 (L 1637 bis*). See now A.Bresson, 'Grain from Cyrene', in *Economies of Hellenistic Societies* 66-95. After an introduction on the fertility of the coastal area and the two plateaus south of it, and on the area's exports (silphion; textiles; grain), B. points out that in this inscription in eight cases the same beneficiaries appear twice and that this may well reflect a second initiative of the cities concerned; the latter probably sent σιτῶναι to Kyrene; southern Greece (especially the [northern] Peloponnesian cities) benefitted from ca 55% of the total amount of grain. B. links the σιτοδεία (LL. 3/4) to a deficit of production in Egypt (330/329 or 328/327 B.C.), and argues that the long list of cities 'presupposes the existence of an allocation of the right to export (ἐξαγωγή)' and that ἔδωκε (L. 2) 'cannot be taken to mean simply "gave"' (79; cf. already Marasco in *SEG* XLII 1663).

B. emphasizes the importance of σῖτον ἔδωκε ἁ πόλις: it is the *city* that sold grain to the sitonai, not at the highest possible, but at a reasonable price; and it is the city that ordered that all grain that was not necessary to Kyrene itself, was to be sold to her. All the grain was delivered during one single year: the inscription is dated after the eponymous priesthood of Apollo, which was renewed on an annual basis (cf. the parallel in *SEG* XLVIII 2055 L. 1). Further reflections on the Kyrenaikan and Kyrenaian agricultural productivity, compared with the situation in the pre-Italian period in 1926 and earlier, leading to the conclusion that Kyrene certainly was able to export ca. 800,000 medimnoi in one single year.

1550. **Kyrene. Ptolemy's diagramma, 321 B.C.** *SEG* IX 1 (LI 2211*; *SB* 10075). R.Martini, *Rivista di diritto ellenico* 1 (2011) 169-181 (http://rivistadirittoellenico.it/2011/articoli/Martini.html), gives an Italian translation of this text and discusses its interpretative problems: date (cf. *SEG* LI 2211 in fine), character (letter or diagramma), composition and function of the Kyrenaian institutions (for the ephorate cf. *SEG* LX 1827*). M. argues that the Kyrenaian constitution, generally considered a mixed one with elements both from the Spartan (gerousia and ephorate) and Athenian (boule, strategoi, nomothetai and nomophylakes) constitution, is first and foremost ■ timocracy as can be seen from the composition of the πολίτευμα: a citizen body restricted to 10,000 men, with access based on

wealth (§ 1), only 1,000 men endowed with executive power (§ 6 LL. 34-36), and 1,500 men (sorted by lot) with the power of imposing the death penalty (§ 6 LL. 36-38). Since the inscription does not yield sufficient information on the function and competences of the institutions mentioned, questions regarding the nature of the constitution will remain open (cf. *SEG* L 1636). Brief references to *SEG* IX 3 (LVIII 1836*) and XVIII 739 (cf. *SEG* LX 1827 in fine).

1551. **Kyrene. Testament of Ptolemy VIII Euergetes II (Physkon), 155 (or early 1st cent.?) B.C.** *SEG* IX 7 (LII 1836*). L.Criscuolo, in *Ägypten* -- (cf. our lemma no. 1504) 132-150, argues that Rome fabricated this testament and that of Ptolemy Apion (known from literature) to justify its annexation of Kyrene in 74 B.C. She contrasts the inconclusive documentation of the regency of Apion over Kyrene (*I.Knidos* 31 III B LL. 38-41 [*SEG* LVIII 1218*]; *I.Délos* 1530; *SEG* XX 729 [XXXVIII 1885; XLVI 2202; *SEC* 246; cf. our lemma no. 1552]; on the possible invention of his surname, see the remarks on 148/149) with the well attested presence of Ptolemy IX Soter II after the death of his father (*SEG* IX 5; IX 62; XVIII 730 (+ XX 725), XXVII 1126; *SEG* XXXVIII 1899; *SEC* 209).

C. points to the atypical testamentary formula and to the unusual addition of ὁ νεώτερος to Ptolemy's title in *SEG* IX 7 (L. 5); moreover, the stele was found intact in the sanctuary of Apollo in spite of the rule of his successors. 'La pubblicazione del testamento, attraverso la realizzazione della stele in quella forma, appare dovuta più ad un intento commemorativo o, forse ancor più, probativo del titolo di possesso da parte romana: all'inizio del I secolo a.C., nel momento in cui si voleva giustificare pienamente, a sè stessi oltre che ai nuovi soggetti, una presenza dominante, si pubblicò un documento che legittimava il governo di Roma già da parte di un monarca tradizionalmente noto per la sua amicizia con l'Urbe, cui notoriamente doveva proprio quel regno' (144). According to C.Dobias-Lalou, *BE* (2012) no. 503, the lettering does not speak against an early 1st cent. B.C. date.

1552. **Kyrene. Honorary inscriptions for Aiglanor, ca. 96** B.C. *SEG* XX 729; *SEG* XXXVIII 1885 (XLVI 2202; *SEC* 246). In the context of a discussion of the political situation in Kyrene in the early 1st cent. B.C., A.Laronde, *Mare Internum* 3 (2011) 59-63, dates the honorary inscriptions for Αἰγλάνωρ, son of Δαμάτριος (συγγενής of a Ptolemaic king), after the death of Ptolemy Apion who would have awarded him the title. He argues that Aiglanor belonged to the members of the elite who were expelled during the political crisis between 92 and 62/61 B.C. (cf. also C.Dobias-Lalou, *BE* [2013] no. 478) by persons like the tyrant Nikokrates (who forced Aretaphila, daughter of Aiglanor, to marry him: cf. Plut., *De mul. virt.* 19, with the name corrected from Aglator by C.Habicht, *Chiron* 2 [1972] 127-129), Ἀπολλόδωρος (*SEG* XXVIII 1540 [XXXVIII 1869]) or Ἀλεξίμαχος (*SEG* XXVI 1817 [LIII 2043*]).

L.Criscuolo, *art.cit.* (cf. our lemma no. 1551) 139/140, argues that the title of syngenes was granted to Aiglanor either by Ptolemy VIII Euergetes II or Ptolemy IX Soter II rather than by Ptolemy Apion; this highest court title presupposes a long civic or military career; Apion was probably not in a position to award it, since it requires 'una corte strutturata di stampo alessandrino, che forse Apione, che spesso è stato dipinto come una sorta di monarca "locale" per la sua pretesa madre cirenea ... avrebbe realizzato con difficoltà'.

1553-1558. **Kyrene. Dedications and other inscriptions from the sanctuary of Demeter, late 5th/early 4th cent.** B.C. - **1st/2nd cent.** A.D. M.Luni, *CRAI* (2011) 221-247, offers a survey of the recent excavations of a new sanctuary of Demeter south of the city (cf. *SEG* LX 1837, 1839), which formed part of a 'ceinture sacrée' surrounding the city and consisting of various extramural sanctuaries separating the city from the necropoleis. Subsequently the inscriptions found in and around the temenos are published by edd.pr. S.M.Marengo (247-258), G.Paci (258-273), and A.Inglese (273-281); on 269-273, Paci publishes a Latin 'restitutio agrorum' with traces of a Greek version under the Latin text which are illegible with the exception of a small omikron originally belonging to [Αὐτ]ο[κράτωρ] (i.e., Vespasian). All dates assigned to undated texts are based on the letter forms. Cf. also C.Dobias-Lalou, *BE* (2013) nos. 481-483.

1553: 247-249 (ph.; dr). **Dedication of the cult statue of Demeter, 2nd/1st cent.** B.C. Stone statue base with moulding above; found in the naos of the temple. Ed.pr. S.M.Marengo.

Θεᾶι

Since the cult statue found in the temple is a single seated figure, a dative singular (θεᾶι, 'to the goddess', i.e., Demeter) rather than a nominative plural (θεαί), ed.pr.

1554: 249-252 (ph.). **Dedication to Apollo, Zeus and Athena Apotropaioi, late 2nd cent.** B.C. Small marble altar moulded above and below; found in the central building of a sacred area south of the sanctuary of Demeter. Ed.pr. S.M.Marengo.

Δαμόφιλος Δαμοφίλω | Ἀπόλλωνι, {δ} Διί, | Ἀθηνᾶι | Ἀποτροπαίοις

2-4. In L. 2 a mason's error rather than an unusually abbreviated papponym Ἀπολλωνίδ(ου); the reading of the theonym is supported by numerous parallels for Ἀπόλλων Ἀποτρόπαιος all over the Greek world and in Kyrene itself: cf. *SEC* 158 (*SEG* XX 719; *LSCG* Suppl. 116) LL. 2-4, and especially the prescription in the Cathartic Law (*SEG* IX 72; L 1638 [new text]; LX 1834*) A LL. 4-7 that offerings to Ἀπόλλων Ἀποτρόπαιος should be made in case of an epidemic, famine or death near the gate [ἐναντίον] τῶ Ἀποτροπαίω: 'en vue du dieu (Ἀποτρόπαιος) ou du sanctuaire (Ἀποτρόπαιον)'; the building in which the inscription was found may be the Apotropaion (see also, more decidedly on this identification, M.Luni on 237-239 and D.-L. no. 481); Zeus is well attested as Apotropaios (together with Athena in Lindos [*LSCG* 88 a/b] and Erythrai [*LSAM* 25 = *I.Erythrai* 60]), but not in Kyrene so far, ed.pr.

1555: 265-269 (ph.; dr.; texts in majuscules). **Names on small altars (dedications), Hellenistic period (and later?).** Small (single, double and triple) altars cut into the rocks in rock-cut niches on either side of the road along the east side of the sanctuary; some bear (traces of) inscriptions; those listed under (A) are on the right side of the road (bordering on the sanctuary), those under B on the left side. Ed.pr. G.Paci.

A 1) [--]ηνο[ς] Φιλο[--] | Γλ[--]
2) [--]νος

3) [--]ευς Γλαυ[--]
4) Λάμπις | Κλεοξέ[νω] | Στράτων Κλεοξένω

B 1) Ἀντιπα[--]
2) Ἀντιπα[--]
3) Εὐτυχ[--]
4) [--] . νος
5) Ἦλις | [--?]ΤΙΜ[--?]
6) [--]εφάνω
7) Ῥοδίππω

Date: no. (4) is relatively early (4th/3rd cent. B.C.?), the other texts should be dated to the Hellenistic period or even later, ed.pr. || in this zone no divine names are attested; it remains unclear whether Demeter is the dedicatee, ed.pr. || A. 3. the patronym is probably Γλαῦκος, ed.pr. || 4. dedication by two brothers, ed.pr. || [B. 1/2. probably Ἀντίπα[τρος] || 6. probably [Στ]έφανος, Tybout] || Λάμπις and Ῥόδιππος are names previously unattested in Kyrene, D.-L. no. 482.

1556: 273-280 (ph.). **Acclamation (?) in the theater, late 5th/early 4th cent.** B.C. Inscription on the vertical face of the 14th step of the eastern section of the theater. Ed.pr. A.Inglese.

[--]ΓΕΤΟΡΚΑΛΟ[--]

Initio Γ rather than Λ; either a name (e.g. Ἀγήτωρ) followed by καλός (acclamation) or two names (referring to two persons or a name plus patronymic); the latter alternative is less probable, since names beginning with Καλ(λ)ο- are rare in Kyrene and belong to a later period; accepting this hypothesis, the inscription can be interpreted as a seat markers for two persons (since it exceeds the space for a single person, which would exclude the possibility of a patronymic). However, in view of the absence of similar inscriptions in the theater, our text is probably an acclamation (the earliest example in a theater at all), ed.pr., with parallels for καλός acclamations.

1557: 258-264 (ph.). **List(s?) of names (priests?), late 4th / early 2nd (?) cent.** B.C. Two large and six smaller fragments of a stone stele found during the excavations of the propylaia giving entrance to the sanctuary [cf. D.-L. no. 482 for a more precise and updated definition of the area]. The large fragments (below A and B) are inscribed on their front and narrower left sides (below Col. I and II, respectively); one of the small fragments joins with (A); for the other five see the app.cr. in fine. Ed.pr. G.Paci.

A Col. I

[. . . . .]. . . Σ[--------]
[. . . .]ων Δαϊλέο[ντος]
[Θε]υφείδης Δα[. .] . [. .]
4 [. .]ξανδρος Πολυτίμ[ω]
[. .]νάλκης Εὐμήδους
[--]νων Παραιβάτα

Col. II

[. . . . .]ΑΤΥ[. .]
[Φιλο]δάμ[ω]
[Φιλ]ίσκ[ος]
[Φι]λοξή[νω]
[Ἀρί]στιππ[ος]
[. . .]αβώ[λα?]

[. . . .]γόρας Χαιρεσίλα
8 [Ἀντίμ]αχος Ὀλυμπιοδώρω
[. . . .]ρχος Εὐφάμω
[. . . .]ν Θαρύλα
[. . . .]πος Πρώρω
12 [. . . . .]ας Δεξάρω
[. . . . .]δης Χαρτάδα
[. . . . .]νυμος Ὑπερόχω
[. . . . .]χος Προκλεῦς
16 [. . . . .]ς Παραιβάτα
[. . . . .] Ἐργίνω
[. . . .]ξίμαχος Ἰάσονος
Π[ί]θακος Χάρων[ος]
20 Ἀγχίστρατος Ἀδεσ[. .]
[. . . .]ς Πολύστριος
[. . . . . .] . . . [------?]

[Δ]ιονύ[σιος]
[Ε]ὐφράν[ορος]
[Ζ]ευξίμ[αχος]
[Ἰά]σον[ος]
[Καλ]λιφύ[ης]
[. . .]λυχα[. .]
[Ε]ὐκλῆ[ς]
[Π]ρώρ[ω]
[Μ]νασ[. . .]
[. . .] . ασι[ο]ς
[Νι]κάσιος
[--------] . ος
[----------]ς

B Col. I

[-------------]ΒΑΘ[--------]
[Κ]αρνήδας Φι[----------]
Ἀνχίστρατος [-----------]
4 Μελάνιππος [-----------]
Ἀμαισίνν[ας -------------]
Ἔρα[σις ------------------]
Ἱππ[----------------------]
8 Ἰάσ[ων -------------------]

Col. II

[--] . [-] . [------]
Ἀντίπατρο[ς]
Ἀντιπάτρου
Σωσίδας
Ναυκρίτω
Αὐτόφιλος
Καρνήδα
Φίλων
Ἀνδρία
Θεύτιμος
Πολιάνθευς
12 Φιλιστίδας
Πολυά[. . .]
Δωρ[όθεος]
Μεγ[------]
16 Πα[--------]
. [----------]

The two fragments (A and B; same general type of lettering) very probably belong to a single stele; it remains unclear whether they belong to a single document; if so, B must have occupied the lower part of the stele. In (A) Col. I, the coherent script (late 4th/early 3rd cent. B.C.) suggests that the entries were written during a relatively short period, whereas those in (A) Col. II belong to different hands. A single mason was responsible for all names in (B), which were written in one operation. The purpose of the list(s) is unclear; probably the persons recorded are not priests, since none of them is attested in the Kyrenaian lists of priests. Most names are well attested in Kyrene, but there are also some names new for

Kyrene like Θαρύλας (A Col I L. 10) and Πόλυστρις (A Col. I L. 21), ed.pr.; on the basis of the lettering, D.-L. no. 482 dates 'la face principale' (Col. I [apparently both on A and B]) to the late 4th cent., and 'la face latérale' (Col. II [on A and B]) to a considerably later period (early 2nd cent. B.C.?); she points to the similarity of the stele with that of *SEG* LVII 2011, which can now be defined as a list of priests after the find of a new fragment; our document may be a list of priests as well (Μελάνιππος [B I L. 4] may be identified with the priest Μελάνιππος Ἀριστάνδρω known from *SEG* IX 22 [4th cent. B.C.]), though caution should prevail || A I. 4. perhaps [Δέ]ξανδρος, though [Ἀλέ]ξανδρος cannot be excluded in view of the small lettering, ed.pr. || 8. if [Καλλίμ]αχος Ὀλυμπιοδώρω is restored (somewhat long but not impossible), *SEG* IX 109 (2nd cent. B.C.) offers a homonym, ed.pr. || 11. perhaps a name in -ιππος, ed.pr. || 12. Δεξάρωχ, ed.pr. [very probably a printing error, Tybout] || 18. the first letter may also be Σ, ed.pr. || 19. Ἰ[. .]ϱλχος, ed.pr., though in the commentary he states that the first letter is more probably Γ or Π and suggests Π[ύ]θαχος (?); Π[ί]θαχος (a name in -ολχος is very unlikely), D.-L. no. 482 || 20. the second letter may be N; the patronymic may be read Ἀλεσ[. .], ed.pr. || A. II. 18. the first legible letter of the patronymic of [Νι]κάσιος is probably N: e.g. [Ἀρίστω]νος, ed.pr. || B. I. 2. cf. Φίλων Καρνήδα in *SEG* XX 735 B L. 77 (late 4th cent. B.C.), but the names are very common in Kyrene and the patronymic may be restored otherwise, ed.pr. || B. II. 13. probably Πολυά[ρχω], ed.pr. || 15. probably Μεγ[ακλῆς] or Μεγ[αλοκλῆς], ed.pr. || we do not reproduce the texts of the five remaining smaller fragments, each consisting of some letters defying interpretation; one reads [--]ΥΡΗ[--], which possibly should be restored [Κ]υρή[νη] or [Κ]υρη[ναῖος], ed.pr.

1558: 253-258 (ph.). **Stamped tiles, 20/19 B.C.-20/21 A.D. and 1st/2nd cent. A.D.** Fragments of eight stamped terracotta tiles from the temple (nos. 1/2), the propylaia (nos. 3-5, 8) and the altar (nos. 6/7); rectangular stamps. Ed.pr. S.M.Marengo.

1) ["Ετους] να' Ἀρισ[--]	2) ["Ετους --]ρχίου | fulmen	3) Εὔνου | (ἔτους) μ'
4) ("Ετους) [. . Ν]ικοδήμου	5) ("Ετους) ιη' Νικασίου	6) ("Ετους) ιβ' Ἀρά[το]υ | fulmen
7) ("Ετους) μη' Νικ[---]	8) Ζεύς	

The stamps nos. 1-7 are very probably dated according to the Aktian era; the dates, ranging from 20/19 B.C. to 20/21 A.D. fit in with the building activities which embellished Kyrene in the Augustan era, and especially with the works undertaken by Sufenas Proculus for the Demeter temple (for the Latin inscription on the architrave see G.Paci, in *Cirene e la Cirenaica nell'antichità* -- [cf. *SEG* LX 1830] 133-137). The names are either those of officials (the eponymous Apollo priests?) or of controllers/supervisors or, less probably in view of the year being mentioned, of manufacturers. Stamp no. 8 does not belong to this series and can be dated to the 1st/2nd cent. A.D. on the basis of the letter forms, ed.pr. || 1. year 51 = 20/21 A.D.; names ranging from Ἀρισταγόρας to Ἀριστώνυμος may be restored on the basis of Kyrenaian onomastics, ed.pr.; all names are attested in Kyrene with the exception of Εὔνους, D.-L. no. 481 || 2. e.g. [Ἀ]ρχίου, ed.pr. || 3. year 40 = 9/10 A.D. || 5. year 18 = 14/13 B.C. || 6. year 12 = 20/19 B.C. || 7. year 48 = 17/18 A.D. || 8. the last letter may also be Ξ or X; either an abbreviated name like Ζεύξις, Ζευξίμαχος or Ζεύξιππος or, preferably in view of the ambiguity of such an abbreviation, the theonym, ed.pr., who refers to a tile stamped Ἀθηνᾶ from the Kyrenaian sanctuary of Zeus. D.-L. no. 481 reports on three other tiles stamped Ζεύς in the Museum of Kyrene; either the present tile comes from a sanctuary of Zeus in the temenos of Demeter or it was re-used (originally manufactured for the large Zeus temple on the northern hill).

1559. **Ptolemaïs. Posthumous honorary inscription and epigram for fourteen men, ca. 100 B.C.** *SEC* 211 bis (ed.pr. G.Pugliese Carratelli, 1963; cf. *SEG* XX 768: 'carm.sep. et catalogus nominum defunctorum'); C.Gallavotti, *Maia* 15 (1963) 456-458 (cf. J. and L.Robert, *BE* [1964] no. 590); W.Peek, *Abh. Leipzig*, Ph.-Hist.Klasse 63.4 (1972) 8-13. Republished by C.Dobias-Lalou, 'Glorieux éphèbes de Ptolémaïs: à propos de *SECir* 211 bis', *Ktema* 36 (2011) [2012] 25-33. D.-L. points out that the text consists of a list of fourteen names (only patronymics preserved; LL. 1-14), followed by seventeen elegiac distichs: 1) eight distichs (LL. 15-30), separated by a vacat from 2) six distichs (LL. 31-42), separated by a vacat from 3) three distichs separated by vacats from each other (LL. 43-44; 45-46; 47-48). All lines engraved by one mason; letter forms point to the late 2nd or the early 1st cent. B.C.

[- - - - - - - - -]ọβούλου
[- - - - - - - - -]κου
[- - - - - - - - -]τία
[- - - - - - - Σαρ]απίωνος
[- - - - - - -] Ἀρίμμαντος
[- - - - - - -]ιος
[- - - - - - - Δαρ]δάνου
[- - - - - - - -]ωνος
[- - - - - - - Ιτθ]αλλαμμονος
[- - - - - - - - - Λ]ύσιος
[- - - - - - - - Ἰ]ạ́σονος
[- - - - - - -] Λυσιμάχου
[- - - - - - -] Καλλιμάχου
[- - - - - - -] Ἀλέξιος
[- ⏑⏑ - ⏑⏑ - ⏑ ἀρ]ιστοπάτωρ βεβόαται
[- ⏑⏑ - ⏑⏑ - , ἔ]ξοχε Δεινομένη
[- ⏑⏑ - ⏑⏑ - ⏑] τεὰ πατρὶς οὐκ ἐπὶ μούναι
[- ⏑⏑ - ⏑⏑ - εἵ]νεκεν ἀγλαΐας
[- ⏑⏑ - ⏑⏑ - ⏑⏑]ịμεα τᾶιδέ σε μέλπει
[- ⏑⏑ - ⏑⏑ - π]ρᾶτον ἐν ἠϊθέοις
[- ⏑⏑ - ⏑⏑ - ⏑ ἀε]ίδεται, ἁ δ' ἀπὸ πάππων
[- ⏑⏑ - ⏑⏑ - -]αμεν Οὐρạṿίδας
[- ⏑⏑ - ⏑⏑ - χλαῖν]αν δὴ τὰν πλατύσαμον
[- ⏑⏑ - ⏑⏑ -] ἴσας ἐξτεφάνων
[- ⏑⏑ - ⏑⏑ - ⏑⏑ -] αἰεὶ τὸν ἰούλοις
[- ⏑⏑ - ⏑⏑ - ⏑⏑ λ]ειότατον
[- ⏑⏑ - ⏑⏑ - ⏑⏑ - ⏑⏑ πέ]ṇθος ἀέξει
[- ⏑⏑ - ⏑⏑ - - ⏑ ἐ]π̣αινέομες
[- ⏑⏑ - ⏑⏑ - ⏑⏑ - ⏑⏑] οὐδ' ἀπ' ἐφήβων
[- ⏑⏑ - ⏑⏑ - - σὺ κρ]άτιστος ἔφυς

vacat

[- ⏑⏑ - ⏑⏑ - ⏑⏑ - - πλα]τυπόρφυρον ἄφνω
[- ⏑⏑ - ⏑⏑ - - ⏑⏑ -] κροτάφοις
[- ⏑⏑ - ⏑⏑ - ⏑⏑ - ⏑]ον εἶχεν ἐφήβων
[- ⏑⏑ - ⏑⏑ - - ⏑⏑ - ⏑]ρικῶι
[- ⏑⏑ - ⏑⏑ - ⏑⏑ - πα]τρίς, ἐν δ' ἱερεῦσιν
[- ⏑⏑ - ⏑⏑ - - ⏑⏑ -] προγόνους
[- ⏑⏑ - ⏑⏑ - ⏑⏑ - ⏑⏑ ἄ]λ̣λο τ' ἐπέγνων
[- ⏑⏑ - ⏑⏑ - - ⏑⏑ Δει]ṿομένη
[- ⏑⏑ - ⏑⏑ - ⏑⏑ - ⏑⏑ -] δὲ πατρὸς φύς,
[- ⏑⏑ - ⏑⏑ - - ⏑⏑ -]α πόλιν
[- ⏑⏑ - ⏑⏑ - ⏑⏑ - ⏑⏑ Κά]ρνις ἄριστος
[- ⏑⏑ - ⏑⏑ - - ⏑⏑ -]ιδ' ἔχει

vacat

[- ⏑⏑ - ⏑⏑ - ⏑⏑ - ⏑⏑] Κάρνιος υἱός
[- ⏑⏑ - ⏑⏑ - - ⏑] ḳαθαψάμενος

vacat

[- ⏑⏑ - ⏑⏑ - στάλαν γέ]ρας ἄνθετο τάνδε
[- ⏑⏑ - ⏑⏑ -] ἀθανάτοισι θεοῖς

vacat

[- ⏑⏑ - ⏑⏑ εἰς τάνδ' ἄ]μμιγα πέτρον ἔθηκεν
[- ⏑⏑ - στεφ]ạ́νους τῶνδ' ἅμα δρεψάμενος

1. [Δεινομένης 'Αριστ]οβούλου, G., who argued that the text consisted of two epigrams (LL. 15-42) for Deinomenes, followed by three distichs about a son of Karnis, who erected the stele and organized the burial of the fourteen deceased

people mentioned in LL. 1-14 || 4. Σαρ]απίωνος or Ἀπίωνος?, ed.pr. || 6. [Δεινομένης Κάρν]ιος, P., who argued that an ephebe, having won many victories, had erected a monument on which, after a brief dedicatory formula, a list of names was inscribed; the list helped to support the memory of the prizes won by him and his comrades; one of the latter had died suddenly, immediately after the monument was erected and as a result the distichs in his honor were added || 7. Δαρ]δάνου, D.-L. || 15. μεγ]ιστοπάτωρ, G.; ἀρ]ιστοπάτωρ, J. and L.Robert. || 16. ἔ]ξοχε Δεινομένη, G.; ▪ vocative (as in L. 38), D.-L.; αἰχματᾶν ἔ]ξοχε, P.; ΞΟΧΕ δεινομένη, ed.pr. || 17. τεὰ πατρίς, G.; -τε ἁ, ed.pr.; μούναι: probably to be connected with a νίκαι; the distich mentioned various victories of the young deceased athlete; ἀγλαΐα denotes the splendor of young deceased men, D.-L. || 18. εἵ]νεκεν, G.; ἕ]νεκεν, ed.pr. || 19.]ιμεα τᾶιδε, D.-L.;]ρμεα τᾶιδε, G.;]ρμεαται, ed.pr.; μενεχά]ρμεα τᾶιδε, P.; the subject of μέλπει is either a community or the stone itself, D.-L. || 20. π]ρᾶτον, G.; the addressee is praised as 'the first among the young men', D.-L. || 21-22.]δεται, ed.pr.; ἀε]ίδεται, P.; D.-L. rejects Peek's τίσ]αμεν and suggests that we have an infinitive 'athématique actif' || 23. ων δὴ τὰν, ed.pr.; χλαῖν]αν δὴ τὰν, P. || 24.]ισας ἔξ τε φανῶν, ed.pr.; ἐξτεφάνων, G.; [οἴχεαι οὐδὲ κλέος καρπ]ίσας ἐξτεφάνων, P.; rejected by D.-L., who has doubts about the funerary character of the text (implied by P.'s restoration);] ἴσας ἐξτεφάνων, D.-L. || 25. αἰεί, ed.pr.; κλ]αίει, P., who restores κλ]αίει τὸν ἰούλοις | [κοσμηθέντα γένυν χρῶτά τε λ]ειότατον; a restoration 'dont une portion au moins me paraît assez suggestive', D.-L. || 26. λ]ειότατον, G. || 30. κρ]άτιστος, G.; σὺ κρ]άτιστος, D.-L. || 31.]τυ πόρφυρον, ed.pr., G.; πλα]τυπόρφυρον, R. (cf. L. 23: πλατύσαμον) || 32. περὶ σοῖς] κροτάφοις, P.; ἐνὶ] κροτάφοις?, D.-L.; D.-L. accepts J. and L.Robert's suggestion about a purple robe and a gold crown worn by magistrates and priests, i.e., by the χρυσοφορέντες attested in Kyrene; according to this interpretation we do not have agonistic crowns here; Peek disagrees with this interpretation of the στέφανοι (l. 24: ἐξτεφάνων) || 34.]ριχῶι, D.-L.;]βίωι, all others || 35.]τρίς, ἐν δ', ed.pr.; πα]τρίς, ἐν δ', G. || 37. ἄ]λλο τ' ἐπέγνων, P.; ἄ]λλοτ' ἐπέγνων, ed.pr. || 38.]νομένη, ed.pr.; Δει]νομένη, G. || 41. ὄ]ρνις ἄριστος, G.; Κά]ρνις ἄριστος, ed.pr. (cf. L. 43) || 42.]ιδ' ἔχει, ed.pr.; ἐλπ]ίδ' ἔχει, P.; preferred by D.-L. against πατρ]ίδ' ἔχει || 44.]α θαψάμενος, ed.pr.;]καθαψάμενος, P., who connects the verb with victory-crowns put on one's head || 45. στάλαν γέ]ρας ἄνθετο τάνδε, P. and Pugliese in *Maia* 16 (1964) 99-111;].χας ἄνθετο τ' ἄνδρα[ς], G.; D.-L. writes about the votive character of the stele || 46. ἀθανάτοις θεοῖς, ed.pr.; ἀθανάτοισι θεοῖς, G. || 47. σύ]μμιγα or πά]μμιγα, ed.pr.; τάνδ' ἄ]μμιγα, P.; εἰς τάνδ' ἄ]μμιγα, D.-L., who writes about 'recueil de couronnes et de placement commun sur une pierre' || after discussing (and rejecting) Gallavotti's and Peek's interpretation of this monument (see above ad LL. 1 and 6) D.-L. argues that the first fourteen distichs (LL. 15-44) concerned the fourteen men of the list of names (LL. 1-14) and that the last three distichs (LL. 45-48) referred to the erection of a honorific rather than funerary monument. She acknowledges that the vacat after the first eight distichs (between LL. 30 and 31) poses 'une difficulte réelle' and suggests that the Δεινομένης of LL. 16 and 38 were two different men, with different patronymics. As a result she restores Δεινομένης in LL. 1 and 12 and Κάρνις (cf. L. 41) in L. 14. Some of those fourteen men are likely to have been ephebes (cf. LL. 29 and 33) from elite-families (cf. ἀριστοπάτωρ in L. 15 ('de pères nobles') and ἱερεῦσιν in L. 35); the purple robes (LL. 23 and 31) did belong either to the ephebes (Peek) or to the dignitaries, among whom were the priests. 'Tous ces hommes ont en commun la fréquentation du gymnase comme éphèbes pour les uns, comme officiers d'encadrement pour les autres.'

UNKNOWN PROVENANCE

1560. **Unknown provenance (lower Danube region?). Latin dedication written in Greek characters, 100-150 A.D.** Tinned bronze shield; in the damaged center a Medusa, around which Mars, Apollo, Jupiter, Hercules, Bacchus, and a Roman cavalry soldier on horseback riding down a barbarian (Genius of the Horse Guard?) are depicted; on the collar various weapons like crossed shields, greaves, cuirasses, Attic helmets, and two Victories holding clipei with the inscriptions which have been punched over erased texts. Mentioned by E.Steidl, in M.Reuter, M.Scholz (edd.), *Alles geritzt: Botschaften aus der Antike. Ausstellungskatalog München* (Munich 2005) 40/41 (ph.; dr.); edd.pr. E.Steidl, F.Beutler, in *Götterbilder - Menschenbilder* (cf. our lemma no. 837) 267 no. 315 (text in majuscules; ph.; dr.).

A. Μᾶρκος | Οὔλπιος | ἔκυες | σινκλάρις || Αὐγούστι
B. Δώνουμ | δέεις |δέδ|ιτ Φλάβιος || Βολούσιος

= Marcus Ulpius eques singularis Augusti donum deis dedit Flavius Volusius || A. the names Marcus Ulpius imply that he must have been admitted to the imperial Horseguard during Trajan's reign, edd.pr. || B. Flavius Volusius may have dedicated the shield after the death of Marcus Ulpius, perhaps in a battle as its damaged central part seems to indicate, edd.pr.

1561. **Unknown provenance (southwest Asia Minor?). Dedication of a statuette of Hermanoubis to Ares, 2nd/3rd cent. A.D.** Bronze statuette of Hermanoubis (the anthropomorphic, Hellenized version of Anubis: a young man wearing a kalathos and holding a caduceus in his right and a palm branch in his left hand); inscription on the circular, concave base; offered for sale in a catalogue of the Royal-Athena Galleries in New York: *Art of the Ancient World* XIV (New York-London 2003) no. 45. Ed.pr. L.Bricault, in *Bibliotheca Isiaca* II 131-135 (ph.; French translation).

Μῆγις Τροκόνδου, Λάλα | Λαμάχου Ἄρητι εὐχὴν | ἀνέθηκαν

The onomastics suggest a provenance from southwest Asia Minor: the area bordered by northern Lycia, the Kibyratis and Pisidia (i.e., the region around Termessos), ed.pr. || 2. Ἄρητι: previously unattested dative form, confirming the Suda s.v. Ἄρες, mentioning the genitive forms Ἄρου, Ἄρητος and Ἄρεος (cf. also Μήνιτος, Ἀρτέμιτι, Ἑρμῆτι in inscriptions from Asia Minor), ed.pr. || one would expect ἀνέθηκαν, ed.pr. || the cult of Ares is well attested in southern Asia Minor, ed.pr., who also collects the rare testimonia, epigraphical and otherwise, for the Alexandrian god Ἑρμάνουβις both in and outside Egypt. [For this deity and the anthroponym Ἑρμάνουβις see *SEG* LX 1977, Tybout].

1562. **Unknown provenance (southeast Asia Minor). Dedication to Zeus of the Kraouandaseis, Imperial period.** Small bronze plaque in the shape of a tabula ansata; above a suspension ring, below another one broken off. Offered for sale in the auction catalogue *Gerhard Hirsch Nachfolger*

(*Munich*), *Auktion 268. Praekolumbische Kunst, Antiken, 21. und 22. September 2010*, no. 1201 (non vidimus). Ed.pr. S.Brackmann, *ZPE* 178 (2011) 221/222 (ph.).

Διεὶ Κραου|ανδασέω|ν Ταρασεῖ|νος Κόνω||νος εὐχήν

1-3. The village Κραουανδασα (or --σος, -σον) is unattested, ed.pr. || 3-4. Ταρασεῖνος: all parallels come from southeastern Asia Minor, ed.pr., who mentions two parallels in literary sources from Tarsos.

1563. **Unknown provenance (eastern Thrace or northwestern Asia Minor). Epitaph of Dyntonomos, late 3rd/early 2nd cent. B.C.** Rectangular marble stele with a triangular pediment with akroteria; inscription above two reliefs in two recessed panels; in the upper panel a banquet scene with a man reclining on a couch holding a cup in this left hand and a woman seated on the couch at his feet; both are clad in chiton and himation; tripod in front of the couch; left and right two small figures: a woman holding a lidded cista and a young man; in the lower panel a male rider wearing a himation; the horse is prancing with its left front hoof raised; at left a small male figure wearing a short tunic; offered for sale in the auction catalogue *Christie's New York, Antiquities, Thursday 9 June 2011*, 83 no. 123. We read the inscription from the color ph.

Δυντόνομος | Διονυσίου

[1. Previously unattested name combining a Thracian with a Greek element; several Thracian names, partly also attested in Bithynia, contain the root Δεντ-/Δυντ-: Δέντος (*SEG* XLIV 518 [Macedonia]; LIX 1471 [Bithynia]); Δεντοῦς (*SEG* XXVIII 533, 551; cf. also XLIV 518 [Thrace]); Δεντοζιλη (*SEG* LVI 1388 [Bithynia]); Δεντούπης (*SEG* XXVIII 556; XXXII 767 [Thrace]); Δυντο(υ)ζῆλμις (*SEG* LVI 742*, 814; composite Thracian name, variant of Δεντουζελμις); see now D.Dana, *Onomasticon Thracicum. Répertoire des noms indigènes de Thrace, Macédoine orientale, Mésies, Dacie et Bithynie* (Athens 2014) 121-123 || the double or triple superimposed funerary reliefs combining banquet- and rider-scenes are typical of eastern Thrace (*PM* 1286; Apollonia Pontica) and northwestern Asia Minor (*PM* 473 [precise provenance unknown]; 1399, 1426 [Bithynia; museum of Bursa]; 429 [Mysia, Daskyleion]; 1297 [Mysia, Miletoupolis]; 1373 [Pontos, Amastris]), Tybout].

1564. **Unknown provenance (Palaestina?). Funerary formula for Heraklianos on a gold band, 1st-3rd cent. A.D.?** Rectangular gold leaf from a private collection; now in the Harald B. Lee Library at Brigham Young University in Provo, Utah. Ed.pr. L.H.Blumell, *ZPE* 177 (2011) 166-168 (ph.; translation): Θάρσι Ἡρα|κλιανέ, οὐ|δὶς ἀθάνα| vacat τος vacat

The letter forms, though providing few clues for dating, are similar to those on various lamellae ranging from the 1st to the 3rd cent. A.D. The provenance is probably Palaestina, which is the only region where the phrase θάρσει, οὐδεὶς ἀθάνατος is found on golden bands buried with the deceased (cf. P.Benoit, *RBi* 59 [1952] 253-258; R.Kotanksky, in C.A.Faraone, D.Obbink [edd.], *Magika Hiera* --, 115/116 [cf. *SEG* XLI 1745]; see also our lemma no. 1423, ad *CIIP* 2094), ed.pr., who comments on the formula, mostly on record on stelai: encouragement to the deceased on their underworld journey and/or consolation to the deceased by reminding them that all are subject to death; in the case of a private

artefact buried with the dead like ours, 'an interpretation along the line of the first proposal seems more likely' (167). A.Chaniotis, *EBGR* (2011) [2014] no. 19, observes that such phrases which offer consolation and courage originate in acclamations during the funeral.

1565. **Unknown provenance (Asia Minor; Phrygia: Upper Tembris Valley?). Epitaph of Damas,** ca. 200 A.D. Lower part of a naiskos stele showing the bust of a man with his large hand protruding from the himation; inscription on the shaft. Provenance unknown (on the basis of style and stone quality perhaps from Phrygia), now in the archaeological museum of Çeşme. Edd.pr. H.Bru, G.Labarre, *DHA* 37.2 (2011) 192/193 no. 1 (color ph.; French translation).

Τατεις Δαμᾶν τὸν ἑαυτῆς ἄνδρ[α] | τειμηθέντα ὑ[πὸ] Σωτείρης Ἑκά[της], | [Γ]άϊος καὶ Ἀλέξαν[δρ]ος τὸν ἑαυτῶν πα||[τέρα - - -]

'La graphie, le style de la sculpture ainsi que la qualité de la pierre font penser à une stèle funéraire de Phrygie, ce que semble confirmer en partie l'onomastique se rapportant probablement à une famille e culture mixte, phrygienne et grecque', edd.pr. (103) || 1. For Τατεις cf. Zgusta, *KP* 497/498 § 1517-5, edd.pr. || 2-3. ὑ[πὸ] Σωτείρης ἐκ Α[- - - | - - -]αιος, edd.pr., who suggest restoring a personal name (Antaios, Amiaios or Ammaios) after ἐκ in L. 2 {for the text restored above cf. *SEG* XL 1241 (ca. 200 A.D.; adduced by edd.pr.) from the Upper Tembris Valley: τειμηθέντας ὑπὸ Σωτείρης Ἑκάτη[ς]; the stele published here may come from the same region, Corsten; cf. also *SEG* XXIX 1696 (Asia Minor; 3rd cent. A.D.): τιμηθένταν ὑπὸ Σωτίρης Ἑκάτης, Tybout} || 3-4. after πατέρα, a formula such as ἕνεκεν μνήμης χάριν, edd.pr. [?, Corsten; both in *SEG* XXIX 1696 and XL 1241 the formula reads ' .... (subject) .... (object) honored by Soteira Hekate κατιέρωσεν/κατιέρωσαν'; consequently in L. 4 in fine κατιέρωσαν (for καθιέρωσαν) should be restored, Tybout].

1566. **Unknown provenance. Epitaph, ca. 200-250** A.D. Two joining fragments from the left side of a [island?] marble plaque donated to the Epigraphical Museum in Athens in 2005. Ed.pr. M. Lagoyianni-Georgakarakou, *AD* 61 (2006) B.1 [2014] 54/55 (ph.).

. [----------]|μος κα[ὶ ---------] | Τι · Κλ · Κόσμ[ον τὸν] | υἱὸν καὶ Ἀμε[------] || τὸν υἱωνὸν μν[είας] | χά[ριν]

1567. **Unknown provenance. Inscription mentioning the oecumenical association of Dionysiac Technitai and its member L. Septimius Trypho, priest of Dionysos, 198-209** A.D. *SEG* XXXV 1732 (*CIG* 6829; *IGR* IV 468). G.Bevilaqua, in G.Bevilaqua, P.Grandinetti, 'Le iscrizioni dei pannelli del Ricetto delle Iscrizioni', in A.Romualdi (ed.), *Villa Corsini* ■ *Castello* (Florence 2009) 139-216, on 145-150 (text and Italian translation; ph.), argues that the inscription comes from Asia Minor (Pergamon or another city in Asia Minor, as already suggested in *IGR*) rather than from Rome as argued by R.Merkelbach. This appears from the association's organisation, which with the ἀρχιερεύς (highest religious office), ἄρχων (political office), νομοδίκτης (legislative office), γραμματεύς (administrative office), and λογιστής is reminiscent of the organisation of the associations of Dionysiac artists in the Hellenistic period, from the provenance of some of the artists from cities in

Asia Minor (Ephesos [L. 21], Laodikeia [LL. 24/25] and Sillyon [L.23]), and from the fact that the cult of Διόνυσος Καθηγεμών originated in Pergamon (cf. *SEG* LII 1191).

1568. **Unknown provenance. Inscriptions on rings, 4th cent. B.C.-7th cent. A.D.** The auction catalogue Gorny & Mosch, Giessener Münzhandlung GmbH no. 202, *Auktion Kunst der Antike, 14. Dezember 2011*, contains the following rings (gold unless stated otherwise) with Greek inscriptions (color ph.; majuscule texts): 1) *SEG* LVI 2054 (6) (141 no. 181; 4th cent. B.C.); 2) Εὐνότο(υ) (143 no. 190; 1st cent. B.C.; ring with inlaid achate representing a dog rolling itself up; inscription above the dog [owner's inscription; for the rare name Εὔνοτος cf. W.M.Ramsay, *Studies in History and Art in the Eastern Provinces of the Roman Empire* (Aberdeen 1906) 329 no. 4 L. 18 (Pisidian Antiochia)]); 3) Ευλιθ(--) (141 no. 184; 3rd/4th cent. A.D.; inscription on the bezel [abbreviation of a previously unattested name?]); 4) Θεωκτίστου (?) or Θεωχαρίστου (?) (141 no. 185; 5th-7th cent. A.D. ; cruciform monogram on the bezel [the reading Θεωκτίστου is incorrect since a rho is present; also ΟΥ, C, ω Ο and/or Θ seem to be certain, Tybout]); 5) Ἰωάνη|ς (144 no. 200; late 6th/7th cent. A.D.; bronze; bust of St. John the Baptist holding a scepter with a cross at top; sinistrorsum inscription).

1569. **Unknown provenance (Campania?). Magic text (amulet) on a neolithic axe, 2nd/3rd cent. A.D.** Polished black stone neolithic axe with incised inscription; acquired between 1776 and 1787 by Prinz Christian August von Waldeck during a stay in Italy (probably from Campania); now in the Landesmuseum Württemberg in Stuttgart. Mentioned in several 19th cent. publications (ed.pr. U.F.Kopp, *Palaeographia critica, pars quarta* [Mannheim 1829] 215/216 § 754; cf. also A.Mastrocinque, *Studi sul Mitraismo. Il Mitraismo e la Magia* [Rome 1998] 54 note 182). Republished by D.Quast, *AKB* 41 (2011) 249-261 (ph.; dr.; references to the other 19th cent. publications on 258 note 7).

Ιαω | Αναλβα | Αβλαναθ | Σαβαθω || Αδωναιον | Ελωαιον | Λακιωβ | Βηλβλααν | Αεηιουω || Σεσενγεν | Βαρφαραν | Γην

Ed.pr. provides parallels for most magical names and formulas; in LL. 3/2, the well known palindrome αβλαναθαναλβα; in L. 4 Σαβαθω for Σαβαωθ; Ελωαιον (L. 6), one of the ten names of God, is rare [cf. *SEG* XXX 1794 L. 9]; Λακιωβ and Βηλβλααν (LL. 7/8) are previously unattested [but for Λακιω see *SEG* XLVII 1968 and 2057 app.cr. ad L. 3 ('laki' probably means 'the punisher'); the first element in Βηλβλααν may be Βηλ (Baal; cf. *SEG* XLIII 1200 [23 c], XLIV 308 B, XLVI 1382 III b and app.cr., LV 2083 [4 c]); βλααν may be related in some way to αβλαναθαναλβα, which is often subjected to variations: see e.g. *SEG* XLVI 2243, LIII 1070 bis, LVII 878 LL. 7 and 13, Tybout]; the sequence in LL. 9-12, an invocation of solar deities, mostly occurs as σεσενγενβαρφαραγγης [cf. e.g. *SEG* XXVIII 1334 LL. 5/6 and XXX 1794 LL. 28/29, Tybout] || ed.pr. adduces numerous parallels for the use of (inscribed) stone axes as amulets (ph. and dr. of selected examples); cf. also Pliny, *NH* 37.9.51, who calls them ceraunìae.

1570. **Unknown provenance. Owner's name on a signet ring, 3rd cent. A.D.** Gold ring with an octagonal red jasper; monogram (owner's name) sinistrorsum in (for sealing). Ed.pr. F.Schweizer, in

A.Rinuy, F.Schweizer (edd.), *L'Œuvre d'art sous le regard des sciences* (Geneva 1994) 160 no. 1; republished by G.Ostuni, in *Antiquités paléochrétiennes* -- (cf. our lemma no. 1575) 144 no. 64 (color ph.): Τρύφωνος

1571. **Unknown provenance. Chnoubis-inscriptions on two magic gems, ca. 3rd cent. A.D.** Two gems with Chnoubis (serpent with a radiate lion-head) on the obverse and on the reverse the sign of Chnoubis (SSS) framed by the inscription Χνουβις; offered for sale in the auction catalogues *Christie's, Paris, Collection Jean-Philippe Mariaud de Serres, Mercredi 16 & jeudi 17 février 2011*, 115 no. 332 (belonging to a lot of 21; color ph.; chrysoprase) and *Christie's New York, Ancient Jewelry, Wednesday 7 December 2011*, 78 no. 442 (color ph.; chalcedony).

1572. **Unknown provenance. Inscriptions on gems and rings, mostly undated [3rd-5th cent. A.D.?].** The auction catalogue *Christie's, Paris, Collection -- Mariaud* (cf. our lemma no. 1571) features several more lots including inscribed objects, from which we can read four texts from the color ph.: 1) Βαρβάρου (32 no. 115, a lot of two objects; gold ring with inscription on the bezel; ca. 5th cent. A.D.); 2) Κλιτό|μαχος (85 no. 255, a lot of 21 objects; undated; no description [reddish-white stone; could this be *SEG* XLII 1707 [formerly?] in the J.Paul Getty Museum? The catalogue refers to 'Collection Mariaud de Serres, France, acquis avant 2000', Tybout]); 3) Μνημόνευε (118 no. 327, a lot of 20 objects; above and under a hand clasping an earlobe); 4) Ὁμόν(ο)ια (129 no. 349, a lot of 21 objects; OMONIA, gem; above clasped hands). For gems with inscriptions which we cannot succesfully transcribe see lots nos. 108, 243, 320, 348, and 350.

1573. **Unknown provenance (Near East). Christian inscription on a glass pendant, 350-450 A.D.** Circular pendant of yellow glass with eyelet; relief of a lion marching to the right; inscription below. Ed.pr. M.-D.Nenna, in *Antiquités paléochrétiennes* -- (cf. our lemma no. 1575) 233 no. 165 (color ph.).

Εἷς Θεός

1574. **Unknown provenance (Asia Minor). Christian manufacturer's signature on an adze, 350-500 A.D.** Iron adze (ascia); inscription engraved crosswise to the shafthole; from Asia Minor, now in the collection C.Schmidt, Munich. Edd.pr. B.Fourlas, M.Scholz, in *Wege nach Byzanz* (cf. our lemma no. 1599) 276 no. III.2.1 (majuscule text; color ph.): † Ἔργον κόα|[ρ]ον Σανβατίου

Manufacturer's signature; cf. Hesych. s.v. κόαρον· ἐλάχιστον, here in the Christian sense of 'humble' (work), which does not exclude the possibility that the manufacturers have worked for the imperial fabricae. On another adze (of different type: dolabra) in the Dumbarton Oaks collection † Ἔργον κόαρο[ν] Καλιμέρου should be read instead of † Ἔργον Κέδρο[υ] Καλιμέρου, edd.pr.

1575. Unknown provenance. Assorted Christian inscriptions on metal objects, ca. 400-700 A.D. The catalogue M.Martiniani-Reber, L.Maggioni (edd.), *Antiquités paléochrétiennes et byzantines, IIIe - XIVe siècles: collections du Musée d'Art et d'Histoire* (Geneva 2011), includes several inscribed metal objects (color ph.); 45/46 no. 15 = *SEG* LI 2255 (republished by M.Martiniani-Reber); we present the other inscriptions prior to 800 A.D. in chronological order:

1) Ἐλαφίου μαγιστριανοῦ (184 no. 85 [W.Deonna, *Geneva* 18 (1940) 6; republished by P.-L.Gatier]; bronze stamp in the shape of a foot; handle on the back with a horse represented on either side [stamp for branding horses or emblem of the cursus publicus?; cf. D.Feissel, *BE* [2014] no. 552: 'il est douteux que l'objet ait servi au marquage des chevaux de l'administration']; Ἐλάφιος [rare name] may be identical with the agens in rebus mentioned by Palladius, *Dialogues sur la vie de Jean Chrysostome* 8.23-25 [408 A.D.]; he was sent to Alexandria in 403 A.D., probably in his capacity of magistrianos, to take back the patriarch Theophilos to Constantinople [*PLRE* II 387 Elaphius 1], G.; from Syria?; late 4th/early 5th cent. A.D.);

2) † ΛΕΩ[---]ΔΙΒ (50 no. 17 [M.Lasović et alii, *Geneva* 25 (1997) 19/20 no. 5; republished by M.Martiniani-Reber; ph., but not of the inscription]; silver plate with a relief representing Bellerophon with Pegasos and a shepherd; inscription under the foot; probably the name Λέων, followed by an indication of the object's original weight, sc. four librae [1308 g; the present weight is 817,5 g], ed.pr.; 6th cent. A.D.);

3) † Κ(ύρι)ε βο(ή)θ(ε)ι τοῦ ἀλόγου (112 no. 48 [ed.pr. M.Martiniani-Reber]; hemispherical bronze bell with a handle in the shape of a griffin; the inscription reveals that it served as part of an animal's (horse's or dromedary's?) harness; from Syria?; 6th/7th cent. A.D.);

4) Κύριε βοήθει τοῦ δ|ούλου σου Θύρσου (132 no. 58 [ed.pr. M.Martiniani-Reber]; rectangular bronze lockplate; in the center a door flanked by columns in the shape of spears; inscription around the two lower nails on both sides of the plaque; the name Θύρσος may be related to the region of Caesarea Maritima, where St. Thyrsos suffered his martyrdom under the reign of Decius (249-251 A.D.); ed.pr. also mentions an oil lamp in the shape of a foot with a sandal in the Benaki Museum (5th cent. A.D.) inscribed in the inside with a cross and ΘΥΡΣΟΥ; 6th/7th cent. A.D.);

5) Φῶς / Ζωή (154 no. 69 [F.Schweizer, in *L'Œuvre d'art* -- (cf. our lemma no. 1570) 161 no. 7; republished by G.Ostuni]; gold cross inscribed vertically and horizontally with the omega in common; 6th/7th cent. A.D.);

6) Ἅγιος [ἅγι]ος [---] (172 no. 78 [F.Schweizer, in *L'Œuvre d'art* -- (cf. our lemma no. 1570) 161 no. 13; republished by G.Ostuni]; gold disk with a bust of Christ flanked by two angels above a cross in the center; inscription left and right [first words of the trisagion]; 6th/7th cent. A.D.);

7) Χριστέ, βοήθι (179 no. 82 [ed.pr. B.Caseau]; circular bronze [bread or pottery] stamp with a handle on the back; inscription in relief around a cross; from Syria?; 6th/7th cent. A.D.);

8) A: Ζοὴ ὑγία· Θεοδώρου ὁ τύπος B: Καρποὶ Θεοῦ (180 no. 83 [ed.pr. B.Caseau]; cross in a circle; [A] along the rim, [B] in the center; we give the text as read by D.Feissel, *BE* [2014] no. 552: independent formula ζοὴ ὑγία followed by the indication 'marqueur de Théodôros'; τύπος ζοὴ ὑγία Θεοδώρου [with the article unduly omitted]: 'Le typos [la croix ou le pain] est la vie et santé de Théodore', C.; from Syria?; 6th/7th cent. A.D.).

See also our lemma no. 1414, 1570, and 1573.

1576. **Unknown provenance (eastern Mediterranean). Benediction on a bronze bucket**, ca. 450-550 A.D. Bronze bucket (situla) with incised floral decorations and a hunting scene divided over eight arches, with one figure of a hunter or animal in each arch; inscription on a fascia running along the rim. Offered for sale in *Auktion – 14. Dezember 2011* (cf. our lemma no. 1568) 108/109 no. 94 (color ph.; slightly deficient majuscule text).

Ὑγιένων χρῶ, κύρι, ἐν πολλοῖς σε χρόνοις κὲ καλοῖς μετὰ τῆς κυρᾶς, χάρις

[Most of this text can be read from the ph.; KYPACXAPICYTIE is based on the catalogue's majuscule text. The object should be added to the group of ca. 10 copper-alloy buckets mostly bearing inscriptions of the type Ὑγιένων χρῶ κτλ. and very probably manufactured in the same workshop in the eastern Mediterranean; see *SEG* XLV 1891 and especially L 1921, with further references, Tybout].

1577. **Unknown provenance. Inscriptions on various objects, 5th-7th cent.** A.D. The auction catalogue Gorny & Mosch, Giessener Münzhandlung GmbH no. 198, *Auktion Kunst der Antike, 29. Juni 2011*, includes the following early Byzantine objects bearing inscriptions (partly incorrect majuscule texts; color ph. and bronze objects if not stated otherwise): **1)** Φίλιπος | Νέωνος (206 no. 493; 5th-7th cent. A.D.; bread stamp in the shape of a pair of sandals); **2)** Πολυκ|άρπου (206 no. 494; 5th-7th cent. A.D.; rectangular bread stamp); **3) A:** Θεο̣ῦ̣ | χάρις **B:** Θεοῦ δῶρον **C:** monogram **D:** ν(ομίσματα) λϛʹ (209 no. 504; 6th/7th cent. A.D.; square weight of six ounces [36 nomismata]; inscription inlaid in silver; weight: 160 g [which roughly corresponds to six Roman unciae of cà 27 g]; [A] is divided over the four corners; [B] runs in a fascia between two concentric circles; [C] above [D] in the center; the square monogram has an E [or a square sigma?]and a B in the center, connected by a V; left and right a small Θ and a B, respectively; above a small O and another V); **4) A:** † Θεότοκε βοήθει † **B:** ΘΕΡΔΑΤΟΥ Μεγιστάνου (209 no. 505; 6th/7th cent. A.D.; lower guard of a dagger inscribed on both sides [A/B] [no ph. of B; the first name, if not a previously unattested Θέρδατος, may have been an incorrectly transcribed Θευδάτου or Θεοδάτου; for Θεοδᾶτος see our lemma no. 849, Tybout]); **5)** † Κ(ύρι)ε | βοήθει τῷ σῷ δ[ούλῳ] Α|ΝΑΙ|ΔΝ (238 no. 587 [no ph.]; 6th/7th cent. A.D.; silver ring; † ΚΕ[ΡΟ] | ΒΟ[ΗΘΕΙ Τω Cω Δ[ΟΥΛω] Α|ΝΑΙ|ΔΝ, catalogue [the name has certianly been misread, Chaniotis]).

1578. **Unknown provenance (Syria-Palaestina). Mosaic inscriptions (labels), 6th cent.** A.D. Two mosaic panels (cut from larger mosaics) with inscriptions; once in a private collection and now in the Archaeological Institute of the University of Zurich. Ed.pr. D.Lauritzen, in *Eleventh Colloquium Mosaics* 556-563 (color ph., from which we read the inscriptions): 1) Ὠκε|ανό|ς (556-560; rectangular framed panel representing Okeanos, the lower part of his body hidden by waves; above at left the Cfoot of an Eros [or an angel?]; on his right a bird seated on a tree branch; inscription left of the figure); 2) [Θάλ]|ασσα (560-562; medallion with the personified Thalassa holding a paddle in her right and embracing with her left hand a sea-monster 'à forme canine' which licks her ear; inscription left and right of the figure's head).

Ed.pr. dates both panels to the 6th cen. A.D. and assigns them to the region of Syria/Palaestina on account of their relationship with Johannes of Gaza's *Tabula mundi* (6th cent. A.D.; 1.276-291 for Okeanos, and 2.65-78 for Thalassa) and the iconographic parallels with a mosaic depicting Okeanos

from Daphne (D.Levi, *Antioch Mosaic Pavements* [Princeton 1947] 351-355) and a mosaic representing Thalassa from Madaba (*IGLS* XXI.2.142). For the iconographical models of Okeanos and Thalassa cf. also *SEG* LV 1760, and D.Lauritzen, *Mosaic* 38 (2011) 29-33 (non vidimus).

1579. **Unknown provenance. Inscription on a lead seal, 600-650 A.D.** Circular lead seal inscribed on both sides (A/B); now in the Römisch-Germanisches Zentralmuseum, Mainz. Ed.pr. W.Seibt, in *Wege nach Byzanz* (cf. our lemma no. 1599) 264 no. III.1.5 (majuscule text; color ph.).

A: † Σ̣τεφάνου | πατρ|ικίου   B: δού|λου τῆ|ς Θεοτ|όκου

1580. **Unknown provenance. Votive objects from a private collection, early Byzantine period.** Ed.pr. J.-P.Sodini, *MUSJ* 63 (2010/2011) 19-62 (ph.), publishes 31 Byzantine devotional objects from Michael Khoury's collection; we mention those which are inscribed and should (possibly) be dated prior to 800 A.D.: 1) Ἡ Βάπτησις (circular clay eulogia token; at left an angel, at right St. John the Baptist baptising Christ; inscription running vertically between St. John and Christ; at left an angel; 6th cent. A.D. 41/42 no. 17); 2) † A (or XI) TP (or Π) O (?) YѠ AM (or N) M (or N) I(?)ω AO (?) ωM-TA (circular limestone plaque with a cross in the center; the inscription in a circle around it defies interpretation [but see D.Feissel, *BE* (2014) no. 493, who reads † *απα* Ἰωάννου α...α, and refers to T.Derda, E.Wipszycka, *JJP* 24 (1994) 32-56, for the various meanings of *απα*, typical of Christian Egypt]; 6th cent. A.D.; 51/52 no. 26); 3) left: ΟΔ-; right: I ECΓ (or Π) (circular limestone plaque with a small cross in the center surrounded by several bands in which traces of (an) inscription(s) are visible; 6th cent. A.D.; 52/53 no. 27); 4) A: Εὐλογία τοῦ ὁσίου πατρὸς ἡμῶν Τιμό[θεος --- εἰς?] Δάφνας   B: [Ὁ ὅσιος] | Τιμόθεος (black stone mould, hence inscriptions sinistrorsum; in the center representation of the saint, now lost, surrounded by a broad square frame with checkerboard-pattern; (B) right (L. 1) and left (L. 2) of this frame; (A) running in a circle along the rim; a St. Timotheos is known to have lived from 750 to 830 in a village between Antiochia and Aleppo, but the identification remains uncertain; (A) in fine perhaps testifies to a sanctuary of the saint in Daphne; 53/54 no. 28); 5) A: Ἁγί[α] Μαρία, βοήθησον   B: Ἀρχάνγηλη [Μ]ιχαήλ, [β]οήθι (circular lead medallion; on the obverse the seated Virgin with the child Jesus on her knees and text (A) running left and right along the rim; on the reverse the archangel Michael holding a long cross in his right and a globe in his left hand; inscription (B) running left and right along the rim; 6th cent. A.D.; 54/55 no. 29).

1581. **Unknown provenance. Inscriptions on a (Renaissance) silver plate.** *SEG* XXXIV 1667 (5th cent. A.D.). P.-L.Gatier, *art.cit.* (cf. our lemma no. 1379) 13 note 60, draws attention to a study showing that this object was manufactered in 16th century Italy: A.Cutler, 'The Disputa Plate in the J.Paul Getty Museum and its Cinquecento Context', *The J.Paul Getty Museum Journal* 18 (1990) 7-32. This leaves us with the label from Quṣayr 'Amrah (see our lemma no. 1497) as the only possible example of a personification of Σκέψις known from Antiquity.

VARIA

1582. **Administration. The ἐπίτροπος χαρταρέας ἐν Ἀλεξανδρείᾳ.** K.Sänger-Böhm, *Tyche* 26 (2011) 247-257, argues that the ἐπίτροπος χαρταρέας ἐν Ἀλεξανδρείᾳ (*AvP* VIII.3.44 [*SEG* XL 1133]) or ἐπίτροπος χαρτηρᾶς Ἀλεξανδρείας (Ikonion: W.M.Calder, *Klio* 10 [1910] 235/236 no. 5 [*An.Ép.* (1910) no. 169], with F.Zucker, *Philologus* 70 [1911] 85/86) was responsible for Rome's supply with papyrus, the procurator rationis chartariae (who resided in Rome: *CIL* VI 8567, with p. 3459; *An.Ép.* [1975] no. 79; [1977] no. 23; [1979] no. 98; [2000] no. 423) for the supply of the imperial administration. Both posts are attested in the 2nd cent. A.D. only, though they were probably created during the 1st cent. A.D.; the former was a procuratorial office of medium, the latter of lower rank.

1583. **Administration. Seleukid and Attalid military colonies in Asia Minor.** On the basis of literary and epigraphic evidence, F.Daubner, in id. (ed.), *Militärsiedlungen und Territorialherrschaft in der Antike* (Berlin, New York 2011) 41-63, examines the so-called military colonies founded by the Seleukids or the Macedonians in Asia Minor. Most of the Seleukid foundations (found only along the East-West route, from Antiochia to Ephesos) and the Macedonian settlements from Lydia are called cities or villages, but none of them can be defined as a military (or veteran) colony. The settlements in Lydia, known from the 2nd cent. B.C. onwards and situated in or around the fertile Hyrkanian plain, originated from land distributions to settlers (D. mentions an unpublished inscription from Aizanoi [54 note 46] referring to land distribution to, probably Macedonian, settlers by Attalos I; cf. also the resettlement of Mysian κάτοικοι [*SEG* LVII 1150; LIX 1376; see our lemma no. 982; Daldis, 165/164 B.C., referring to a γεωδότης (A L. 13; B,L. 23; cf. also *SEG* XL 1062). Moreover, indications concerning military colonies or facilities (towers, fortifications) are missing for the Attalid period (except for Pergamon, Apollonis and Thyateira), though the Attalids maintained a large army. This apparent contradiction can be solved on the assumption of the persistence of Macedonian institutions in the Seleukid and Attalid kingdoms, in which case military colonies will have been absent. Like the Macedonian kings, the Hellenistic kings had 'kein stehendes Reserveheer in Form von makedonischen Militärkolonien' (66), but when needed they recruited soldiers among the inhabitants of cities and settlements, both Macedonians and people of other ethnicities.

1584. **Agriculture. Asia Minor: the Maeander Valley.** P.Thonemann, *The Maeander Valley* 242-259, argues that in the early 3rd cent. B.C. an agrarian revolution took place in the valley: 'from the *klēros* to the great estate' (242). For the 'theoretically egalitarian' kleros-agriculture of the 4th cent. B.C. and its gradual breakdown, he analyzes the following inscriptions: *I.Priene* 1 (translation; cf. now T.'s contribution in N.Papazarkadas, P.Martzavou [edd.], *Epigraphical Approaches to the Post-Classical Polis* [Oxford 2013], on 'Alexander, Priene and Naulochon'; 23-36); *I.Magnesia* 8 (ca. 300 B.C.; plots of fifty σχοῖνοι (between 13 and 16 acres) as the basic unit; the 'size-range of the ordinary Greek family farm in the Classical period' was ca. 10-20 acres); *I.Priene* 37 (297-292 B.C.; sale of κλῆροι; observations on the prices of the kleroi: 'unusually high'; probably cash crops like vines, olives and fruits were produced); *I.Priene* 3 (296/295 B.C.; sale of land up to the value of five talents to

Megabyxos of Ephesos). T. suggests that ca. 300 B.C. there was a 'mass abandonment of land by exiled citizens' (247), resulting in 'predatory acquisition and the growth of latifundiary estates on civic territory' (248). This policy was aggravated by the policy of Seleukid kings to give large estates (δωρεαί) to their dependants, which were subsequently attached to the territory of the nearest polis (cf. *I.Priene* 18; early 3rd cent. B.C.; the officer Larichos was granted a large plot of royal land in the region of Priene). The result in the late-Hellenistic period was the rise of 'a small number of super-rich, extraordinarily powerful landowners' who acted as great benefactors without holding civic magistracies (249). Chaeremon of Nysa (*Syll.*³ 741; for this man cf. T.'s comment on 206-208) and Moschion of Priene (*I.Priene* 108) are examples of such landowners.

However, this pattern of 'predatory acquisition of smallholdings' left little trace in the archaeological record in western Asia Minor (250). There is no sign of a reduction of the number of rural sites in Asia Minor or of a 'thinning of rural settlement density' (251) until the turn of the era. T. wonders whether in the Hellenistic period there was a shift to the slave mode of production, to large-scale chattel slavery.

In the early Roman Imperial period, by contrast, rapid contraction in rural settlements took place in the Maeander Valley, partly due to Italian immigrants buying up large tracts of land. However, this contraction and the concomitant relative depopulation 'need not reflect population decline or a general impoverishment of society' (293). The landowners may have decided 'to intensify agricultural production by a concentration of labour at a smaller number of rural centres, ... with a concomitant expansion of the urban population' (*ibid.*). *I.Magnesia* 116 (Hadrianic period) shows that the local γερουσία owned thirteen estates on Magnesian territory and a cluster of fields at the nearby village of Myrsileia. Most estates were 'exclusively grain-producing'; the inscription provides evidence for agricultural specialization (253).

For the Late Roman period we have *I.Magnesia* 122 and *I.Tralleis* 250, for which we refer to the summary of T.'s earlier analysis in *SEG* LIX 1272 and 1328. 'The lower Maeander was not a latifundial landscape' (259). Large estates consisted of 'numerous properties dispersed over a wide area' (255); moreover, the independent smallholder survived all the changes in the agricultural sector.

1585. **Associations.** J.S.Kloppenborg, R.S.Ascough, *Greco-Roman Associations. Texts, Translations and Commentary*. I. *Attica, Central Greece, Macedonia, Thrace* (Berlin 2011), present a 'representative selection [of inscriptions] which illustrates the variety of types of associations, their activities, leadership structures, membership profiles, recruitment strategies, and finances' (vii). The volume includes an introduction to the phenomenon of private associations (1-15) and a selection of 91 inscriptions (texts, app.cr., translation, commentary). The texts are arranged chronologically. The volume is not intended to be a corpus of all relevant texts, but the authors provide references to 'similar inscriptions'. Except for the Latin membership lists nos. 68 a-d and a building inscription (71), all the inscriptions are in Greek. The selected texts represent various types of inscriptions: civic decrees (3), decrees of associations (2, 4-6, 9-11, 13-29, 31-37, 39, 42, 44-46, 48, 59), statutes and regulations of associations (8, 49-51, 53, 61), honorific inscriptions for members and benefactors (12, 54, 63, 90/91), honorific inscriptions and dedications to emperors (62, 87), a lease of property belonging to associations (7), endowments (69, 76, 81), membership lists, usually attached to documents of various contents (24, 30, 33, 38, 40, 43, 47, 52, 56, 65, 68, 72, 76, 85, 88), dedications (41,

56, 65/66, 70, 72, 84, 86B, 89), building inscriptions (71, 73, 74, 83, 86A), accounts (68), epitaphs (55, 57-59, 64, 67, 69, 75, 79/80, 82), the narrative of a miracle referring to the introduction of the cult of Sarapis in Opous (77), a Sibylline oracle (88), and a cult table (1). Most of the texts concern associations of an exclusively or primarily religious character, including Jewish associations (73, 82), but several texts concern associations of gladiators (70: φιλοκυνηγοὶ τοῦ στέμματος), ship owners and merchants (42: ναύκληροι καὶ ἔμποροι οἱ φέροντες τὴν σύνοδον τοῦ Διὸς τοῦ Ξενίου), merchants (62: συμπραγματευόμενοι Ῥωμαῖοι), smiths (67: ἀργεντάριοι), purple-dyers (79: πορφυροβάφοι), donkey drivers (64: ἡ συνήθεια τῶν ὄνων), barbers (86: συναγωγὴ κουρέων), and an association of φιλοπαίκτορες (78).

The first of three volumes includes inscriptions from Athens and Attica (1-55), Megara (60 = our lemma no. 323 bis), Thebes (56), Tanagra (57-58), Aulis (59), Megara (60), Physkos (61), Akanthos (62), Beroia (63/64), Edessa (65), Kassandreia (66), Philippi and its area (67-71), Pydna (72), Stobi (73), Thessalonike (74-82), Abdera (83), Augusta Traiana (84/85), Perinthos (86-88), Philippopolis (89), and Byzantion (90/91).

We present a comparatio numerorum with corpora and *SEG*.

IG I³	*Associations*	*IG* II²	*Associations*	*IG* VII	*Associations*
434	3	1323	31	685	57
		1324	32	686	57
IG II²		1325	33	688	57
337	3	1326	36	2463	56
1012	42	1327	35		
1252	6	1328	34	*IG* IX².1	
1255	2	1329	37	670	61
1256	5	1334	45		
1261	9	1335	43	*IG* X.2.1	
1262	10	1337	44	70	74
1263	11	1339	46	255	77
1271	13	1343	48	259	76
1273	18	1361	4	260	81
1275	8	1365	53	291	79
1277	15	1366	53	506	80
1278	17	1368	51		
1283	23	1369	49	*SEG* I	
1284	22	2343	1	282	62
1291	19	2347	12		
1292	26	2354	30	*SEG* II	
1297	24	2358	40	9	21
1298	20	2361	52	421	67
1301	25	2499	7		
1314	28	2960	54	*SEG* III	
1315	29	10248	55	499	70
1316	16				

SEG XVIII	*Associations*
280	90
SEG XXVI	
614	59
SEG XXVIII	
562	91
SEG XXXI	
122	50
497	56
SEG XXXII	
488	58
493	56
SEG XXXVI	
228	38
SEG XXXIX	
649	84
SEG XLI	
74	27
SEG XLII	
157	41
625	75
SEG XLIV	
556	82
SEG XLVI	
744	65
800	72
SEG XLVII	
1089	89
SEG XLVIII	
751	63

SEG LIV	*Associations*
235	47
Petrakos, *Ὁ Δῆμος τοῦ Ῥαμνοῦντος*	
59	27
Demitsas, Ἡ Μακεδονία	
387	80
439	79
747	66
934-937	68
I.Beroia	
22	63
372	64
Philippi II²	
133	69
142	70
163-166	68
340	71
410	67
IGBulg	
III 1626	85
V 5434	89
IAegThr	
E18	83
I.Byzantion	
31	90
37	91
I.Perinthos	
49	86
56	87
57	88

*Syll.*³	*Associations*
280	3
706	42
1042	53
1095	5
1096	6
1098	9
1099	15
1100	33
1101	36
1102	37
1103	31
1104	48
1109	51
1111	52
1119	57
LSCG	
34	3
45	4
46	23
47	7
48	34
49	36
51	51
53	49
55	53
181	61
LSCG Suppl.	
20	14
126	8
*NGSL*²	
5	50
CIL III	
633	68

After some considerations on the problem of defining ethnic identity drawn from cultural anthropology, M.Öhler, in A.Lykke, F.T.Schipper (edd.), *Kult und Macht. Religion und Herrschaft im syro-palästinensischen Raum. Studien zu ihrer Wechselbeziehung in hellenistisch-römischer Zeit* (Tübingen 2011) 221-248, discusses a wide variety of ancient associations in which provenance was an important constituent ('Landmannschaftliche Vereinigungen'). Those known from Greek inscriptions include the Tyrian merchants in Puteoli (*IG* XIV 830; see our lemma no. 1688; connections with the Tyrians in Rome and the mother city), the funerary associations of a group of masons from Selge in Lamos (Bean-Mitford, *Journeys -- Rough Cilicia 1962-1963* no. 34; *Journeys -- Rough Cilicia 1964-1968* nos. 197-201; *SEG* XX 92-94) and of a group of Jews in Edessa (*I.Estremo Oriente* 26; text and German translation). Under the heading 'Integration und Gemeinschaftsbildung', Ö. adduces many examples of associations in which foreigners played a role as members and/or honorands (e.g. *I.Délos* 1520: honors of τὸ ἐν Δήλῳ κοινὸν Βηρυτίων Ποσειδωνιαστῶν ἐμπόρων καὶ ναυκλήρων καὶ ἐγδοχέων for a Roman benefactor who was granted participation in various celebrations [cf. also *SEG* XXXVIII 2003]). Next comes the πολίτευμα, especially well attested in Egypt, which generally refers to 'Vereinigungen, deren Mitglieder sich als Bürger derselben Stadt versammelten' (233; with the notable exception of the Jews from Berenike, where it is a 'Verwaltungsorgan'; see our lemma no. 1548). In some Jewish synagogues in Rome membership may have been based on provenance (e.g. *JIWE* 406, 576: συναγωγὴ Ἐλαίας; 166: Tripolis; 568: Lebanon; in 33 and 578/579, Ἑβραῖος either refers to language or to provenance from Israel); in *I.Smyrna* 697, οἵ ποτε Ἰουδαῖοι may mean 'those, who were formerly in Judaea' rather than 'those who previously were Jews'. Finally Ö. discusses, on the basis of literary sources, the (ethnic/religious) ambiguity of the term Ἰουδαῖος and the (positive and negative) function of provenance and ethnicity in early Christian communities.

1586. **Athletics. Agones: categories.** S.Remijsen, 'The so-called "Crown-Games": terminology and historical context of the ancient categories for *Agones*', *ZPE* 177 (2011) 97-109, argues (1) that the term στεφανίτης, in the expression στεφανῖται ἀγῶνες, 'was only used in the Hellenistic period and was, after a transition period in the late Hellenistic period, during which both ἱερός and στεφανίτης were used (sometimes one of the two, sometimes combined), replaced by ἱερός' (97; 100) and that 'for the other games, often referred to as "prize-games" until the second century A.D., there was no established technical term', and (2) that 'the modern categories "crown-games" and "prize-games" and the criterion of the prize used to distinguish between them, are inadequate. The prize did not determine the category of the contest' (97; on 98 a tabular survey of the use of στεφανίτης, ἱερός/ἱερονίκης, ἱερὸς καὶ στεφανίτης, χρηματίτης, (ἡμι)ταλαντιαῖος/θεματικός/θεματίτης, περίοδος in literary and epigraphical sources, chronologically arranged from 400 B.C. until 350 A.D.).

R. subsequently reconstructs the historical background/context behind the use of στεφανίτης and the shift from στεφανίτης to ἱερός and tries to explain why that development took place. In the process she comments on a great many inscriptions, too numerous to be enumerated here.

R. argues that an essential criterion for stephanitic status was the sending out of ambassadors (θεωροί) asking for recognition of the status, with the implication that victors in such games did not only receive wreaths (sometimes together with objects of value, sometimes wreaths not of foliage but of gold) but were also rewarded by their home-cities on the same level as victors in the 'Big Four' (Olympia, Pythia, Nemea and Isthmia). Since a wreath (made from foliage, as in the Big Four) was

no longer the criterion for the status of stephanitic games, the term στεφανίτης lost ground to ἱερός. In the Imperial period it was no longer necessary to send out ambassadors to a great many cities; an ambassador to the Roman emperor sufficed; for it is the emperor who decided whether the status of a local game could be raised to the level of an ἱερὸς ἀγών or whether a new sacred contest could be founded altogether (such a decision was conceptualized as δωρεά). When exactly this change in the procedure was introduced is as yet unknown. In the Imperial period two categories of ἱεροὶ ἀγῶνες came into existence: normal ἱεροὶ ἀγῶνες with ἱερονῖκαι enjoying traditional privileges and the so-called ἱεροὶ εἰσελαστικοὶ ἀγῶνες; it is only the victors in the latter who were entitled to monthly allowances (ὀψώνια; obsonia).

As to the non-stephanitic/sacred games, it is not until the 1st cent. A.D. that they began to be called ταλαντιαῖοι (not necessarily implying that the victor received a talent as prize) or θεματικοί (derived from θέμα, 'sum of money donated by the founder of the games'; cf. J.-Y.Strasser, *Nikephoros* 14 [2001] 119). [As to the sending out of theoroi, R.Parker's concept of 'selective globalization' (i.e., inviting a *restricted* range of foreign cities; *ZPE* 177 [2011] 111-118, especially 118) may be helpful: it may explain why στεφανίτης (sending ambassadors all over the world, as the Big Four did) gave way to ἱερός (sending ambassadors to a restricted group and thereby abandoning the claim of raising the status of their contest to a 'stephanitic' level. Inversely, in the Imperial period there are still cities who invited theoroi from other cities to attend a contest which by imperial permission was given the status of ἱερὸς ἀγών (see e.g. Roueché, *Performers* no. 58): perhaps an archaising strategy aiming at imitation of contests like the Ὀλύμπια and thereby increasing the prestige of the Aphrodisian contest. Apart from all that, the phenomenon of συνθυσία, well recorded in Imperial times, has to be taken into account (cf. e.g. *SEG* XLVIII 2178). For some criticism of Remijsen's view see W.J.Slater, 'Stephanitic orthodoxy?', *ZPE* 182 (2012) 168-178, Pleket].

1587. **Athletics. Prizes.** In a very perceptive article on ἀγῶνες in Pindar's world, with special reference to the difference between the periodos games and games in which prizes were awarded, G.Cogan, *Mètis* 9 (2011) 125-148, discusses *SEG* XI 330 (XXX 52; *LSAG*² 170 no. 43; prizes won in the Argive Ἡραῖα: bronze lebetes, shields, tripods; according to a scholion on Pindar, *Ol.* 7.152c, in addition to the bronze object, a στέφανος ἐκ μυρσίνης was awarded); XXIX 652 (XXX 648; Vergina; bronze tripod won in the same Ἡραῖα); XXX 1456 (XXXIX 1365; Sinope; bronze hydria won in Argos in the Ἡραῖα; possibly re-used as prize in a contest in honor of the Διόσκουροι in Thessalian Pheneos); XXX 541 (XXXVII 387; bronze hydria found in Epirote Votonosi; won in the Ἡράκλεια in Thespiae); XLV 2186 (bronze hydria won in the agon for the heros Protesilaos in Thessalian Phylake; mentioned in Pindar, *Isthm.* 1.58/59 and a scholion on Pindar, *Isthm.* 1.83).

Both the periodos games and the prize games attracted athletes from abroad, were 'pan-hellenic' and were announced by θεωροί. In the periodos games, celebrated in renowned sanctuaries, the athletes received a crown only: 'un moyen de rapprocher le vainqueur des héros et des dieux' (144); in the other games the athlete is a man 'qui a des besoins matériels' (*ibid.*); at the same time the prizes reflect the power and wealth of the competing cities.

1588. **City. Administration of donations.** K.Harter-Uibopuu, 'Money for the *polis*. Public administration of private donations in Hellenistic Greece' in O.M.van Nijf, R.Alston (edd.), *Political Culture in the Greek City After the Classical Age* (Leuven-Paris-Walpole, MA, 2011) 119-139, studies six

foundations in order to establish how the cities dealt with such donations ([part of] Greek texts and English translations): *Syll.*[3] 631 (*LSCG* 81; testamentary foundation of Alkesippos; Delphi; 182 B.C.); *IG* V.1.1208 (*SEG* XIII 258; endowment by Phaenia Aromation; Gytheion; 42 A.D.); *IG* IV 841 (foundation of Agasikles and Nikagora; Kalauria; early 3rd cent. B.C.); *IG* XII.7.515 (*LSCG* Suppl. 61; *SEG* LIII 906 bis; foundation of Kritolaos; Amorgos; ca. 100 B.C.); *IG* IX.1[2].4.798 (*SEG* LX 571); foundation of Aristomenes and Psylla; Korkyra; 2nd cent. B.C.); *Syll.*[3] 672 (*LSCG* 80; foundation of Attalos II; Delphi; 160 B.C.). Conclusions: foundations administered by ordinary polis institutions and by special commissions (ἐπιμεληταί); combinations of these two methods also occur; private liability of administering officials; in case of disregard of the donor's wishes threat of forfeiture of the foundation's capital.

1589. **City. Foundation Legends.** P.Linant de Bellefonds, 'Pictorial foundation myths in Roman Asia Minor', in *Cultural Identity* -- (cf. our lemma no. 1394) 26-46, examines various foundation legends of Greek cities in Asia Minor and the way they contribute to a 'dynamic process to build a collective identity' (26). Remarks on Ephesos' founder Androklos [for whom see now *SEG* LX 1151, with many more details] and on the inscribed relief panels from the civil basilica in Aphrodisias, especially on the reliefs with Νίνος, Σεμείραμις, Γόρδις, Βελλεροφόντης and Πήγασος (*SEG* LVIII 1154; ph.). 'Aphrodisias claimed a variety of founders ... and attempted to establish sounder claims to *eugeneia* and emphasize a greater antiquity' (39).

1590. **City. Local elites in the Hellenistic period.** B.Dreyer, G.Weber, in B.Dreyer, P.F.Mittag, (edd.), *Lokale Eliten und hellenistische Könige. Zwischen Kooperation und Konfrontation* (Berlin 2011) 14-54, reflect on the position of the elites both within their communities and in relationship to the Hellenistic kings, and on the evolution of local democracies. The heterogeneity of the elites and the competition among their members become more visible after ca. 150 B.C. when the financial contribution of families as well as their education and reliability (*SEG* XXVI 677 [XLVII 743; Larissa] LL. 23/24: ἄνδρας καλοὺς καὶ ἀγαθοὺς τῶν τι[μωμένων παρ' αὐτοῖς κ]αὶ πιστευομένων; *IG* XII.4.1.59 [*SEG* XLVIII 1112]) LL. 11-13: ἄνδρας καλοὺς καὶ ἀγαθοὺς καὶ πιστευομένους παρ' αὐτοῖς) were increasingly adduced to legitimate their position. Serving the interests of a city ceased to be the ultimate goal and gave way to the pursuit of personal objectives. The following honorary decrees are discussed and partly quoted, with German translations: *IG* II[2] 682 (*SEG* XV 102; LIX 122*; *Syll.*[3] 409); *IG* II[3].1.911 (*SEG* XXVIII 60; LX 149*; *Agora* XVI 255D); *SEG* XXV 112 (L 150*; *Agora* XVI 261); *SEG* XXXIX 1243/1244; LV 1246*; Kolophon). *SEG* LIII 1312 (LX 1256; Metropolis).

R. Schulz, *ibid.* 253-286, studies the role of the local elites in the province of Asia as mediators between their cities and the Romans during the Late Republic (133/129-49 B.C.), focusing on their position and self-image in their communities (e.g. Theophanes of Mytilene [*SEG* XLVI 1054; XLVII 1267; LI 1026; LIV 728]; Theopompos of Knidos [*SEG* LIX 1206*]; Nikias of Kos [*SEG* L 754]; Hybreas of Mylasa [*SEG* XLII 997; XLVI 1424]; cf. also *SEG* LIV 1879, 1895, and LX 1940 [with the vital correction in our lemma no. 1695] for cultic honors given to such benefactors). They were expected by the Romans to assist in the provincial administration, and to use their influence in their communities to enhance loyalty and to propagate and justify Roman political objectives.

1591. **City. Military culture in the Greek cities in the Roman Empire.** Cf. *SEG* LVIII 1874. H.-L.Fernoux, 'Représentations de la guerre et traditions guerrières dans les cités grecques de l'époque impériale', *Latomus* 70 (2011) 437-463, investigates to what extent 1) the concept of war continues to play a role in the culture of the Greek cities in the first two centuries A.D. and 2) the cities in the same period still mobilized armed forces.

Ad 1): discussion of the heroon of Ζωΐλος from Aphrodisias with representation of Ἀνδρεία (*SEG* XLIII 699*; *Aphrodisias and Rome* no. 34), the decrees for Kallikrates (*Aphrodisias and Rome* nos. 29-32) and the documents concerning Potamon from Mytilene (*RDGE* 26); focus on the emperor as guarantor of peace for the cities and as victor against the barbarians (cf. the celebration of Μεγάλα Ἐπινεικία in *I.Eph.* 674, 721 and the epithet ἀνδρεῖος for provincial governors; ca. 250 A.D.); importance of military exploits and virtues in *IGR* IV 159 (Kyzikos; *SEG* LV 1329, ignored by F.); the Παναθηναϊσταὶ στρατευόμενοι in Rhodes with their ship Εὐανδρία (Σεβαστά); ἀνδρεία as military value in inscriptions from eastern Anatolia, as characteristic value of athletes and rhetors in western Asia Minor.

Ad 2): discussion of *SEG* LV 1452 LL. 7-12 (allowing Lycian cities to fight against any enemy of Rome in their territories); inscription concerning the 'war' against brigands (*I.Bubon* 2; cf. also *TAM* III.1.941: dedication of a πύργος by an εἰρηνάρχης); cities and territorial disputes about frontiers. F. repeats his study summarized in *SEG* LIX 1955; praise of Ephesian Ἄρτεμις as being πολεμικωτάτη and ἀνδρειοτάτη (Oliver, *Greek Constitutions* 264); military support for imperial wars against the Parthians by contingents of urban soldiers, cities as σύμμαχοι of Rome (cf. *IGR* IV 1572; Teos) and a 'militarisation de la vie civique' (460); violence of 'barbarians' (Goths) in Asia Minor and resistance by urban militias consisting of νεανίσκοι (Robert, *Hellenica* VI 117; *SEG* XXXIV 1271; *I.Stratonikeia* 1103; *Milet* VI.1.399 (Merkelbach-Stauber, *SGO* I 01/20/16); *I.Didyma* 159). [For military uniforms and weaponry depicted on Phrygian reliefs see now J.Masséglia, in P.Thonemann (ed.), *Roman Phrygia. Culture and Society* (Cambridge 2013) 108-112 ('leisured literacy and a military position were compatible'; 112), Pleket].

1592. **Contests. Financing games in Pamphylia, Lycia, Cilicia and Pisidia, Imperial period.** N.Çokbankir, *Olba* 19 (2011) 313-329, surveys the epigraphic evidence for cities which organized ἀγῶνες. These sacred or local games were financed by, among others, the treasury of the city, the officials of the games (ἀγωνοθέται) and the rental income derived from lands belonging to cities and temples. In the cases of games with imperial backing, the extraordinary costs were taken over mostly by wealthy citizens, who, in particular on the south coast of Asia Minor, financed (ἐκ φιλοτιμίας, ἐκ τῶν ἰδίων, ἐξ οἰκείων χρημάτων, ἐκ δωρεᾶς) the so-called θέμιδες, games with prizes in kind and/or money. Cf. *SEG* LX 1910.

1593. **Dance. Epigraphic sources.** F.G.Naerebout, in M.-H.Delavaud-Roux (ed.), *Musiques et danses dans l'Antiquité* (Rennes 2011) 247-258, first offers a historiographical survey of the - modest - role of Greek epigraphy in the study of ancient dance, and subsequently discusses eight inscriptions (with French translations) never used to this purpose, to show the potential of these sources for the light they shed on the social and religous contexts of dance (civic organisation, cults and especially contests) rather than on technical details: 1) *IvO* 62 (the social status of the ἐπισπονδορχησταί,

attested from 36 B.C. to 265 A.D., for which cf. *SEG* XLVII 447, LI 521, and LV 548; in Olympia they were slaves); 2) *SEG* XXXIII 716 (*CEG* 785 = 322 a; dedication to Apollo of a herm as a φύλαξ τεμένεος ποσσικρότου ['sanctuaire battu par les pieds dansants'] on the occasion of a choregic victory; Histiaia; 460-450 B.C.); 3) *I.Cret.* III.IV.1 LL. 68-78 (Chaniotis, *Verträge* 5; χορός and δρόμος common for Hierapytnians in Praisos and Praisians in Hierapytna; Hierapytna; early 3rd cent. B.C. [For the semantic connotations of χορός and related terms referring to a form of dance (cf. also below sub 4-6), see F.Naerebout, *Attractive Performances. Ancient Greek Dance: Three Preliminary Studies* (Amsterdam 1997) 178-181, Tybout]); 4) *SEG* XLVII 1403 (Lebena; relocation of a dancing ground [χορός] in the Asklepieion ca. 100 B.C.); 5) *SEG* LIII 1074 (9) (χοροιτυπ[--], a form of χοροιτυπία, χοροιτύπος or χοροιτυπέω, referring to a specific type of choral dance; Cumae; ca. 3rd cent. B.C.); 6) *I.Magnesia* 100 LL. 21-29 (*Syll.*³ 695; *LSAM* 33; *SEG* XLVI 1468*; LVI 1232; participation of χοροὶ παρθένων in the festivities in honor of Ἄρτεμις Λευκοφρυηνή; ca. 100 B.C.); 7) see our lemma no. 945 bis; 8) *SEG* XXXVI 1235 bis (XLVI 1728; a dancing ['leaping'] priest: ἱερεὺς ἐπήδησε; Lykaonia; Hellenistic period).

1594. **Economy.** Cf. our lemmata nos. 1597, 1605, 1667, and 1692.

1595. **Emperor.** See also our lemmata nos. 1378 and, for the emperor cult, nos. 1664-1669.

1596. **Epigrams. Herakles.** C.Tsagalis, 'The Heracles theme: from inscriptional to literary epigram', *RFIC* 139 (2011) 43-100, studies all epigraphical (11) and literary (26) epigrams featuring Ἡρακλῆς (Archaic period: nos. 1-2; Classical period: nos. 3-11; Hellenistic period: nos. 12-28; Imperial period: nos. 29-37; all texts with translation). T. characterizes the evolution of the hero's role throughout the centuries by the terms 'miniaturization', 'historicization', and 'problematization'. In Archaic and Classical times he acts as a deity, often with the focus on a specific aspect of his life ('miniaturization'), like his connection to cattle (no. 3 = *CEG* 309 [*IG* I³ 1017]), his activity at Pylos (no. 5 = *CEG* 318 [*IG* I³ 1015 bis; *SEG* XXVI 51 (LI 48* [summarizing A.P.Matthaiou's argument against any connection with Pylos!]), his good reputation among mortals (no. 1 = *CEG* 396 [Arena IV 79; *IGDGG II* 75]), his double identity as god and mortal (no. 2 = *CEG* 416 [*IG* XII Suppl. 412; *Nomima* 80; *SEG* XXXIX 908]; no. 4 = *CEG* 315 [*IG* I³ 1008; *SEG* X 329; XL 31]), his labors (no. 7 = *CEG* 630; no. 9 = *CEG* 879), his protection of humans (no. 8 = *CEG* 822 [*IG* V.1.1119; *SEG* XV 221; LII 347*]), the sack of Troy (no. 10 = *CEG* 888 C L.48 [*TAM* I 44C; *SEG* XXVIII 1245; LIII 1718; Merkelbach-Stauber, *SGO* IV 17/10/03]), or even his gluttony (no. 11 = *CEG* 898). In literary epigrams, the 'historicization' of the Herakles theme is connected with the concerns of Hellenistic kings for power and authority (mainly Herakles as ancestor), while later epigrammatists 'problematize' the status of Herakles by turning his labors into items in catalogues: a deconstruction making him a mere entry in a mythological compendium that people can consult but not be inspired by.

1597. **Epigraphy. Collection of studies: P.Gauthier.** The articles selected in P.Gauthier, *Études d'histoire et d'institutions grecques. Choix d'écrits* (Paris 2011; ed. D.Rousset), emphasize his

contribution to the social, economical and institutional aspects of Greek history (complete bibliography [1960 and 2009] on 678-698). There are six thematic sections: 1) citizens and non-citizens: 35-54 (*SEG* XXXVI 139/140, 158/159, and 168); 55-77 (*SEG* XXXVIII 2032); 2) legal institutions: 81-111 (*SEG* XXXII 910); 113-144 (*SEG* XLIII 850; XLIV 710); 145-168 (*SEG* XLIX 620/621; L 145); 3) economy and finances: 193-219 (*SEG* XXXI 63); 245-269 (*SEG* XLI 994); 4) political regimes: 295-313 (*SEG* XLI 1754); 315-350 (*SEG* XXXIV 1720); 351-373 (*SEG* XLIII 1219); 375-416 (*SEG* L 502); 5) assemblies and gymnasium: 421-454 (*SEG* XL 1697); 455-492 (*SEG* XL 959); 493-515 (*SEG* XL 959); 517-530 (*SEG* XLVIII 111/112); 531-550 (*SEG* XLV 2255); 6) honors: 553-576 (*SEG* L 480; 637); 577-591 (*SEG* LIII 1365); 593-633 (*SEG* LIII 1297); 635-659 (*SEG* LIII 1300; 1301; 1305); 661-673 (*SEG* LV 1251)]. Bibliographical addenda and full indices by D.Rousset ensure that 'les pistes ainsi ouvertes' (p. VIII) will stay open for future researchers.

1598. **Epigraphy. Collection of studies: L.Todisco.** Several articles relevant to Greek epigraphy and recorded in previous *SEG*-volumes are republished in L.Todisco, *Scritti di archeologia classica. Architettura, scultura, ceramic figurata in Grecia, Italia meridionale e Sicilia* (Bari 2011): *SEG* XLVIII 2108 bis (= *Scritti* 99-120; on athletes from Sicily and Italy, for which cf. also *Scritti* 185/186: list of athletes from Sicily); LI 216 (= *Scritti* 129-143); LIV 494 (= *Scritti* 121-125); LVIII 1124 (= *Scritti* 159-171; the dedication to [Aphrodite] Βασιλίς [*LSAG*² 463 A; *SEG* XL 898] mentioned *ibid.* is also adduced by T. in an article in *Ostraka* 16 [2007] 237-244 = *Scritti* 151-158). See also our lemma no. 810.

1599. **Epigraphy. Exhibition catalogue 'Wege nach Byzanz'.** The exposition catalogue B.Fourlas, V.Tsamakda (edd.), *Wege nach Byzanz* (Mainz 2011), includes several objects with Greek inscriptions (color ph.): see our lemmata nos. 431, 554, 1413/1414, 1509, 1574, and 1579.

1600. **Epigraphy. Graffiti.** In their introduction to *Ancient Graffiti* the editors J.A.Baird and C.Taylor outline the questions and problems raised by the study of Greek and Latin graffiti. Among the topics discussed are problems of definition (including notions like 'informality', 'common people', 'every day-life', 'illicity', 'subversiveness' and 'defacement' improperly derived from modern definitions of graffiti; overlap with inscriptions); heterogeneity, ubiquity, temporality and materiality of the texts; readers, writers and questions of literacy; graffiti as evidence for activities both of elite and non-elite groups; 'dialogues' of graffiti (i.e., texts responding to other texts).

For the contributions concerning Greek graffiti see our lemmata nos. 6, 77, 158, 476 bis, 847, 1393, and 1512.

1601. **Epigraphy. Graffiti in Roman houses.** With the exception of the articles summarized in our lemmata nos. 162 and 786, Greek epigraphy plays a minor role in M.Corbier, J.-P.Guilhembet (edd.), *L'Écriture dans la maison romaine* (Paris 2011): 1) in her introduction 'L'écrit dans l'espace domestique' (7-46), Corbier offers some comments on a Christian epigram invoking God's protection of a house and family in the Apamene (Merkelbach-Stauber, *SGO* IV 20/05/07; *SEG* XLVIII

1849; C. 15; ph.) and on the philosophers' mosaic in Augustodunum (Autun; *IGF* 156-158; *SEG* XLII 965* [XLV 1489]; C. 30/31; ph.; cf. also M.Corbier, *Donner à voire* [see *SEG* LVI 2092] 102-104), which is likely to be 'd'inspiration authentiquement épicurienne' (31); 2) some of the workshops' and quarry marks on blocks in Pompeii collected and discussed by F.Pesando consist of one or two Greek letters (75-98; tables on 90-93); 3) four graffiti from houses mainly in the Vesuvian cities associated with deities discussed by I.Fauduet (113-135) are in Greek: see the appendix on 131/132, recording **a)** Ἀφροδείτη Σώζουσα (*CIL* IV 9867; Pompeii: C. 131 no. P 13); **b)** Ἑρμῆ δίκαιε, κέρδος Ἐκτίκῳ [δί]δου (Ostia; C. 131 no. O 2); **c)** Διὶ Καταιβάτηι (Ostia; C. 131 no. O 3); **d)** the graffito perhaps referring to the cult of Kybele *SEG* XXXVIII 1001 (XLII 915; Oplontis; C. on 132); 4) in her article on literary scenes illustrated on late Imperial mosaics from Spain J.Lancha (245-257) returns to the mosaic from Cabezón de Pisuerga with a quotation of *Iliad* 6.120 (*IGEP* 445; *SEG* XLIV 851 bis [2]; LV 1081; LVI 2115 [9]; L. 245-249; dr.) and mentions the mosaic from Emerita (Mérida) associating the Seven Sages identified by labels with an epic scene (*IGEP* 398; *SEG* XLVII 1534 [2]; XLVII 1533 on p. 429 sub [6]; LVI 2115 [6]; L. 249; color ph.); 5) *IGEP* 398 is also discussed by J.Gómez Pallarès in his contribution on mosaic inscriptions in private rooms from Spain (263-278, on 266/277; text; color ph.).

1602. **Epigraphy. Museum collection (Yozgat).** See our lemma no. 1125.

1603. **Epigraphy. The Sterling Dow Archive.** Under this title, W.T.Loomis, S.V.Tracy, *HSCP* 106 (2011) 339-359 (ph.), discuss the Publications, Unfinished Scholarly Work, and Epigraphical Squeezes of this formidably productive member of the Departments of Classics and History at Harvard University, 1936-1970, died 1995. List of obituaries on 339 note 1. Supplements on 340 note 3 to Dow's bibliography collected in *Studies Presented to Sterling Dow on His Eightieth Birthday* (Durham, N.C. 1984) IX-XI. Catalogue of titles of 379 notebooks on Dow's unfinished scholarly work ranging from Aegean Bronze Age (including his unpublished Sather Lectures, Berkeley 1964) to St. Paul and late Roman Emperors (340, 344-354). Description of Dow's collection of squeezes (340-341, 355), 'numbering approximately 5,000, they constituted the largest private squeeze collection in the world prior to their dedication to Harvard.' Table on 355 of 49 boxes of squeezes and their contents, mostly Attica. All of this material has been donated to Harvard University in accordance with Dow's wishes and the authors provide information on how to gain access to it personally or electronically.

On 341-344 Loomis and Tracy discuss two Attic inscriptions, 'as the first fruits of the squeeze collection from its new home,' (see our lemmata nos. 124 and 168) and add brief notes on 'joins or associations,' which we cover in our lemma no. 9.

1604. **Euergetism. 'Anomalies' in the euergetism of the elites of the province of Asia under Marcus Aurelius.** A.Filippini, *Mediterraneo Antico* 14 (2011) 289-318, discusses the role of local councils or notables in developing a consistent reaction against the barbarian invasions of the Kostobokoi, Bastarnai and Peukinoi (ca. 169-175 A.D.), mainly in the province of Asia. Drawing on an epigraphical dossier, F. traces the efforts of the cities and their elites to meet the extraordinary contributions imposed by the imperial government either in the form of additional enrollments (Aizanoi

[169 A.D.]: *OGIS* 511 [*CIG* 3831 a 8; *IGR* IV 580; *LBW* III 992; *MAMA* IX List 179.P50; cf. *SEG* LIX 2022] LL. 7-10: παρασχόντα τῷ κυρίῳ Καίσαρι σύμμαχον διωγμείτην; Teos [ca. 170 A.D.]: *CIG* 3080 [*IGR* IV 1572; cf. *SEG* XLIV 1686; LV 2057] LL. 12-14: εἴς τε τὴν τοῦ Σεβαστοῦ ἐπιταγὴν πείσαντα διὰ τῆς ἑαυτοῦ μεγαλοφροσύνης πολείτας α<ὐ>τομόλους στρατεύσασθαι; Termessos [172-175 A.D.]: *TAM* III.1.106 [cf. *SEG* XLIV 1686]: ἡγεμὼν τῶν ἐκπεφθέντων συμμάχων; Thebes [169-172 A.D.]: *I.Thespiai* 37 [*SEG* XXXIX 456; XLII 432; cf. *SEG* LVIII 1874]; cf. also *I.Ilion* 73 [80 A.D.] LL. 1-3; *SEG* LIII 1464 [LVIII 1510; Hierapolis, 211 (or 213)-217 A.D.]) or the levying of taxes (Thyateira [ca. 170 A.D.]: *TAM* V.2.982 [*IGR* IV 1290; cf. *SEG* XLIX 2022] LL. 13-15: [δεκ]απρωτεύσαντα τὴν βα[ρυτ]έραν πρᾶξιν Βαστερ[νικ]ήν]; cf. also *SEG* XLIX 2022).

There are four appendices, on: 1) ἱεροὶ φόροι and δεκάπρωτοι in Asia Minor (*I.Eph.* 668 [*IGR* IV 441]; *I.Tralleis* 90 [*CIG* 2929]; *IGR* III 488 [*OGIS* 565; Oinoanda]; *IGR* III 833a [*CIG* 4411 a-b; Iotape]; *SEG* XXXIV 1107 [XXXVIII 1181; XLV 1568 (3)]; F. restores in LL. 9/10 [δεκα]|πρωτεύσαντα τῶν ἱερῶ[ν φόρων]; *TAM* V.2.940 [*IGR* IV 1228 = *CIG* 2929; Thyateira); 2) persons calling themselves σύμμαχοι in 3rd cent. A.D. Asia Minor (Cn. Pompeius Ant(onius?) Amoenus [*I.Eph.* 3038 LL. 10/11: συμμάχου Ῥωμαίων κατὰ τὰ δόγματα τῆς ἱερωτάτης συνκλήτου/socius populi Romani ex senatus consultis]; Valerius Statilius Castus [Termessos; *IGR* III 481; *ILS* 8870] LL. 1-3: τὸν κράτιστον σύμμαχον τῶν Σεβαστῶν]; cf. also *SEG* XLV 2358); 3) the procurator of Herakleia Salbake T. Statilius Apollinaris (*MAMA* VI 97 = Robert, *La Carie* II no. 40 [170 A.D.]); 4) the role of the elites in Kyrenaika during the barbarian invasions of the 1st cent. B.C./1st cent. A.D., especially the πόλεμος Μαρμαρικός in 2 A.D. (*OGIS* 767 a-b [*IGR* I 1041] LL. 7-12; *SEC* 105 [*SEG* XLI 1693]; *SEG* IX 63 [XXVI 1835]; cf. also *SEG* XXVI 1817 [XXXVIII 1910; LIII 2043]; XXVIII 1540; *SEC* 211 [*SEG* XXXVIII 1904; XL 1601]).

1605. **Euergetism. Financial aspects.** C.Müller, 'Évergétisme et pratiques financières dans les cités de la Grèce hellénistique', *REA* 113 (2011) 345-362, studies the financial aspects of euergetistic behavior with special reference to the relationship between euergesiai and loans and to euergetism as a system of transactions. After a succinct survey of recent studies on euergetism (P.Veyne; P.Gautier [cf. *SEG* XXXIV 1720], A.Zuiderhoek [cf. *SEG* LIX 1986] and G.J.Oliver [cf. *SEG* LVII 7]; especially chapter 9 on 'The Economics of Benefaction'), M. discusses the difference between euergetism (allegedly voluntary) and liturgies (allegedly compulsory; M. prefers to 'évacuer du débat la question de la liberté ou de la contrainte'; 349), drawing attention to the undeniable link between euergetism and public acknowledgement/gratitude and to the relation between euergetism and gifts (the two should not be identified; benefactors give money but also lend it).

Subsequently, M. focuses on loans as euergetistic practice (sometimes with elements of negotiation, for the benefit of the lender or of the city), with analysis of (in the following, an asterisk means: French translation of [part of] the text in an appendix on 361-363): *I.Oropos* 303* (*IG* VII 4263; *Syll.*³ 544; *SEG* XIX 334; the title εὐεργέτης only for those who lend more than one talent; the city asks for an 'investissement' and thus 'déthésaurise' the rich), *SEG* I 366*; XXVII 544, *IOSPE* I² 32* (*Syll.*³ 495; *SEG* XXXIII 590; inter alia on loans given ἄτοκος; for the case of Protogenes and Olbia cf. C.Müller, *D'Olbia à Tanaïs. Territoires et réseaux d'échanges dans la Mer Noire septentrionale aux époques classique et hellénique* [Bordeaux 2010] 391-399 [cf. *SEG* LX 794], and our lemma no. 631); *Milet* I.3.147 (*Milet* VI.1.147; a very profitable loan to the city; no εἰσφορά tax on private property); *SEG* XXII 432* (XXXV 404); *IG* VII 3172* (*SEG* XXXII 477). Two interesting and conclusive remarks: 'l'évergétisme ... c'est la qualification par la cité de tel ou tel comportement en fonction de multiples

paramètres' (356) and 'l'évergétisme qui scelle socialement une transaction marchande réussie et répond point par point à la théorie des coûts de transaction, témoigne d'un haut degré de rationalité économique' (361; M. refers to D.North's neo-institutionalist theory about the cost of transactions).

1606. **Euergetism. Nymphaea and water supply in the Roman East.** J.Richard, *Facta* 5 (2011) 65-100, offers a reappraisal of the monumental fountains (and façade architecture in general) in the Roman East as an expression of the predilections and initiatives of the local elites. In his analysis of the architectural, decorative (statuary) and epigraphic material (79-84; mainly pertaining to Ephesos; cf. *SEG* LII 1891) of the first two centuries A.D., R. distinguishes between the imperial and provincial authorities, and accounts for the role of emperors, cities and local benefactors. As to the water supply of major Greek cities and the funding of aqueducts and monumental fountains, R. rejects the notion of a general imperial policy (in the same sense already H.W.Pleket in *SEG* XLVI 2281; M.Horster, *Bauinschriften* -- [cf. *SEG* LII 1136 bis]; W.Eck, 'Roms Wassermanagement im Osten. Staatliche Steuerung des öffentlichen Lebens in den römischen Provinzen?', in: *Kasseler Universitätsreden* 17 (Kassel 2008) 21-45 [www.uni-kassel.de/upress/online/frei/978-3-89958-409-7.volltext.frei.pdf; a longer version in: C.Ohlig (ed.), *Von der cura aquarum bis zur EU-Wasserrahmenrichtline – Fünf Jahre DWhG* (Siegburg 2007) 47-58]; contra B.Longefllow [cf. below]).

Actions were mostly undertaken in response to specific needs and local requests (cf. e.g. the letters of Hadrian to Aphrodisias *SEG* L 1096 [LVIII 1150*] Col. III/IV). The involvement of provincial officials is equally difficult to assess: they are either mentioned as dedicators or eponymous magistrates, but the example of P. Calvisius Ruso, proconsul of Asia in 92/93 A.D (cf. *SEG* XXXVII 1821*), illustrates the complexity of the issue: he appears as the commissioner of the Marnas aqueduct in *I.Eph.* 415 and 416 (*SEG* XXVII 750), though he had merely supervised the building works financed by the city (*I.Eph.* 419; 419 A [*SEG* XXXVI 1014]; cf. B.Longfellow [see below] 64-76, who argues that Ruso donated the fountain building but that the aqueduct that fed it was an imperial project); the provincial authorities were responsible for the control of urban finances and acted as intermediaries between city and emperor (exceptions: the aqueduct funded by M. Ulpius Traianus at Smyrna [*I.Smyrna* 680] or the ὑδρεγδοχῖον at Ephesos funded by C. Laecanius Bassus [*I.Eph.* 695]).

Fountains were more affordable than aqueducts and baths, yet expensive enough for local benefactors to display their status (e.g. *I.Eph.* 424 [*SEG* XLIX 1462; LII 1136 ter] and 424 A [*SEG* XXVIII 869]; *I.Eph.* 3092; *SEG* LVII 1411; [cf. also *SEG* XLVII 1768; Sagalassos]; *I.Perge* 195; *SEG* XVII 710; XLI 1356* [Balboura]); members of the elite often intermediated between the city and the outside world by erecting statues of emperors. The evidence for cities as the exclusive commissioners of monumental fountains is rather modest (cf. *SEG* VI 181 [Sebaste], *I.Manisa* 16 [*SEG* XVII 533; XIX 716; appointment of an ἐργεπιστάτης]; *I.Magnesia* 251), but 'it is realistic to imagine that the most costly and technically complex sections of the water network were generally supported financially by the city, whereas the task of building fountains at the endpoint of the conduit was more easily handed over to private benefactors' (83). Elements of urban identity like themes or figures from the mythological past were widely adopted by local benefactors. See also J.Richard, *Water for the City, Fountains for the People. Monumental Fountains in the Roman East: An Archaeological Study of Water Management* (Turnhout 2012); I.Jacobs, J.Richards, *Journal of Late Antiquity* 5 (2012) 3-71.

The monumental civic fountain in Rome and the provinces (1st-3rd cent. A.D.) is also the subject of B.Longfellow, *Roman Imperialism and Civic Patronage: Form, Meaning, and Ideology in Monumental Fountain Complexes* (Cambridge 2011), who selects 30 cases from Greece, Asia Minor and Rome and focuses on the interplay between local and imperial agencies and on the role of nymphaea in shaping civic spaces and cultural, political and social identities. L. argues that monumental civic fountains in Rome, and later in the East, were associated with the emperor in the role of founder in Rome and of sponsor/dedicatee in the East. Although the nymphaea 'marked nodal spaces central to the benefactor's conception of the city and himself', it was by including the emperor's name in their dedications of fountain buildings that the local elites of the East could claim 'near-imperial status' (5; cf. above; cf. also J.Richard, *BMCR* 2011.05.53; B.Burrell, *AJA* 116 [2012] [http://www.ajaonline.org/online-review-book/1107]). In Chapter 3 (61-106), L. discusses the epigraphic documents concerning fountains erected in the East in the late Flavian period, especially under Trajan (Ephesos [cf. above]; *I.Keramos* 17 [with the correction in *SEG* XXXVIII 1063]; *IGR* III 1273 [Soada/Dionysias]; *SEG* XLV 2012 [revised text unknown to L.; Kanatha]), in Chapter 4 (106-139) those erected in Greece under Hadrian's personal involvement (*SEG* XI 341 [Argos]; *CIL* III 549 [+ add. p. 985; *ILS* 337; Athens, Lykabettos]; *SEG* XXXII 460 [XLII 411; cf. also *SEG* XLIII 201; Koroneia]), and in Chapter 5 (140-162) those erected in Asia Minor under Hadrian (Sagalassos; cf. above); all inscriptions mentioned with text and translation.

[See now also G.A.Aristodimou, *Ὁ γλυπτὸς διάκοσμος νυμφαίων καὶ κρηνῶν στὸ ἀνατολικὸ τμῆμα τῆς ρωμαϊκῆς αὐτοκρατορίας* (Thessaloniki 2012), Sverkos]. For nymphaea in the 'Syrian provinces' see H.Bru, *Le pouvoir impérial* -- (cf. our lemma no. 1378) 46-50.

L.Campagna, *Mediterraneo Antico* 14 (2011) 203-223, discsses imperial, private and public initiative for the construction of aqueducts. In the early Imperial period only few water supply systems were financed by the emperors (cf. *I.Eph.* 401/402; *I.Sardis* 10; *SEG* LVII 1673 [Patara]), according to no detectable regularity or scheme. Hadrian, who according to the ancient sources initiated water supply systems in several cities of the empire (cf. *HA* Hadrian 20.5; S.Mitchell, *HSCP* 91 [1987] 333-365), is linked in Asia Minor only to Alexandria Troas (Philostr., *VS* 548) and perhaps to Nikaia (*I.Iznik* 55). Water lines named Σεβαστὸν Ὑδραγωγῖον (*SEG* XXVIII 1218 [Balboura]; *I.Anazarbos* 20) or *aqua Augusta* (*MAMA* IV 70 [Synnada]) do not automatically imply imperial funding. The imperial euergetism of hydraulic infrastructure is limited and of occasional nature, and in many cases emperors encouraged cities to use local funds (cf. *SEG* XL 1096 [Aphrodisias]; Plin., *ep.* 10.90/91 [Sinope]). In fact, building aqueducts was mainly a matter of the city and of public funding (cf. e.g. *I.Hadrianoi* 44; *I.Magnesia* 251; *TAM* V.2.868 [Thyateira]; *MAMA* IX 10 [Aizanoi]; *MAMA* VII 11 [Laodikeia Kekaumene]; Heberdey, Wilhelm, *Reisen* no. 169 [Olba]), often accomplished by private sponsoring (*MAMA* IX 10 [Aizanoi]; *SEG* XXIX 1157 [Daldis]; *MAL* XXIII no. 124 [Iotape]; *IGR* III 804 [Aspendos]; *I.Ephesos* 3092). Only few aqueducts were entirely financed by members of the local super-elites as means of self-representation (cf. *I.Prusias* 10; *TAM* III 16 [Termessos]; *An.Ép.* (2004) no. 1409 [Latorenon kome], *I.Eph.* 424; Malay, *Researches* no. 127 [Tempsianoi]; J.G.C.Anderson, *JHS* 18 [1898] 87/88 no. 24 [Kallatebos?/Phrygia]). Hydraulic constructions on a large scale – comprising acqusition of land, building of channels and collecting tanks – were funded by benefactors and their families in sanctuaries (cf. *I.Didyma* 140, 264, 326/327; *I.Stratonikeia* 16, 289, 293, 522 [Lagina]; *IGR* IV 555 [Tiberiopolis/Phrygia]) and cities (cf. *MAMA* VIII 449 [Aphrodisias], and A.Chaniotis, in *Aphrodisias Papers 4* [cf. *SEG* LVIII 1181] 74/75).

In the second part of his article C. discusses the terms ὑδρεκδοχεῖον, ὑδρεῖον, ἐκδόχιον, and δεξάμενα – all primarily referring to water collectors (cf. *I.Priene* 208; *I.Laodikeia am Lykos* 12; *IGR* IV 1491 [Lydia]; *I.Mylasa* 504; *SEG* XLI 1356 [Balboura]; *An.Ép.* (2004) no. 1409 [Latorenon kome]). Between the 1st and the 3rd cent. A.D., a κρήνη always comprised an installation for the intake of water (thus being different from a natural πηγή), but was of modest dimensions compared to the monumental public fountains named ὑδρεῖον (*I.Eph.* 435; *I.Perge* 195; *An.Ép.* (1972) no. 628 [Side; cf. *I.Side* I 204-207 TE p. 4]; and an unpublished inscription from Hierapolis) or ὑδρεκδοχεῖον (*I.Eph.* 424, 695): The two main elements of the latter were a basin for the collection of water and the sculptural κόσμος surrounding it. The examples of the donations of Tiberius Claudius Aristion in Ephesos ('Straßenbrunnen': *I.Eph.* 424a; 'Nymphaeum Traiani': *I.Ephesos* 424) and Aurelia Paulina in Perge (two fountains in front of the monumental southern city gate of Plancia Magna: *I.Perge* 195/196) show the impact of these constructions for the cities. Only in the second quarter of the 4th cent. A.D. the term νυμφεῖον records the restoration of a fountain (*I.Eph.* 1316).

1607. **Euergetism. Private foundations in villages of Asia Minor, Imperial period.** On the basis of 12 inscriptions with foundations from a rural environment, taken as case studies, S.Campanelli, *Mediterraneo Antico* 14 (2011) 225-249, attempts to elucidate local peculiarities, indigenous traditions, the socio-economic situation, the dynamics between city and country, and the ways in which villages followed the civic model in the (Hellenistic and) Imperial period(s).

C. quotes and discusses the following inscriptions: 1) *I.Klaudiupolis* 115: donation of land, included in an epitaph, to a village for an annual ῥοδισμός. C. cautiously advances the hypothesis that the Rosalia, a celebration of Roman origin, may have been inserted into a 'koine culturale tracomacedone' given that they are also attested several times in other locations of Bithynia and in Macedonia (Philippi); they may have been connected with the cult of a 'local' Dionysos who often appears in a funerary context in this region; 2) *TAM* IV.1.272 (Nikomedeia): epitaph, including a donation of money to a village where the deceased may have possessed some land (and perhaps a second village) for a(n annual?) memorial event (ἀνάμνησις). The nomenclature of the deceased (Αὐρήλιος Φῆσσθος [= Festus]) betrays his indigenous origins since he has received Roman citizenship (presumably) with the Constitutio Antoniniana only; 3) *TAM* IV.1.19 (Nikomedeia): foundation of an annual festival in the month Πρειετεῖος, perhaps – and in contrast to the preceding texts – by a Roman citizen (M. (?) Σεμπρώνιος Μαρκιανός), if he was the deceased (the inscription is fragmentary at this point); 4) *SEG* XXXV 1285 (Miletoupolis): donation to a village of money for an annual ῥοδισμός; 5) *I.Eph.* 3245 (Hypaipa): donation of land (in an epitaph on a sarcophagus) for an annual celebration of the emperor's birthday in a κατοικία, which testifies to a comparatively high degree of Hellenization and of constitutional development. In addition there is a reference to a ψήφισμα Τρύφω|[νος Π]ετρωνίου βουλευτοῦ (LL. 20/21), which C. interprets as a village decree with a councillor of Hypaipa (being a patron of the village) as its proponent and acting as guarantor of the festival; 6) *I.Eph.* 3221 (Βωνειτῶν κατοικία): donation of land to the Βωνειτῶν κατοικία, where the testator, T. Κλ. Σωτήριχος, presumably lived; 7) *I.Eph.* 3262 (Ἀλμουρηνῶν Φρυγῶν κατοικία?): donation for a festival of the κατοικία τῶν Ἀλινδηνῶν; a copy of the donation was presumably deposited in the archives; 8) Herrmann, Malay, *New Documents* 99 (Koloe): honorary inscription for the founder of a festival for Ζεὺς Διγινδηνός; 9) W.M.Ramsay, *Studies in the History and Art of the Eastern Provinces of the Roman*

Empire (Aberdeen 1906) 345 no. 25 (Phrygia/Pisidia): donation of money for a βέννος of Ζεὺς Καλαγάθιος ὑπὲρ καρπῶν; the festival has a clearly rural connection; **10)** *MAMA* III 50 (Ἰμβριωγῶν κώμη, Cilicia): dedication of a heroon for the donor of money for an annual distribution to the villagers on occasion of a παννυχίς. C. detects the transferral of civic honors to an indigenous villager (Ἀνγλους); **11)** *I.Perge* 77 (Λυρβωτῶν κώμη): donation by Μουας of money to Ἀπόλλων Λυρβωτῶν to institute a festival in memory of himself, his brother and mother, for which the village magistrates will be responsible. The elements of the festival testify to the thorough Hellenization of the donor. A fine for violators of the will is to be paid to Ἄρτεμις Περγαία; **12)** *I.Perge* 78 (Λυρβωτῶν κώμη): donation of money for the acquisition of land to be dedicated to Apollo, from the revenues of which a festival in memory of the donor shall be paid under the responsibility of the κωμάρχαι; the donation was approved by the village assembly with a κοινὴ γνώμη.

C. points out that most of the foundations examined are of funerary and/or commemorative nature. She concludes that these rural foundations testify to a variety of influences (indigenous, Greek, Roman) and to attempts to imitate civic life (e.g., civic euergetism, games, emperor cult, negotitations with city/village institutions, honors for the donor); the donors were often members of the rural 'elite' since it is often the donation of land which serves as the basis of revenues.

1608. Games. Chariot races: representatations and inscriptions on gems. S.Aubry, in *Philologos Dionysios* 639-671, offers a survey of the iconography and epigraphy on gems representing chariot races. There are four categories of representations: the victorious charioteer, horse, or chariot and a race scene near the spina, mostly with four chariots (belonging to the four factions). Most inscriptions discussed by A. are in Latin; they identify charioteers, horses, specify the number of the praemia, mention the revocatio and the factions, or are acclamations (mostly transliterations of Greek into Latin: NIKA [= νίκα] and ORTE [best explained as an adverb derived from ὀρθός with the ending as in Latin recte: 'Formidable'; 654]). We mention the most interesting Greek texts: **1)** ΠΥΡΩΝ ΙΝΓΕΝΟΥ (H.B.Walters, *A Catalogue of the Engraved Gems and Cameos, Greek, Etruscan and Roman, in the British Museum* [London 1926] 221 no. 2121; either two names of a charioteer in the nominative [Πύρων (= Πύρρων) Ἰνγένου(ος)] or perhaps the charioteer's name followed by the owner's name in the genitive; 647/648). See also C.Weiss, A.Aubry, 'Gemmen mit Circusrennen', *NAC* 38 (2009) 227-258 (with very little Greek epigraphy), where A. on 244 note 73 proposes several alternative interpretations: Πύρ(ρ)ων ἰνγένου(ος) (= ingenuus; 'Pyrrhôn, né libre') or πυρῶν ἰνγεν(ομέν)ου, with the latter either to be understood as absolute meaning 'Ayant été engendré par les flammes' (i.e., 'Son of Fire') or as a genitive referring to the owner ('belonging to the Son of Fire'); **2)** Αἰθά|λης (from a gem catalogue in manuscript dated Rome 1836 by T.Cadès in the Bibliotheca Platneriana, Deutsches Archäologisches Institut in Rome; horse's name; a monogram POM probably refers to the dominus factionis; 656/657; ph.); **3)** Εὐτύχης, Τορκουᾶτος, Ἀλκίμας, Ἀκύλων (M.Schlüter et alii, *Antike Gemmen in deutschen Sammlungen* IV. *Hannover* [Wiesbaden 1975] 277 no. 1503; names of the horses of a team; 648); **4)** Εὐτρόπι, νίκα (M.-L.Vollenweider, *Catalogue raisonné des sceaux, cylindres, intailles et camées* II [Mainz 1976] 367 no. 413, note 1; vocative of the charioteer's name Εὐτρόπιος; 653); **5)** Νικᾷ Διοκλῆς ΘΙΝ Πονπειανῷ (on a gem in the Archaeological Museum in Naples: see *SEG* XLIV 1704 in fine); on 661-664 S. argues that Διοκλῆς is the name of the charioteer, Πονπειανός that of the horse; for the enigmatic ΘΙΝ he suggests two interpretations: θʹ may refer to

the ninth victory with this horse, and IN may stand for introiugus, Pompeianus being one of two horses under the yoke; Diokles' career which lasted 24 years is known from *CIL* VI 10048, which mentions 1,462 victories in 4,257 races and classifies Pompeianus among the introiugi [L. 25]; the ninth victory, for the Reds, very early in his career, must have taken place ca. 131/132 A.D.; 'nous aurions donc l'acclamation "Vive Diocles!", et la dédicace (?) au "capitaine" de son propre attelage, Pompeianus, "(cheval) *introiugus* pour la neuvième fois"'. Alternatively and preferably, IN Πονπειανῷ may be a transliteration of Latin 'in Ponpeiano', which S. takes to mean 'with Pompeianus': 'Vive Diocles, (vainqueur) avec Pompeianus pour la neuvième fois!' (664).

1609. **Games. Equestrian games: the four-horse chariot race.** F.Canali De Rossi, *Hippiká. Corse di cavalli e di carri in Grecia, Etruria e Roma.* Volume I: *La gara delle quadrighe nel mondo greco* (Hildesheim 2011), presents a history of four-horse chariot racing in the Greek world. After sections on the Mycenaean and 'mythical' chariot races, C. De R. gives a sketch of the development of such games in the historical period (23-83). Numerous inscriptions are presented with Greek text and Italian translation. On 36-38 and 59-62, discussion of the representation of four-horse chariots on Panathenaic amphoras (for the latter see *SEG* XLIX 76). We give a comparatio numerorum with *IAG*, J.Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen* (Berlin 1972), *SEG* and various Corpora. Elaborate indices conclude the volume.

IG	C.De R., pp.	*SEG*	C.De R., pp.	*SEG*	C.De R., pp.
II² 2311	67	III 396	35	37	75/76
V.1 213	49-52	XXIII 38	30	43	83
1564 (a)	63/64				
V.2 549/550	72	*Syll.*³		Ebert, *Gr. Epigr.*	
		33	34	3	30
IvO		35 (d)	35	8	33
143	34	314 A, B	72/73	13	35
160	63/64			33	63/64
166	66	*IAG*		38	66
177	74	5	30	59	75/76
178	76	16	49-52	68	83
184	83	17	63/64		
		19	66	*CEG* 820	63/64
I.Pergamon		34	74	828	66
10	75/76				

1610. **Gems. Inscriptions on gems.** S.Aubry, 'Gemmae inscriptae. La dimension épigraphique sur les pierres gravées romaines de tradition hellénistique et tardo-étrusque', in G.Sena Chiesa, E.Gagetti (edd.), *Aquileia e la glittica di età ellenistica e romana. Atti del Convegno 'Il fulgore delle gemme --' (Aquileia, 19-20 giugno 2008)* (Trieste 2009) 247-252 (ph.), gives an introductory survey of the main types of Latin and Greek inscriptions on engraved stones: owners' names in several forms

(abbreviated or in full); dedications; labels referring to the image; magic texts on stones serving as amulets; single letters or monograms with various meanings.

Id., 'Inscriptions on Portrait Gems and Discs in Late Antiquity (3rd-6th centuries AD). Between Epigraphical Tradition and Numismatic Particularism', in C.Entwistle, N.Adams (edd.), *Gems of Heaven. Recent Research on Engraved Gemstones in Late Antiquity, c. AD 200-600* (London 2011) 239-247 (ph.), first focuses on the various types of lay-out, often derived from coin legends, of Latin and Greek inscriptions (mainly owners' names; some exhortative formulas) on gems, cameos and silver discs accompanying portraits of single persons, couples or families. He also discusses monograms, Christian symbols, and abbreviations and contractions. Examples of the latter category, often of uncertain interpretation, are EZC on an intaglio with draped bust of Septimius Severus crowned with the modius, between Caracalla and Geta (?) (= Εἷς Ζεὺς Σάραπις, with the Z reversed to draw attention to the Greek nature of the inscription; A.M.McCann, *The Portraits of Septimius Severus* [Rome 1968] 183, Pl. XCII) and ΥΦΕ on a silver disc with the busts of a man, woman and child (probably the initials of the name of each figure represented; Spier, *Late Antique and Early Christian Gems* [cf. *SEG* LIX 2057] no. 44; 4th cent. A.D.).

From the other contributions in *Gems of Heaven* we mention H.Molesworth, M.Henig, 'Love and Passion. Personal Cameos in Late Antiquity from the Content Collection' (179-185; discussion of several love messages and images on gems which have served as gifts, illustrated by examples from the as yet unpublished Derek Content collection: γρηγόρι; εὐτύχι [εὐτύχι ὁ φορῶν; εὐτύχι Γοργόνι]; ἔλαβες; μνημόνευε [τὸ τίσει μνημόνευε]; ὁμόνοια; οὐ φιλῶ, μὴ πλανῶ, νοῶ δὲ καὶ γελῶ, σὺ φίλι με, συνφέρι σοι; πρόκοπτε; τῇ καλῇ; χάρις τῷ {H} φοροῦντι ἔστω {H} [in this circular inscription, the last H may be taken with χάρις as the article: ἡ χάρις; ΤΩΗ may represent ΤΩΙ, Tybout]); J.Spier, 'Late Antique and Early Christian Gems' (193-207; cf. the author's monograph mentioned above), and the following articles concerning magical gems (we do not cite all magical terms and formulas inscribed on gems illustrated in [color] photographs and drawings and occasionally briefly discussed in the text): R.Gordon, 'Archaeologies of Magical Gems' (39-49; function, designers and workshops, and problems of classification); C.A.Faraone, 'Text, Image and Medium. The evolution of Graeco-Roman Magical Gemstones' (50-61; the radiant serpent with the inscription Χνουμις or Χνουβις, on green or white jasper; Herakles strangling the lion with KKK on the reverse, on red jasper; Aphrodite Anadyomene, often with αρωριφρασις [an epithet of some sort] on lapis lazuli; the scorpion, often with ωρθμενχινιαμβων [a 'yet to be deciphered magical name or word'; 55], on yellow jasper; the womb and the key, mostly with ορωριουθ [a male demon, god or angel], on bloodstone; cf. also our lemma no. 1682); A.Mastrocinque, 'The Colours of Magical Gems' (62-68; stones in the colors of human organs or secretions: blood, liver, kidney, Chnoubis gems and liquid secretions; intestinal juices; milk; various protective formulas); V.Dasen, 'Magic and Medicine' (69-74; inter alia on the inscription Σολομών/σφραγὶς Θεοῦ); A.M.Nagy, 'Magical Gems and Classical Archaeology' (75-81); S.Michel-von Dungern, 'Studies on Magical Amulets in the British Museum' (82-87 [for the author's catalogue see *SEG* LIII 2143]; focus on astrological aspects). [See now also several articles on magic gems and amulets in D.Boschung, J.N.Bremmer (edd.), *The Materiality of Magic* (Paderborn 2015), especially A.van den Hoek, D.Feissel, J.J.Herrmann Jr., 'More Lucky Wearers: The Magic of Portable Inscriptions' (309-356), with a wealth of inscriptions in excellent transcriptions (a standard unfortunately very exceptional in publications on gems), Tybout].

1611. **Gladiators in the Greek East.** For the main contents of C.Mann, *'Um keinen Kranz, um das Leben kämpfen wir'. Gladiatoren im Osten des römischen Reiches und die Frage der Romanisierung* (Berlin 2011), we refer to *SEG* LX 1939 (1) summarizing an article in which the author deals with roughly the same issues and questions as in his monograph; the latter adds to more detailed discussions a complete documentation. Though literary sources are fully incorporated (index on 301-305; upshot: no 'antirömischer Gladiatorendiskurs' [111-125]), its backbone is a catalogue of 198 epitaphs - epigrams are remarkably numerous - for gladiators from the East arranged in the geographical order observed by *SEG* (182-272; bibliographical references, brief descriptions, texts and German translations; ph. of selected examples; only two texts are in Latin: nos. 7 and 19); this makes the book a valuable update of Robert, *Gladiateurs*; the other inscriptions adduced, mainly records of the organisation of shows (honorary decrees for the greater part, also testaments) are collected in an index on 298-301 [the absence of a concordance for the 198 epitaphs is inconvenient]. The epitaphs are thoroughly analyzed in Chapter 6 (135-176): 'Die *munera* aus der Perspektive der Gladiatoren', with reference to their self-representation (texts and reliefs), social life and status [cf. also *SEG* XLIX 2427], the ambivalent relationship with the opponent, attitudes to death, the representation of the combat as a mythological battle (role of Ἄρης and Ἡρακλῆς, combat names like Ἀχιλλεύς and Πολυνείκης [for a more complete list see *SEG* LV 2021]), and athletics and the agonistic ethos as a model (for the terminology see below).

M. pays much attention to the epigraphic vocabulary. We mention the key-terms directly relating to the gladitorial world, adding the pages on which M. discusses them [the book has no index of Greek terms either]: μονόμαχος (46/47, 50, 90), μονομαχία (often connected with θηριομαχία, κυνηγέσια, ταυρομαχία, vel sim.; 65/66); θεία φιλοδωρία/θεία δωρεά (imperial grant of 'upgrades', required e.g. for combats τοῖς ὀξέσιν σιδήροις; 62/63, 105 [cf. also *SEG* LVII 2112, Tybout]); φιλοτιμία (= munus; 180); on the essentially Latin vocabulary see 125-129 (cf. also 129-133 for Latin combat names): λοῦδος, πᾶλος (cf. also 101/102); φαμίλια (cf. also 97), ἐσσεδάριος, θρᾷξ, μυρμίλλων, παλμουλάριος, πραίκων, προβοκάτωρ, ῥητιάριος, σαγιττᾶς, σεκούτωρ, σκευᾶς (= scaeva, 'Linkshänder'), σκουτάριος, σουμμαρούδης/σουμμάρος (σεκουνδαρούδης), στάς (= stans missus), τίρων; for parallels with the agonistic vocabulary see 156-174 (we mention only the more specific terms): ἀγών, ἆθλον ἄλειπτον, πυγμή (πύξ; πύκτης; πυκτεύω), ἐν σταδίοις/σταδίοισιν (frequent and metrically convenient formula).

For gladitorial games in the 'Syrian provinces' see H.Bru, *Le pouvoir impérial* -- (cf. our lemma no. 1378) 257-262.

1612. **Glass. Marks and signatures.** See D.Foy, M.-D. Nenna (edd.), *Corpus des signatures et marques sur verres antiques*, vol. 3 (Association française pour l'archéologie du verre; Aix-en-Provence/Lyon 2011). Non vidimus.

1613. **Law. Atimia.** E.van 't Wout, in *Sacred Words* 143-160, analyzes literary and epigraphical sources to show that the concept of ἀτιμία was used in a primarily evaluative way to proclaim and establish communal authority rather than being a legally defined form of outlawry; it 'must originally have been dependent on social factors, and may have varied considerably per case' (158). Analysis of the entranchment clause ('that the transgressor shall be ἄτιμος') in the decree dispatch-

ing a colony to Brea (*IG* I^3 46 [*SEG* LIX 45*] LL. 24-30; similar clauses in *IG* I^3 21 C LL. 26/27, I^3 40 L. 36, $I^3$1453 C L. 10, and *IG* IX.1.334 LL. 37-40; texts and translations), which with its emphasis on offending παρὰ τὴν στήλην 'suggests that the communicative setting is central to the construction of authority for the agreement' (148); discussion of the oath from the Kyrenaian decree granting equal citizenship to Theraian residents (*SEG* IX 3 [LVIII 1836*] LL. 40-51; text and translation); the oral self-imprecation is functionally similar to the epigraphical entranchment clauses: it aims at assisting the legitimization of punitive measures, but is different from a penal provision proper. See also our lemmata nos. 84 and 207. For earlier studies on atimia see *SEG* XXXI 1649 and XXXVI 1527.

1614. **Law. Legislation and writing in Archaic and Classical Greece.** In a study of this topic, M.Faraguna, *ZPE* 177 (2011) 1-20, traces 'stratigrafia' in the 'evoluzione' of legal texts based primarily on inscriptions from Athens and Crete. Overall F. finds, beginning in the Archaic period, evidence of 'norme progressivamente riviste e rielaborate a partire da originali conservati su materiale deperibile' (15), and the corresponding presence of significant 'legal literacy' in the poleis, though limited to the elite. From Athens, F. discusses the ἀναγραφεῖς as record-keeping officials and their critical research activities mentioned in Aristotle, *Ath. Pol.* 29.3: here *IG* I^3 104 has a central place, and unlike R.S.Stroud (*The Axones and Kyrbeis of Drakon and Solon* [Berkeley 1979], cf. *SEG* XXIX 15), he considers it more likely that these officials worked from an archival copy on papyrus or similar obtained from the βασιλεύς. After detailed consideration of the terms κύρβις and ἄξων (see also our lemma no. 13), he finds persuasive the interpretation of G.Nenci (see *SEG* XLIV 783), based on *SEG* XLIII 630, that the κύρβις was a lead tablet mounted on a wooden one, revolving with the aid of the ἄξων. F. also adduces *IG* I^3 105, and after careful review of possible interpretations, considers it at least possible that it was copied from an archival document on papyrus or other perishable material; a similar process of re-copying, revision, and emendation is seen in *IG* I^3 231/232 and the regulations for μολποί from Miletos, *Milet* I.3.133. Turning to Crete (9-15), with particular focus on the Gortyn law code *I.Cret.* IV 72, internal references to written text, and the likely influence of the format of papyrus bookrolls on its columnar layout, F. finds it probable that there was in general 'un più ampio *corpus* di testi giuridici redatti su altro materiale' (9) behind the smaller number of existing regulations on stone.

1615. **Law. Law in the Hellenistic Period.** In an exhaustive study based on epigraphic, papyrological and literary evidence, J.Velissaropoulos-Karakostas, *Droit grec d'Alexandre à Auguste (323 av. J.-C. - 14 ap. J.-C.)* I-II (Athens 2011), aims at outlining law, legislation and jurisdiction during the Hellenistic period. The study deals with private law ('personnes'; vol. 1), property law ('biens': vol. 2), and jurisdiction ('justice', in a forthcoming volume; cf. also *SEG* LX 1954). The two main parts are divided into thematic chapters with further subdivisions; short introductions accompany each chapter; all sources are accompanied by a French translation and a commentary. Volume 1 consists of five chapters: 1) origins of law (49-109; ἀνανέωσις, διόρθωσις, λύειν τὸν νόμον, νόμος, τὰ νόμιμα, τὰ πάτρια, ψήφισμα); 2) subjects of law (111-202; citizens and non-citizens [μέτοικοι, πάροικοι, περίοικοι, σύνοικοι], citizenship, naturalization, δοκιμασία); 3) women (203-261; citizenship, tutorship, property); 4) marriage and filiation (263-342; contracts of marriage, mixed marriages, bastardy;

ἀγχιστεία, θυγατροποΐα, υἱοθεσία); 5) slavery and manumission (343-452). The second volume contains the following chapters: 6) types of property (13-60; immovable and movable property, public and sacred property, communal and private property [κοινά/ἴδια], ἀναγραφή and καταγραφή of property, property goods defined as ἀδέσποτα, αἰτήσιμα, ἔρημα, κατόχιμα, ματρῷα, πατρῷα/πατρικά); 7) ownership and possession (61-139; ἐμβάτευσις, ἐς τὰ πατρικά, κυριεία, πανκτησία); 8) types of real security (141-190; αἰτήσιμα κτήματα, ἀποτίμημα, ἐνεχυρασία/ἐνεχυράζειν, ὑποθήκη); 9) contractual obligations and torts (191-270; ἐπαγγελία, ὁμολογία, συνάλλαγμα, συμβόλαιον, συγγραφή, συνθηκογράφος, τεθμοφύλαξ/θεσμοφύλαξ, χρεοφυλάκιον/χρεοφύλαξ/χρεονόμος; ἀδίκημα, ἀγνόημα, ἁμάρτημα, ἔγκλημα, μετέωρα συμβόλαια, ψεῦδος); 10) deeds of sale (271-316; πρᾶσις ἐπὶ λύσει, ὠνή); 11) lease contracts (317-359; μισθώσεως χρηματισμός); 12) service contracts (360-420); 13) loans (421-454; public loans; loans between persons [ὑπάλλαγμα, ὑπεραμερία]); 14) securities (455-476); 15) succession (477-510; interstate and testate succession, contractual succession); 15) dowry (511-524).

For a more extensive summary and some critical observations see D.Rousset, *BE* (2012) no. 119. We give a comparatio numerorum for the Greek inscriptions [since V. did not assign numbers to the individual documents, we give the volume number followed by the page numbers].

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189	II, 25
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4 I, 226-228; II, 55/56, 63/64, 137, 182, 201, 216/217, 259, 467/468, 512
7 II, 219
8 I, 114/115, 380; II, 32, 206/207, 279
1386 II, 409/410
1420 I, 162
2001 I, 165
3110 I, 139

I.Erythrai
28 II, 151
201 II, 201
510 II, 349

I.Iasos
1 II, 283, 298
2 II, 220
4 I, 344, 412; II, 516
22 II, 237/238
152 II, 402
607 I, 142

I.Ilion
1 II, 223
24 II, 101

I.Kalchedon
12 I, 135; II, 33

I.Kaunos
17 I, 171

I.Keramos
3 I, 141

I.Knidos
34 I, 258/259, 359/360

I.Kyme	Vel.
12	I, 73, II, 267
13 III	I, 190/191
17	II, 56/57
102	I, 63

I.Kyzikos	
501	I, 206

I.Labraunda	
8	II, 15/16, 18, 108, 340

I.Lampsakos	
9	II, 155
T 105	II, 196

I.Magnesia	
7	II, 97
8	II, 272, 277
28	I, 62
35	I, 69
44	I, 69
56	I, 84
65a + 75 + p. 295	I, 199
92a-b	I, 84; II, 242
93c + 93d	II, 253/254
98 + p.295	I, 218
100	I, 99

I.Magnesia am Sipylos	
1	I, 150; II, 195

Milet I.3	
33	I, 157
37	I, 157, 184/185, 199/200
76	I, 319/320, 334/335
79	I, 318
136	I 100, 187/188
138	II, 455-457
140	I, 349/350
143	I, 124, 143
145	II, 240/241
146A	I, 123, 146/147
148	II, 74
149	II, 32
150	I, 118, 140, 148; II, 99, 199, 215
151	I, 242

I.Mylasa	
21	II, 116
109	II, 43/44
110	I, 342
132	II, 35
201	II, 109, 156, 341/342

I.Mylasa	Vel.
204	I, 225; II, 77/78, 272
206	II, 51, 107
207	II, 250
208	II, 76, 109, 276, 340, 354
212	II, 51/52, 108, 354
214	II, 79
220	II, 76
501	II, 229
601	II, 435
801	II, 344
802	II, 59
807	I, 242
814	II, 20
818	II, 344, 466
830	II, 342/343, 473
861	I, 120, 340/341
864	II, 249

I.Parion	
T59	II, 196

I.Pergamon	
13	I, 227
18	I, 67
163	I, 85, 89, 107, 245; II, 64/65
248	I, 70, 213
249	I, 152
288	II, 219
413	I, 54

I.Perge	
2	I, 339/340
12	I, 161; II, 408/409, 419

I.Priene	
2	II, 100
3	II, 97
4	II, 62
12	II, 98
18	II, 37
108	I, 304
109	I, 283/284
123	II, 236
494	I, 165
531	II, 253/254

I.Prusa	
1101	I, 52

I.Rhod.Peraia	
101	II, 230
352	II, 345/346
701	I, 164

I.Smyrna	Vel.
193	II, 67
238	II, 267
573	I, 150; II, 195
579	I, 171
582	I, 171/172

I.Stratonikeia	
505	II, 28

I.Sultandağı	
393	I, 55

IGLS	
1	I, 89
47	I, 63

Syll.^{3}	
46	II, 15
169	II, 283, 298
278	II, 100
279	II, 38/39
282	II, 97
283	I, 83
286	I, 100, 187/188
306	I, 245-248; II, 29, 48/49
313	II, 171
323	I, 190
330	II, 223
332	II, 112
335	II, 410
336	I, 82
344	I, 74, 76; II, 152, 192, 269/270, 422/423
363	I, 165
364	I, 226-228; II, 55/56, 63/64, 137, 182, 201, 216/217, 259, 467/468, 512
391	II, 254
409	I, 50, 182
418	II, 27
419	II, 239
421	I, 146
437	I, 196
463	I, 54
472	I, 51; II, 74/75
480	I, 196
495	II, 161, 243/244, 253, 256, 363/364
496	II, 515
521	I, 111/112, 344/345
522	I, 141; II, 26
526	I, 56
529	I, 159
531	I, 166/167
532	I, 249

*Syll.*³	Vel.
543	I, 125, 153-156, 420
544	II, 434
545 B	II, 110
554	II, 25
577	II, 240/241
578	II, 242
582	I, 66; II, 252
587	II, 367
588	II, 74
589	I, 218
622	II, 72
631	I, 101, 416; II, 491
633	I, 140, 148; II, 99, 199, 215
662	I, 66; II, 245
672	I, 118; II, 178/179, 253
674	II, 41
679	II, 253/254
685	II, 72/73, 135, 271
695	I, 99
698A	I, 97
704	I, 97
708	II, 205
711	I, 249
712	II, 263
714	I, 169
729	I, 112
780	I, 258/259, 359/360
783	I, 207, 290
785	I, 59
802A	I, 188
911	I, 253; II, 320
912	I, 169/170; II, 99
939	I, 95
941	II, 97
953	II, 481
955	I, 106, 133/134; II, 14, 37/38, 166, 175/176, 440/441
958	I, 126, 421
962	II, 214
963	II, 325/326, 463, 466, 469
965	II, 321
967	II, 137

*Syll.*³	Vel.
972	II, 381-384, 386, 388
976	II, 459, 469
984	I, 358/359
1009	I, 135; II, 33
1012	I, 135
1014	I, 244, 255
1015	I, 341
1047	II, 75, 146/147, 184
1068	II, 240
1097	II, 19, 319/320
1099	I, 98
1106	I, 287/288, 307/308, 342, 385, 418/419
1157	I, 72, 112/113, 359
1185	I, 236/237; II, 230
1198	II, 158/159, 473/474
1200	II, 143/144, 186, 311
1215	II, 516/517
1219	I, 217/218
OGIS	
4b	I, 86
8	I, 78
13	II, 76, 81/82
46	II, 162/163
215	II, 37
229	I, 150; II, 195
262	II, 304
266	I, 227
267	I, 67
331	I, 70, 213
335	II, 64/65
338	I, 152
339	I, 130, 168
441	II, 28
449	I, 54
749	II, 38
771	II, 245, 252
LSAM	
2	I, 218
8	II, 155
16	I, 217/218
25	I, 244, 255

LSAM	Vel.
73	I, 206
LSCG	
46	I, 98
64	I, 216
90	II, 225/226
154	I, 324/325
166	I, 135
Meiggs-Lewis, *GHI/GHI*²	
191	I, 78
192	I, 83
195	I, 100, 187/188
202	I, 245-248; II 29, 48/49
SGDI	
1425	I, 393/394
1432	II, 195
1694	I, 390, 444
1717	I, 440
1754	I, 425, 439
1772	I, 426
1791	I, 426
1798	I, 442/443
1804	I, 428
1878	I, 429
1909	I, 427
1935	I, 339
1971	I, 388/389, 439, 444
2032	II, 273
2071	I, 366
2084	I, 417/418
2097	I, 445
2101	I, 416; II, 491
2150	I, 446/447
2202	I, 445
3634	I, 342, 385, 418/419
Welles, *RC*	
3	I, 74, 76; II, 152, 192, 269/270, 422
7	II, 76, 81/82
18	I, 193/194; II, 17
53	I, 85, 89, 107
68	I, 94

1616. **Linguistics. The accentuation of non-syllabic -u- in Greek forms of Latin names.** Drawing on literary, epigraphical and papyrological evidence, G.J.Boter, *ZPE* 177 (2011) 254-258, argues that 1) ου and υ representing Latin non-syllabic -u- and κο-/κου-/κυ- for Latin qu- should not bear an accent; 2) a iota following one of these collocations should not bear a diaeresis; 3) Latin proper names should be accentuated on the syllable where the accent falls in Latin. Consequently the correct

accentuation is Αὐγοῦστος, Κουᾶρτος, Κοῖντος, Κουῖντος, Κυῖντος, Κουεῖντος, Κοεῖντος, Νέρουας, Σέρουιος φλάουιος, Φλάυιος, etc.; also Κυρῖνα, Κουιρῖνα, Κουρῖνα, Κυιρῖνα for the tribus name Quirina.

1617. **Linguistics. Bilingualism in state documents in the Principate.** B.Rochette, in J.B.Torres Guerra (ed.), *Utroque sermone nostro. Bilingüismo y literario en el imperio romano / Social and Literary Bilingualism in the Roman Empire* (Pamplona 2011) 13-27, studies the use of Latin and/or Greek in imperial constitutions and documents issued by Roman officials in the eastern provinces of the Empire (edicta/διατάγματα; rescripta/ἀντιγραφαί [letters in response to petitions]; decreta/ἐπικρίματα; mandata/ἐντολαί). The choice of Latin, Greek or Latin *and* Greek (made intuitively, since no law existed in this field) depended on the nature of the document, the region and language of the destinees, the preference of individual emperors, and, for documents presented in the two languages, the cultural ideal of bilingualism. Though Latin is the official administrative language and the expression of power and Roman identity, Greek prevails in the communication with the cities of the east (e.g. from over 70 documents in the Ephesian dossier, only 11 late imperial documents are in Latin; *SEG* XVII 759 [Dmeir, Syria], the minutes of a session before Caracalla redacted in Latin but with the dialogues in Greek, is an example of Greek being used to ensure understanding by the local population). Bilingual documents are rare. Most constitutions in Greek have been translated from the Latin (latinisms; development of jargon). Observations on decrees preserved on papyrus and on stone; we mention the latter: 1) bilingual: *SEG* XXVI 1392 (XLIX 1860*; LIX 1534]; Sagalassos; Latin translated into Greek); *IG* XII.5.132 (*Syll.*^{3} 881; *CIL* III 14203; Paros; free Greek translation without latinisms); 2) original in Greek: *IG* II^2 1100 (*SEG* XV 108 [LVIII 149]; Hadrian acting as an Athenian lawgiver); 3) original in Latin, translation into Greek: *SEG* XX 452 (LI 2029*; Nazareth); *IGR* IV 1397 (*CIL* III 411; *ILS* 338; Smyrna); *SEG* XXIX 127 (LIX 137*; letters of M. Aurelius to the Athenians).

1618. **Literature. Dionysios of Halikarnassos.** Cf. D.Engels, 'Zur Bedeutung der Inschriften im Geschichtswerk des Dionysius von Halikarnassos', in *Corolla Epigraphica -- Burnand*, vol. 2, 471-489.

1619. **Medicine. Midwives.** C.Laes, *ZPE* 176 (2011) 154-162, collects and discusses 13 Greek epitaphs of midwives (μαῖα) ranging from the 4th cent. B.C. to the 4th/5th cent. A.D. ([partial] texts): *IG* II^2 6873 (*CEG* 569; *GV* 342; *SEG* LIV 340*; μαῖα καὶ ἰατρός, probably pointing to different activities); *IG* IV 168; *IG* XII.1.1029; XII.5.325, 412; XII.9.1129 (uncertain: μα[ῖα?]); *Milet* VI.2.501/502; *I.Kyme* 37; *I.Parion* 40; *MAMA* III 292 (ἰατρόμεα [for ἰατρόμαια], a term claiming better medical schooling and higher esteem than ordinary midwives) , 605; *IGUR* 1240 (*GV* 1940). The dossier, modest if compared to the 31 obstetrices found in Latin inscriptions (for which see id., in H.J.F.Horstmanshoff [ed.], *Hippocrates and Medical Education. Selected Papers Read at the XIIth International Hippocrates Colloquium, Universiteit Leiden, 24-26 August 2005* [Leiden-Boston 2010] 261-286, especially 271-273 and the tabular survey on 280-284), includes three slave and seven free women (at odds with the Latin evidence in which 70% have slave status or origin) and two migrant or itinerant women. Midwives 'were respected members of society, sometimes sharing the appreciation medical profes-

sions met in the Greek epigraphical habit.' (158). For a new ἰητήρ and μαῖα see our lemma no. 494 [For another new ἰατρομαῖα (Αὐρηλία Γλυκωνίς) see P.Keen, G.Petzl, *ZPE* 191 (2014) 189 no. 1 (Sardis), Pleket].

1620. Migration. Migration and integration in the Roman world. Informed by modern sociological theory, Y.Klaassen, *Talanta* 42/43 (2010/2011) [2012] 129-155, first develops a model of migrants' integration for the Roman empire which takes into account twelve variables (structural characteristics of the place of destination; occupation; legal status; further social characteristics [gender, age, social and human capital]; economic status; cultural background; motives for and duration of migration; migrants' expectations of the host society; presence and associations of other foreigners; attitude of host society towards foreigners; similarities and differences between the home and host society). Subsequently she applies this model to two cases of integration apparent from migrants' epitaphs: see our lemmata nos. 796 and 814.

1621. Mosaic inscriptions. See also our lemma no. 1654.

1622. Mosaics. Mythology in the mosaics of Zeugma and Hispania. J.M.Blázquez, in *Eleventh Colloquium Mosaics* 137-162 (color ph.), studies similarities and differences in the representation of myths in mosaics from Zeugma and Spain; for the latter cf. *SEG* LIX 1179; Zeugma: Pasiphae-Daidalos-Ikaros (*SEG* LI 1908; LVII 1767 [2]); triumph of Dionysos (*SEG* LI 1909; LVII 1767 [3]); crowning of Aphrodite (*SEG* LI 1907; LVII 1767 [4]); Perseus and Andromeda (*SEG* LIII 1775 [4]; LVII 1767 [5]); Antiope and Satyr (*SEG* LVII 1767 [6]; Antiope-Satyr-Galatia (*SEG* LIII 1775 [3]; LVII 1767 [8/9]); Dionysos, Skirtos and Telete (*SEG* LII 1506; LVII 1767 [7]; cf. LVIII 1915); Herakles and Muses (*SEG* LIII 1775 [1]; LVII 1767 [10]); Paideia, Arete and Sophia (*SEG* LIII 1775 [2]; LVII 1767 [11]); Metiochos and Parthenope (*SEG* XLVIII 1831; LVII 1767 [18]). Both in Zeugma and Spain the mosaics testify to an excellent knowledge of classical mythology, though some themes like Metiochos and Parthenope, Eros and Ariadne or the composition of Paideia-Arete-Sophia are not attested in the Spanish mosaics. Another difference concerns the identification of deities by labels: frequent in Zeugma, but absent in Spain (with the exception of the cosmogonic mosaic in Augusta Emerita, where, however, owners of villas, dogs, horses and winds are labelled [in Latin]; cf. J.M.Blázquez, in *El mosaico cosmológico de Mérida Eugenio García Sandoval in memoriam* [Mérida 1996] 39-92, especially 39-49).

1623. Mosaics. Nereids and Tritons in Roman mosaics from Asia Minor. L.Neira, in *Eleventh Colloquium Mosaics* 630-654, analyzes the motif of the sea thiasos in the Roman mosaics of Turkey and compares them with mosaics from other regions. The following mosaics with inscriptions (labels) are adduced (ph., partly in color): Antiochia (Bath E; 350 A.D.; *IGLS* 751 II [C]; III [D]; IV [F] = *SEG* LV 1598 [4]); Amisos (late Roman/early Byzantine; *SEG* LIII 1427 [LIV 1255]); Apamea (4th cent. A.D; *SEG* XXXI 1387 [LVI 2115 (10)]); Nea Paphos (325-350 A.D.; *SEG* XXXVI 1263; cf. also LVI 1818);

Nisibis (3rd cent. A.D.; *SEG* XXXIX 1558); Zeugma (early 3rd cent. A.D.; *SEG* LI 1907 [LVII 1767 (4)] and LIII 1775 [3] [LVII 1767 (9)]).

1624. **Onomastics. Boiotia and Euboia.** The topic of mutual influences in personal names attested in Boiotia and Euboia is examined by F.Marchand, in *Philologos Dionysios* 343-375, who looks at chronological, geographical, and linguistic patterns. In part I ('Onomastique béotienne en Eubée') M. starts with theophoric names in Ἰσμην-, Ἰσμειν-, Ἰσμιν- (big cluster in Thebes); Πτώϊ(ο)- (e.g. Πτωϊοκλεῖς, Πτωϊνός, Πτωϊόδωρος; cluster in Akraiphia), Ὁμολω(ϊ)- (e.g. Ὁμολώϊχος); Καβ(ε)ιρ- (e.g. Καβείριχος/Καβίριχος, Καβιρίχα); Καρα-/Κερα- (e.g. Καραϊάγειτος, Καραϊόγιτος, Καραΐλλει, Καράϊχος). The author subsequently examines names with the suffix -ώνδας /-ώνδης (table on 355), which are very popular in Boiotia (Ἐπαμεινώνδας, Χαρώνδας, Ἑρμαϊώνδας, Σαώνδας), although Euboia does have some names in -ώνδης (Ἱππώνδης, Χρεμώνδης, Τυμώνδης or Τυνόνδης, Πρηξώνδης), which do not depend on Boiotian onomastics. Names with suffix in -ιχος (table on 359), are also thought to be a peculiarity of Boiotia. Some of them, e.g. Ὁμολώϊχος, Μελάντιχος, Σάμιχος, Δαμάτριχος, are not known outside Boiotia. The diffusion of Μοίριχος/Μύριχος shows actual Boiotian influences on Euboian onomastics. In the beginning of part II ('Onomastique eubéenne en Béotie'), M. looks at rhotacism, which is manifest in Eretrian names, such as Ἡγηρίβιος, Κτηριβιάδης, Κτηρίβοτος, Λυρανίσκος, and Μνηρίβοτος, less so in Chalkidean names, e.g. Ὀνήριμος, Μνηριπτόλεμος, and Πειρίπολις, and in Oropos, e.g. Λυρανίας, but not elsewhere in Boiotia [but the name Κτηρίας is now attested in the Theban dipinto *SEG* LX 512 (9), Papazarkadas]. In general, there are rather few distinctive elements in Euboian onomastics, although the extremely banal names Παράμονος and Παραμόνα/Παραμόνη may have originated in Euboia. Names deriving from the root Βιοτ-, e.g. Βίοτος/Βίοττος, have ■ good attestation frequency in Euboia (and the Euboian colonies), whence they were probably diffused into Boiotian onomastics. Part III is dedicated to some rare names attested in both Boiotia and Euboia, but hardly, if ever, elsewhere, such as Ἀμφίνιχος, Ἀνδρωφέλης/Ἀνδρωφελίδας, Ἀρχανδρίδας/ Ἀρχανδρίδης, Βαβύριος/Βεβύριος, Ἐπίξενος, Ἐπιχαρμίδας/ Ἐπιχαρμίδης, Εὐμαρείδης, Ἱπποκύδης, Κλέαξ, Κρίβων, Κριβώνδας, Λευκόδωρος, Μεγαλῖνος, Μέλων, Μύρτων/Μούρτων, Ξίφων, Πρίκων, Πρώτιππος, Πυθίνης/ Πυθίνας/Πουθίνας, Σάων, Τόλος, Φαράδας, Χαιρίδης/Χαιρίδας. On the Euboian side, Eretria and Chalkis, rather than Oreos/Histiaia and Karystos, played an important role as points of import and export of Boiotian names. Oropos and Tanagra played that role in Boiotia with regard to Euboian names.

1625. **Onomastics. Thracian names.** D.Dana, in *Pratiques et identités* 87-115, studies the names of Thracian mercenaries in Hellenistic armies in an attempt to assign specific names to a specific ethnic or regional group and to find out to what extent they adopted for their descendants Greek or 'dynastic' names. On 95-97, a tabular survey of the following names, arranged geographically according to regions in which they are attested: Δαγουζις, Πατουμασης, Σεδαλας, Ταρουθινας, Τηρηπης.

Discussion of *IG* II² 1956 (list of mercenaries; 98). On 105-114, discussion of bearers of Thracian names with high positions in the Seleukid bureaucracy (e.g. Βιθυς) and of Θρᾶκες κατοικοῦντες in cities in 1) Phrygian Paroreia (Neapolis; Apollonia [Λύκιοι Θρᾶκες Κολωνοί]; Pisidian Antiochia); numerous references to inscriptions with Thracian names from that area: e.g. Αυλοσιος, Αυλουκεντος, Αυλουζελμις, Δενθη[-], Δορζινθης, Μοκαπορις, Σευθης, Σκαρις; 2) Lydia/Phrygia (Βιθυς, Γουρας, Δεν-

δουπορις, Κοτυς, Σαδαλας, Σατοκος, Σιταλκας, Σπαρτοκος) and 3) Caria (Αματοκος, Σεδαλας, variant of Σαδαλας). All these names go back to Thracian mercenaries settling down in Seleukid colonies. [See now D.Dana, *Onomasticom Thracicum. Répertoire des noms indigènes de Thrace, Macédoine orientale, Mésies, Dacie et Bithynie* (Athens 2014), Sverkos]. Cf. also our lemmata nos. 479 and 545/546.

1626. **Onomastics. Anthroponyms associated with ethnics and cultural interaction in the Archaic period.** P.Poccetti, in *Contacts linguistiques* -- (cf. our lemma no. 813) 145-171, discusses personal names derived from toponyms or from ethnics which either result from direct contacts with the community to which the geographical name belongs or are meant to signalize an indirect (or fictive) relationship to a distant community. Contacts between East and West are reflected by the names of Sicily which gave rise to anthroponyms like Σικελός, Σικελά (*Agora* XXI C27 [cf. *SEG* XXXVII 208]), Σικελία, Σικανός (*IG* I^3 1187 [*Agora* XVII 21]), Σίκων (*IG* I^3 1147 L. 59); these names became common in Greece, especially in Athens. Among the Greeks of the West only the ethnics Σικανός (Arena II^2 126 [8] [*SEG* XLI 785]; F.Cordano, *Le tessere pubbliche* -- [cf. *SEG* XLII 846] nos. 4 a, 23, 55), Σικανά (*IGDS* 29 [*SEG* XXVI 1112]), Σικαινία (*IG* XIV 636 [*SEG* IV 74; LI 1409; *Syll.*^{3} 1214; *LSAG*^{2} 261 no. 28; Arena IV 51; *IGDGG* II 93]) and Σίκων (*IGDS* II 30 [also *SEG* LIII 1038, Stavrianopoulou]) have been used as personal names. The female name Κρέτας on a loom-weight from Sybaris (*IGDGG* II 3 [Arena IV 6; *SEG* L 1067]) points to the opposite direction, from East to West. The mobility of persons within Magna Graecia and Sicily is also reflected in personal names like Λεϝκάνα (*IGDS* II 20 [*SEG* XLII 875]), derived from the ethnic of the Lucani (Λευκανοί), Τυρρανά (*IGDS* 37 [Arena I^2 61; *SEG* IV 38]; cf. also Τυρσανός in *Agora* XX F44 [*SEG* XLIII 17*]), derived from the Greek ethnic for the Etruscans ('le nom des Étrusques, répandu comme anthroponyme plus anciennement dans sa variante dialectale (Τυρσανός), est un " allonyme" grec'; 171), and Ὀμβρικός (*IGDGG* I 63 b [*SEG* XXXII 961]), derived from the ethnic of the Umbri (Ὀμβρικοί; cf. also an Ὀμβριϙός on an Corinthian vase exported to Etruscan Caere: R.Wachter, *Non-Attic Greek Vase Inscriptions* [Oxford 2001] Cor. 40); cf. also Λατῖνος, on record in Selinous (*SEG* XLVIII 1252) and coming from Rhegion.

1627. **Onomastics. Anthroponyms associated with local history.** Under this title A.B.Tataki, *Tekmeria* 10 (2011) 233-247, points to the correlation between the frequency of names and local history, myth or cults, discussing inter alia the following names and their connection with specific places or regions: Ἀλέξανδρος in Beroia and Macedonia in general; Διονύσιος, the most frequent Greek name in general, with the majority from Attica; Θεύχρηστος, Καρτισθένης, Μελάνιππος and Πρῶρος in Kyrene; Αἰακίδας, Ἀναξανδρίδας, Ἀχαιμένης, Βούλων, Δαμένης, Ἐμμενίδας, Ἐχεκρατίδας, Λαϊάδας, Μαίμαλος, Μαντίας, Μένης, Ὀρέστας and Ταραντῖνος (cf. *SEG* LI 598) in Delphi. In Delos theophoric names of panhellenic distribution prevail (e.g. Ἀπολλόδωρος, Ἀπολλώνιος, Διονύσιος, Διόδωρος); next come Τηλέμναστος, Φίλλις and Φωκαιεύς. Names derived from ethnics are generally used more frequently in the territories in question (e.g. Ἀττικός; Λάκων, Λάκενα, Σπάρτη; Μακεδών), but there are exceptions like Φῶκος and its derivatives, unattested in Phokis.

1628. **Onomastics. Latin cognomina.** Cf. *SEG* LX 1970*. H.Solin's 'Weitere lateinische cognomina', *Arctos* 45 (2011) 143-162, includes the following cognomina (whether new or already known) either from Greek inscriptions or adduced as parallels for the equivalents in Latin inscriptions (we give the Greek names which S. records in Greek and the Latin names where he mentions them): Ἀγγουλᾶς (*SEG* LV 841; S. wonders whether in LL. 8/9 Ἀνγουλᾶ|[του rather than Ἀνγουλᾶ | [τοῦ may be read), Ἀκκεπτοῦς (see our lemma no. 1441), Ἀνθεστιανός (Antistianus), Ἀρίης ([for which cf. also *SEG* LVII 1191, with app.cr., Tybout]; Aries), Αὐξιλία (Auxilia; *MAMA* VIII 379, where, however, the previously unattested [Α]ὔξιλ[λ]α may be restored instead of [Α]ὐξιλ[ί]α), Αὐξίλιος (Auxilius), Βαριανή (cf. already *SEG* LII 1944; Variana), Βαριανός (Barianus), Βενυστεῖνος (Venustinus), Γεμελλιανός (Gemellianus), Δομναροῦς (cf. already *SEG* LIV 1862), Κεστιανός (Cestianus), Κορδιανός (Cordianus), Κορνᾶς (cf. already *SEG* LIII 2197; *Cornas), Μινᾶτος, Μουσωνιανή, Νῶνα (?; in *EAD* XXX 52; in *Arctos* 7 [1972] 163-166, S. argued that Νωνία should be understood; cf. Νῶνος; Nonia/Nona; Nonius/Nonus), Νώνιλλα (Nonilla), Ὀρβιανός (Orbianus), Οὐαριανός (Varianus), Πάλυμβος (Palumbus), Πατερκούλιος (variant of Paterculus; *SEG* LVII 1970 (1) [undated]; the suffix dates this text to the 3rd/4th cent. A.D.), Πολλιανός (Pollianus), Ποπλᾶς (cf. already *SEG* LIV 1862, LV 2040, LVII 2134, and LIX 2010), Ποστουμίλλη (Postumilla), Πρειμάσιος (Primasius), Πριμιγενιανός (Primigenianus), Προβάτιος (Probatius), Σακιδιανός (derived from Sacidius), Σεκούνδιλλος (Secundillus), Σῶσπις (Sospes), Τερτιανός (Tertianus).

1629. **Onomastics. The accentuation of non-syllabic -u- in Greek forms of Latin names.** See our lemma no. 1616.

1630. **Onomastics. The Aurelii/Αὐρήλιοι in the eastern provinces of the Empire.** A.D.Rizakis, in M.Dondin-Payre (ed.), *Les noms de personnes dans l'Empire romain. Transformations, adaptation, évolution* (Bordeaux 2011) 253-262, studies the onomastic conventions which developed in the eastern provinces after the Constitutio Antoniana of 212 A.D. The explosion of Aurelii is particularly important in regions with a low degree of Romanization and in rural areas. Few new citizens bore the praenomen Marcus, which has no chronological or geographical value [on Μᾶρκοι Αὐρήλιοι cf. also *SEG* XLVI 2331 and LVII 2177]. The social significance of the new nomen, first recognized by scholars for Egypt, may also be valid for other regions. In the Latin formula (praenomen, nomen, cognomen), Greek names had taken the place of the cognomen from the early imperial period; in order to prevent confusion of identity, after 212 a practice emerged which combined the Latin (praenomen + nomen) with the Greek formula (cognomen + patronym), with regional differences (especially popular in Thrace, whereas more variants developed in Asia Minor). In later Antiquity, these onomastic practices gave way to simpler ways of name giving which did not preserve the memory of Caracalla's benefaction.

1631. **Onomastics. Αουλιανός.** Contra *I.Pal. Tertia* I b ad no. 41, W.Ameling, *ZPE* 178 (2011) 187, points out that this name, a variant of Iulianus, is not specific of Egypt (in the same sense already D.Feissel: see *SEG* LIX 1744; cf. also XXXV 1790). Cf. also our lemma no. 1510.

1632. Onomastics. Πάρδαλος, Φαῖκος. In a series of notes on names in Latin inscriptions H.Solin, *Arctos* 45 (2011) 163/164, comments on the Greek names Πάρδαλος (Πάρδαλις, Παρδαλᾶς) and Φαῖκος (Φαικίας, Φαικίνας, Φαικύλος; *Φαικίδης may be postulated on the analogy of Latin Faecida).

1633. Personifications. The Four Seasons in the mosaics of the Eastern Roman Empire. A.-S.Decriaud, in *Eleventh Colloquium Mosaics* 309-332, studies the personifications of the Four Seasons on late Antique mosaics from Asia Minor, Syria and Palaestina (iconography, symbolism, context; list on 311-314; maps illustrating their diffusion). Discussion of the Hippolytos-mosaic from Madaba (*IGLS* XXI.2.128 [*SEG* XXXII 1547; XLVI 2081; cf. LVI 2115 (12)]; color ph.), with the uninscribed Seasons which she interprets as symbols of fertility, abundance and prosperity. We single out the mosaics with labels: 1) Antiocheia: Χει|μών; Τρο|πὴ | Χει|μερι|νὴ (*IGLS* 851/852 D/E [*SEG* LV 1597 (4)]; 350-400 cent. A.D.; ph.); Τροπὴ Χιμερινὴ; Γῆ; Τροπὴ ἐαρινή; Τροπὴ θερι|νή (*IGLS* 1013; 'House of Ge and the Seasons'; 450-500 A.D.; ph.); 2) Apamea: Χιμ|ερινή; Ἐαρι|νή; Με|θο|πωρι|νή; Θηρι|νή (J.Balty, *Syria* 50 [1973] 315/316; 375-400 A.D.; ph.); 3) Apamene (Dair Ṣolaib): Χιμε|ρινή; Μεθ|ω|πορι|νή; Θηρι|νή; Ἡαρ|ινή (*IGLS* 1383; late 5th cent. A.D.; ph.); 4) Berytos (area of Awzai, villa of Jenah): Τρω|πὴ θη|ριν|ή (M.Chehab, *Bull. Mus. Beyrouth* 14 [1957] 102; mid 5th-early 6th cent. A.D.; color ph.); 5) Eleutheropolis (Beth Govrin or Beit Jibrin): Ἔαρ; Θέ[ρος] (L.H.Vincent, *RBi* 31 [1922] 259-281; 4th cent. A.D.; ph.); 6) Halikarnassos Φθινόπ|ωρον; Αἴ|αρ; Θέ|[ρ]ος]; [Χει]|μών (*SEG* XLV 1514 [1-4]; LVIII 2009; 450-500 A.D.; color ph.); 7) Petra: Χιμε|ρινή; Ἐαρ|ινή; Θεριν|ή; Φθινο|πωρινή (*SEG* XLIII 1096, LV 1760*; late 5th-mid 6th cent. A.D.); 8) Qabr Hiram (Church of St. Christoph): Χειμε|ρι|νή; Ἀε|ρι|ν|ή; Θ|ε|ρι|νή; Μ|ε|θο|π(ο)ρ(ινή) (A.Reinach, *Répertoire des peintures grecques et romaines* [Paris 1922] 352/353; 575 A.D.; ph.; see now C.Metzger, *La mosaïque de Qabr Hiram* [Paris 2012]); 9) Sepphoris: Μεθαπο|ρινὴ τρο|πή; Χιμερινὴ | τροπή; Ἀερινὴ | τροπή; Θερινὴ | τροπή (*SEG* LV 1739; early 5th cent. A.D.; color ph.).

1634. Personifications. Εὐδαιμονία, Felicitas and Fortuna. M.Prusac, *SO* 85 (2011) 74-93 (ph. of selected examples), examines these personifications of happiness and luck in Greek and Roman art. The figures labelled Εὐδαιμονία appear on Greek vases of the late 5th cent. B.C. from Athens, in close connection with Aphrodite and Eros, and from southern Italy in somewhat different contexts; they symbolize private and domestic (sexual and conjugal) happiness.

1635. Personifications. Εὐφημία. S.Gödde, *Euphêmia. Die gute Rede in Kult und Literatur der griechischen Antike* (Heidelberg 2011) 343-350, discusses the personified Εὐφημία on two vases: 1) a volute krater of the Darius Painter in Berlin (ca. 340 B.C.; ph. and color ph. on the cover; G.Berger-Doer, in *LIMC* IV.1, 67; L.Giuliani, *Tragik, Trauer und Trost. Bildervasen für eine apulische Totenfeier* [Berlin 1995] 26-31 and 88-94) representing the sacrifice of Phrixos. In this scene, she has a complex double function (rather than representing the silence to be observed during the offering [so Giuliani]): she symbolizes that Athamas disguises his intention to sacrifice Phrixos rather than the ram; 'die gute Rede, die für gewöhnlich jedes Ritual begleitet, wird zum Euphemismus, der dazu dient, auch den Mord als gute rituelle Handlung zu deklarieren' (349); at the same time, Euphemia

alludes to Phrixos' imminent salvation); 2) on a hydria in Braunschweig (H.Shapiro, *Personifications in Greek Art. The Representation of Abstract Concepts 600-400 BC* [Kilchberg 1993] 114/115) she appears as a flute-player in the company of other female musicians 'ohne jede Doppelbödigkeit als Inbegriff der Festesfreude' (350); cf. also Pausanias 9.29.5/6, who reports on a statue of Εὐφήμη, said to be the nurse of the Muses, on Mt. Helikon. [However, Εὐφημία is more probably the name of a woman, since in the same scene, which with the presence of Eros and Himeros has erotic overtones, another woman (playing the lyra) is named Κλεοδίκη. For εὐφημία as an acclamation see *SEG* LVI 322 and LIX 2023 in fine, Tybout].

1636. **Personifications. Τρυφή: concept and personification.** C.Saliou, in O.Lagarcherie, P.-L.Malosse (edd.), *Libanios, le premier humaniste* (Alessandria 2011) 157-165, analyses the ambivalent concept of τρυφή (τρυφάω) in the orations and correspondence of Libanius (especially in *Or.* 11 [Antiochikos]), for whom it had positive connotations: it is associated with baths, the Zephyrus, romance and high-quality food consumption. This fits in with the epigraphical evidence from the 2nd cent. A.D. onwards: epitaphs (mostly dating to the 3rd/4th cent. A.D.) express that the deceased have enjoyed tryphe during life (e.g. *I.Iznik* 1352; *GV* 1113 a [*CIG* 3964; Phrygian Apameia]; *SEG* XXVIII 1157 [Eumeneia]; *SEG* VIII 11 [cf. *SEG* XLVIII 1901; Tiberias]; *SEG* XLVI 902 [Markianopolis]; *IGUR* 1274 [*IG* XIV 1857, *GV* 721]) or encourage the passer-by to enjoy tryphe (e.g. *GV* 263 [Dorylaion]; 1978 [*IG*.IX^2.1.4.1024; Korkyra]; Merkelbach-Stauber, *SGO* II 08/08/12 [Hadrianoi]; III 16/32/05 [Kotiaion] and 16/34/22 D [*SEG* LI 1768; Dorylaion]; *IGUR* 1281 [*GV* 1768]; cf. also *SEG* LI 2240). Tryphe is associated with drink (*IGBulg* V 5236 [*SEG* XLVII 1146; Nikopolis ad Istrum]), drink and romance (*SEG* XXXV 1406; Termessos), drink, romance and food consumption (*I.Aphr.* 11.1 [*MAMA* VIII 569; *SGO* I 02/09/32;]; *I.Kios* 78), or drink, romance, food consumption and baths (*I.Eph.* 456 L. 2) for baths associated with tryphe cf. also *IGBulg* IV 2236 (= V 5872 [*IGR* I 674; *Syll.*^{3} 888; *CIL* III Suppl. 12336; *SEG* XLVIII 956*]) LL. 129-133 (Skaptopara).

The personification Τρυφή (and her association with Βίος; cf. *AP* 5.72: τοῦτο βίος, τοῦτ' αὐτό· τρυφὴ βίος) is found in mosaics, especially those from Syrian Antiochia (Τρυφή: *IGLS* 1001 [*SEG* LV 1598 (19)]; 3rd cent. A.D.; ph. [see also *SEG* LIX 1458 (Sinope), Stavrianopoulou]; Τρυφή, Βίος: *IGLS* 809 [*SEG* LV 1598 (11)]; late 3rd/early 4th cent. A.D.; ph.), which reveal that 'la τρυφή avait ... un visage et une certaine importance' (159). See also our lemma no. 1077.

1637. **Politics. Ambassadors to Rome.** Cf. *SEG* LIX 1940. H.-L.Fernoux, in N.Barrandon, F.Kirbihler (edd.), *Les gouverneurs et les provinciaux sous la république romaine* (Rennes 2011) 77-99, discusses inscriptions recording embassies sent to Rome after 85 B.C.: *RDGE* 18 (Stratonikeia); *IGR* IV 292-294; Pergamon); *SEG* XXXIX 1290 (Sardis); *RDGE* 27; *Aphrodisias and Rome* 9 (embassy of various cities). Non vidimus; see the summary by B.Puech, *An.Ép.* (2011) [2014] no. 1272.

1638. **Politics. Asia Minor: the Koinon of Asia.** B.Edelmann-Singer, in M.Ebner, E.Esch-Wermeling (edd.), *Kaiserkult, Wirtschaft und Spectacula: zum politischen und gesellschaftlichen Umfeld der Offenbarung* (Göttingen 2011) 81-102, discusses the origin and religious and political functions of the Κοινὸν τῆς Ἀσίας: οἱ ἐν τῆι Ἀσίαι δῆμοι καὶ τὰ ἔθνη (*OGIS* 437-439; organizing τὰ

Μουκίεια in honor of Q. Mucius Scaevola; 90s of the 1st cent. B.C.) as predecessor of the Κοινὸν τῶν ἐπὶ τῆς Ἀσίας Ἑλλήνων (*BCH* 96 [1972] 435-471; *ISE* III 166; 71 B.C.; cf. also our lemma no. 1645); the officials of the Koinon (πρόεδροι; γραμματεύς; ἀσιάρχης mentioned by Strabo, 14. 1. 42, ca. 50 B.C.; uncertainty about an ἀρχιερεύς in the 1st cent. B.C.; remarks about the relation between the ἀρχιερεύς of the Roman Imperial period and the Hellenistic ἀρχιερεῖς under the Seleukids and Attalids [cf. *SEG* L 1736; LX 2003]); reflections on the κατὰ τὴν Ῥωμαϊκὴν νομοθεσίαν βουλεύτηριον mentioned in *SEG* L 1211 LL. 13-14 (possibly a predecessor of the later Κοινόν; ca. 130 B.C.). On 95-99, a section on one of the 'hellenistische[n] Vorläufer des Provinziallandtages von Asia': the Κοινὸν τῶν Ἰώνων on record, inter alia, in *I.Erythrai* 207 (first half of the 2nd cent. B.C.; cult of 'Ῥώμη), *I.Priene* 55 (129/128 B.C.; prayers 'for the Ionians and the Romans') and in *SEG* LI 1589 (honors granted to Pompeius). In *SEG* XLIV 938 (second half of the 1st cent. B.C.), we have an ἀρχιερεύς of both the Ionian and Asian Κοινόν. For the Κοινὸν τῶν Ἰώνων cf. *SEG* LII 1117. [In Sardis a new inscription has been found, mentioning an ἀρχιερεύς and an ἀρχιέρεια τῆς Ἀσίας καὶ τῶν τρισκαίδεκα πόλεων [i.e., the Ionian Κοινόν] (1st/2nd cent. A.D.). Cf. also *I.Sardis* 47/48. I owe this information to G.Petzl, Pleket || see also M.Vitale, *Eparchie und Koinon in Kleinasien von der ausgehenden Republik bis ins 3. Jh. n. Chr.* (Bonn 2012) 60-65, Sverkos].

1639. Politics. Democracy: Δῆμος and popular assemblies in the cities of Asia Minor in the Imperial period. H.Fernoux, *Le Demos et la Cité. Communautés et assemblées populaires en Asie Mineure à l'époque impériale* (Rennes 2011), is a wide-ranging study of the significance and function of the δῆμος and the popular assembly in Asia Minor in the Imperial age. It is based on a meticulous study of relevant passages in the works of authors of the Second Sophistic (Dio of Prusa; Plutarch; Lucian) and, above all, in Greek inscriptions (on 427-432 a list of all the inscriptions discussed in this dense volume). It is impossible to do justice to the detailed discussions of large numbers of inscriptions or to list them.

In chapter 1, F. discusses the iconography of Δῆμος on coins (both as a young beardless and as an adult bearded man), in reliefs and statues and the place of the demos (i.e., *all* the citizens) in processions; he finds traces of both the 'dimension communautaire' and the 'hiérarchisation du paysage social et politique' in the late Hellenistic period and does not believe in a predominance of the latter to the detriment of the former; δῆμος and πόλις and δῆμος and πατρίς are often closely connected.

In chapter 2, F. investigates the composition of the assembly; discussion of ἐκκλησιασταί and πολῖται and of the possibility of census-requirements for citizens having the right to convene in the ekklesia; F. concludes that there is no conclusive evidence that 'les assemblées fussent devenues ... des corps restreints'; the distinction between ἐκκλησιασταί and πολῖται may have been part of a 'tradition civique' in southeast Asia Minor (90 [cf. Kunnert (see below) 292 for a different approach]); discussion of the 'plenary sessions' (ἐκκλησία πάνδημος; δῆμος σὺν παντὶ πλήθει; σύνπαν πλῆθος ἠθροισμένον; συναθροισμός [95-97]), of the relation between ἀγορά and θέατρον, of the seating-arrangements by φυλαί [for φύλαι see now U.Kunnert, *Bürger unter sich. Phylen in den Städten des kaiserzeitlichen Ostens* (Basel 2012), with C.Brélaz' detailed review in *Topoi* 18 (2013) 387-399, Pleket] in the theaters, and the relative unimportance of the ἐκκλησιαστήρια (98-102).

In chapter 3, the collective behaviour of the demos in the assembly is examined: distinction between the concept of a versatile, vociferous and sometimes violent crowd and the behavior of the

visitors of the ἐκκλησία; connotation of πλῆθος in literary (cf. the χαλεπὸν θηρίον in Demosthenes, *Against Aristogeiton* 2.7) and epigraphical sources; discussion of the term in relation to the ἐκκλησία (126-129; πλῆθος as 'la communauté unanime des citoyens' [128]). On 134-150 detailed discussion of the function of acclamations (ἐπιβοᾶν, ἀναβοᾶν, ἐπι- or προσφωνεῖν) and the relation between the latter and voting in the assembly (list of inscriptions recording acclamations on 136): 'il faut écarter l'idée selon laquelle les acclamations se substituèrent aux votes dans les Assemblées' (146).

In chapter 4, F. discusses the problem of the involvement of the demos in the decision-making process: convocation of an ἐκκλησία by magistrates who constituted the 'bureau de l'Assemblée' (ἐπιστάται; college of στρατηγοί, ἄρχοντες, vel sim.). The bureau received texts presented by others and, after discussion in the βουλή, formulated the text of the decrees; initiatives for a text could be taken by individual citizens. F. rejects G.Rogers' view that the βουλή or a commission of βουλευταί functioned as the assembly's bureau (cf. *SEG* XLI 974 in fine). F. offers four case-studies (Miletos; Ephesos; Sardis; Aphrodisias). He subsequently addresses the problem of the frequency of assemblies and their duration: in most cities once a month (ἔννομος ἐκκλησία; in Samos two and in Kyzikos three meetings seem to have been normal) and lasting between one or two/three days. There are examples of special sessions, which are nevertheless held to be regular: cf. the συναχθεῖσα δημοτελὴς ἐκκλησία in *I.Sardis* 8 III (δημοτελής = 'souveraine'). Discussion of the term ἔννομοι χρόνοι ('délais légaux' between two stages in a procedure). The 'procédures de décision' are examined in great detail (189-237), with special reference to the interaction between βουλή and ἐκκλησία. The demos could initiate a proposition which was to be transformed into a probouleuma by the boule; but there are also cases of what Dio of Prusa called ἀπροβούλευτα ψηφίσματα. In addition the demos could ask a magistrate to prepare a decree. Detailed discussion of the terms εἰσηγέομαι (215-221) and (ἐπι)ψηφίζεσθαι (226-232) and of the procedure for amendments. On 237-250, F. examines the evidence for authentification (e.g. σφραγίζειν by magistrates; δογματογράφοι were appointed only for 'travaux d'écriture'), publication and implementation of decrees.

In a fifth chapter F. examines the issues debated in and the legislative competence of the assembly: relation between ψήφισμα and νόμος; in principle the ekklesia does not issue laws in spite of *SEG* XV 718 (ψήφισμα νόμου τάξιν ἔχον; 260/261). The issues for which the demos claimed to be competent, were (a) security in city and countryside; (b) foreign policy (relations with other cities, Koina and Roman authorities, with special reference to the dispatch of embassies, with important analysis of *SEG* LIII 659 [Maroneia]); (c) management of religious, financial and economic issues; building policy; (d) jurisdiction (civil; capital).

In a final sixth chapter F. deals with the relations between ἐκκλησία, βουλή, magistrates (the ἀρχαιρεσιακαὶ ἐκκλησίαι and the accountability (λόγον δίδοναι or ἀποτίθεσθαι; ἐξετάζομαι) of magistrates). Important observations about the βουλή in the cities in the Imperial period: not an ordo, as in Roman cities; remarks on τάγμα βουλευτικόν, on summae honorariae [cf. now also A.Heller, 'Les institutions grecques sous l'Empire: romanisation ou aristocratisation?', in P.Schubert, P.Ducrey, P.Derron (edd.), *Les Grecs héritiers des Romain: huit exposés suivis de discussions* (Geneva 2013) 203-232].

For a detailed review see C.Brélaz, *Topoi* 18 (2012) 367-387: in spite of the 'importance relative du peuple ... incontestablement réduite, le demos est resté ... l'expression de l'entité politique qu'est la collectivité civique' (387).

1640. Politics. Emperor: oaths to the emperor, 1st cent. B.C./1st cent. A.D. Cf. *SEG* XXXVIII 2004. In her analysis of oaths of loyalty taken to the Emperor (the unofficial Roman coniuratio, to be distinguished from the official military oath, the sacramentum), B. Levick, in S.Cagnazzi et alii (edd.), *Scritti di storia per Mario Pani* (Bari 2011) 245-256, focuses on the lapse of time between the literary attested oath of Actium (32 B.C.) and the three oaths sworn to Augustus and his family in Samos (*IG* XII.6.7; *IGR* IV 996), Conobaria (Baetica; *An.Ép.* [1988] no. 723), and Phazimon-Neapolis (Paphlagonia; *OGIS* 532, *IGR* III 137; *Studia Pontica* III 66; *SEG* LIII 1431, LVII 1298) between 6 and 3 B.C. Against P.Herrmann, *Der römische Kaisereid* (Göttingen 1968), L. does not consider this gap a coincidence (due to lack of evidence); she interprets the time clustering of the three epigraphical oaths and the differences between them as the results of 'local entreprise, possibly with suggestions from an official governor' (253); they were intended to express loyalty to Augustus and his family because of the presence of Tiberius, the potential 'enemy', in 6 B.C. in Rhodes. Later oaths (to Tiberius at Palaipaphos: *SEG* XVIII 578 [LV 1534]; 15 A.D.; to Caligula in Assos [*I.Assos* 26; *Syll.*[3] 797; *IGR* IV 251; *SEG* LIII 1370] and Aritium [Lusitania; *CIL* XI 5998a; *CIL* II 172; *ILS* 190; 37 A.D.]) have been prompted by similar situations: the fear from factional violence from possible supporters of the disgraced Agrippa Postumus (Palaipaphos) or possible rivals like Ti. Gemellus (Aritium) or just the fear from losing pre-existing advantages (Assos). The oaths continued throughout the Iulio-Claudian period and became obsolete only under the unified dynasty of the Flavians.

In a short presentation of epigraphically attested Greek imperial oaths (*Milet* VI.3.1044 [*SEG* XXXV 1130]; *IG* XII.2.58 [*OGIS* 456; *IGR* IV 39; *SEG* XXXV 907; Mytilene]; for Assos, Palaipaphos, Phazimon-Neapolis and Samos see above), T.Fujii, in W.Eck et alii (edd.), *Öffentlichkeit - Monument - Text. XIV. Congressus Internationalis Epigraphiae Graecae et Latinae, 27-31 Augusti MMXII; Akten* (Berlin 2014) 613/614 (cf. now also Fujii's monograph mentioned in our lemma no. 1346 in fine), suggests considering them expressions of the public sphere. In a religious sense there are differences regarding the status of Augustus, who appears in the oaths sworn during his lifetime (Miletos, Mytilene, and Phazimon-Neapolis) without the epithet θεός, but as θεός in those sworn after his death (Assos, Palaipaphos). In the oath of Paphos the epithet ἔκγονος τῆς Ἀφροδίτης (L. 8) places Augustus both in an imperial and in the local context (Venus Genetrix as patroness of the Iulii; Aphrodite as the tutelary deity of Cyprus). The Paphian list of θεοὶ ὅρκιοι may also serve as an example of the public sphere in a geographical sense, since it seems to connect three geographical spheres: minor and major local deities of the island (Ἀφροδίτη Ἀκραία, Κόρη, Ἀπόλλων Κερυνήτης [or Κενυριστής; cf. *SEG* LI 1896], Ἀπόλλων Ὑλάτης [cf. also our lemma no. 1515], Διόσκουροι), the common deities of the koinon (Ἑστία Βουλαία, the joint patron of the council of the island, and the common ancestral gods and goddesses; LL. 6/7: θεοὺς θεάς τε τοὺ[ς] κοινοὺς τῆς νήσου πατρῴους) like Aphrodite of Paphos, and at the same time the imperial deities (Augustus, as descendant of Aphrodite, and the goddess Roma). In a political sense the imperial oaths testify to direct communication between the center of the Empire and the provincials (Assos and Samos, which refer to delegates sent to inform the emperors).

1641. Politics. Epigamia in interstate treaties. S.Saba, *AncSoc* 41 (2011) 93-108, studies the inter-state agreements of various nature which include a clausula on ἐπιγαμία (late Classical/Hellenistic

period). The right of intermarriage was used in two ways: 1) negatively: to force or limit intermarriage between old and new members of a community newly constituted by συμπολιτεία (*SEG* XLVII 1563 [LIII 1198; Herakleia-on-the-Latmos/Pidasa]: forced exogamy for six years; *Milet* I.3.149 [Miletos/Pidasa] and *I.Smyrna* 573 [*OGIS* 229; *I.Magnesia am Sipylos* 1; Smyrna/Magnesia-on-the-Sypilos/Palaimagnesia]: Greek women of any origin could be married, but indigenous ones could not: ethnically limited use of epigamia); 2) positively: as a diplomatic tool, to help cement alliancies or to solve conflicts. Epigamia to reinforce alliances between cities is frequent in Crete: see Chaniotis, *Verträge* pp. 101-194, and nos. 14, 28, 35, 59, 60, 61 (= *I.Cret.* III.III.1 B, 4, 6, *SEG* XXVI 1049, *I.Cret.* I.VIII.9, and I.XVI.5, respectively) and *SEG* LIV 841 (LVIII 975); other examples come from Asia Minor (*SEG* XXIX 1149 [XLIV 950; isopoliteia decree of Temnos for Teos]) and mainland Greece: three treaties solving border disputes from mainland Greece (*IG* IV^2.1.76 + 77 [Troizen/Arsinoe]; *IG* V.2.419 [*IPArk* 28; Phigaleia/Messene]; *IG* IX^2.1.3 (*Syll.*^{3} 211 [Aitolians and Akarnanians]). The right of intermarriage appears alongside grants of citizenship (ἰσοπολιτεία), and the two are in no way subordinated to each other. Epigamia is frequently found in interstate treaties signed by federal states or their affiliate members; this suggests that the latter used epigamia because they were already familiar with it. [To the single example from Asia Minor in category (2) add now *SEG* LIX 1406 B LL. 25-27, Tybout].

1642. **Politics. 'Hellenism' in the Roman period.** Drawing on literary and epigraphical sources, J.-L.Ferrary, *Phoenix* 65 (2011) 1-22, focuses on 'La géographie de l'héllenisme sous la domination romaine'. We restrict ourselves to the author's abstract: 'Under Roman domination the meaning of the terms *Hellenes/Graeci* was extended. This process, partly the result of a dialogue between conquerors and subjects, was inextricably linked with the establishment of hierarchies. This article looks in particular at the rivalries between the Greeks of Europe and Asia, the composition of the Panhellenion, and the problem of western Hellenism under the empire' (204). See also F.'s earlier studies on related subjects, for which see *SEG* XXXVIII 2006 (Rome and the Hellenistic world), XLVI 2338 (philhellenism and the term φιλέλλην), LI 2360 (the terms Ἕλληνες, Πανέλληνες and Πανελλήνιον), LII 1950 (the creation of the province of Asia and the Italians in Asia Minor), and LV 2053 (the grant of Roman citizenship to Greeks).

1643. **Politics. Institutions: the αἰσυμνήτης.** M.L.del Barrio Vega, in *A Greek Man in the Iberian Street* (cf. our lemma no. 751) 17-24, collects and studies the literary and mainly epigraphic attestations of αἰσιμνήτης/αἰσυμνήτης (αἰσυμνάτας, αἰσυμνάω, vel sim.). Its geographical distribution is limited to two well-defined areas: some Ionian cities of Asia Minor, especially Miletos, and Megara and its colonies. The focus is on the office's origin rather than function [for the latter see most recently the study of M.Faraguna summarized in *SEG* LVI 2120, not mentioned by D.B.V.; see also *ibid.* for the main inscriptions, Tybout]: it appears first and foremost as an institution characteristic of Asia Minor, which was subsequently exported by Ionian settlers to the Black Sea colonies; from there, it may have spread to nearby Megarian colonies and, in later centuries, from the latter to the metropolis Megara. The cult of Διόνυσος Αἰσυμνήτης in Patrai (Paus. 7.19-21) does not support the antiquity of the Megarian aisymnetai or their pre-Dorian character. Neither is there evidence for their existence in the western

Megarian colonies, since the role of the αἰσυμνάτας in two fragments of *IvO* 22 (*IGDS* 28; Arena I² 52; *LSAG* 277 no. 36; *SEG* LIII 1030 [2]; fr. B LL. 5/6 and fr. H L. 6) is highly unclear: it is uncertain whether these are references to the magistracy; if so either it may belong to Megara Hyblaia or to Selinous or the aisymnatai may have come as judges from Megara Nisaia (or even from another city) as mediators in the conflict between Selinous and the exile

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1644. **Politics. Institutions: ἑλλανοδίκαι.** S.Zoumbaki, *Tekmeria* 10 (2011) 7-21, briefly describes the function of the ἑλλανοδίκαι in Olympia and collects the evidence for the existence of this office in Sparta (Xenophon, *Lakedaimonion politeia* 13.11) and in Peloponnesian cities which organized contests (Epidauros: *IG* IV².166 LL. 55-59; Argos: W.Vollgraff, *Mnemosyne* 44 [1916] 64-71 no. III; *IG* V 587; *SEG* XVI 253; *Corinth* VIII.1.14; *SEG* XXXIII 364). In the latter cities, this office was introduced in the 3rd cent. B.C. This development may be attributed to Antigonid propaganda and to the effort of the Antigonid kings to promote festivals in cities under Macedonian control.

1645. **Politics. Roman governors.** M.-C.Ferriès, F.Delrieux, in *Les gouverneurs* -- (cf. our lemma no. 1637) 207-230, discuss a series of inscriptions from various cities in Asia Minor, showing the popularity of the governor Q. Mucius Scaevola (98-96 B.C.; see *SEG* LX 1330, especially app.cr. ad A L. 2; cf. also our lemma no. 1638); Μουκίεια are established in his honor. F.Kirbihler, *ibid.* 249-272, discusses the sixteen inscriptions recording the governorship of P. Servilius Isauricus between 46 and 44 B.C. Non vidimus; see B.Puech, *An.Ép.* (2011) [2014] nos. 1270/1271.

1646. **Politics. The Roman Senate, the imperatores, and the Greek cities in the late Republican period.** A.Heller, in *Pratiques et identités* 227-244, discusses four cases of Greeks who supported a powerful Roman imperator during the civil wars: Theophanes from Mytilene (Pompeius; *SEG* XLII 755; L.Robert, *OMS* V 561-583), Mithridates from Pergamon (Caesar; L.Robert, *OMS* I 611-614), C. Iulius Zoilos from Aphrodisias (supporter of Iulius Caesar and freedman of Octavian; *SEG* XLIII 699*; comment on the personifications of Ἀνδρεία, Τιμή, Πίστις (equivalents of Virtus, Honor and Fides) and of Δῆμος, Πόλις [Greek concept]) and Seleukos from Rhosos (*SEG* LIV 1625; LVIII 1733). The focus is on problems of identity ('comment rester Grec tout en devenant Romain'), between romanization and adherence to one's mother city and its civic values.

P.Sánchez, in S.Benoist, A.Daguet-Gagey, C.Höet-van Cauwenberghe (edd.), *Figures d'empire, fragments de mémoire. Pouvoirs et identités dans le monde romain impérial. IIe s. av. n. è. - VIe s. de n. è.* (Lille 2011) 197-222, argues that the measures adopted by the Senate from 170 B.C. onwards aimed both to regulate the activities of generals and provincial governors (in order to protect Rome's subjects and allies against abuses) and to defend its own authority in matters of foreign policy. S. discusses the following documents: lex Porcia (*I.Knidos* 31 col. III LL. 3-15); lex de provinciis praetoriis (*I.Knidos* 31; *SEG* LI 1517); lex de piratis (*I.Knidos* 31 [*SEG* XXVI 1227; XXXVII 867]; *F.Delphes* III.4.37 [*SEG* III 378; LVIII 502]; S. follows A.Giovannini and E.Grzybek [cf. *SEG* XXVIII 844] in dating the law to 99 B.C.); senatus consultum of 81 B.C. (*RDGE* 18 = *I.Stratonikeia* 505 LL. 114-122); senatus consultum of 80 B.C. (*RDGE* 70 = *CIG* 2222; *Syll.*³ 785; *IGR* IV 943 [*SEG* XXII 507; XLI 706; cf. LX 1957]

ll. 11-18 [cf. now B.J.Bitner, *GRBS* 54 (2014) 639–664, Stavrianopoulou]); senatus consultum of 73 B.C. (*RGDE* 23 = *I.Oropos* 308; *IG* VII 413; *Syll.*³ 747 [*SEG* XV 283; XXII 371]); senatus consultum of 55 B.C. (*RDGE* 25 = *IG* XII Suppl. 11).

However, the introduction to the allies of some ambitious imperatores as the true guarantors (auctores) of such protective measures not only undermined the authority of the Senate but in the process paved the way for the transition to the Imperial regime. Discussion of the role of Flamininus (*RDGE* 33 = *IG* IX.2.338; *Syll.*³ 593 [*SEG* XXIII 388, XXXVI 542]), the Scipios (*RDGE* 35 = *Syll.*³ 618 [*SEG* II 566; XXXVII 860]), Q. Mucius Scaevola (*RDGE* 47 = *I.Pergamon* 268; *OGIS* 437; *IGR* IV 297; *I.Eph.* 7 [*SEG* LX 1330]; *SEG* XLIV 1227 [LVI 1801]), Lucullus (*SEG* XLIV 1227; LVI 1801), Caesar (*RDGE* 26 = *IG* XII.2.35; *IGR* IV 33 [*SEG* LI 1027; LIX 902]); *PSchøyen* I 25 (*SEG* LV 1452 [LX 1530]; against S.Mitschell [cf. *SEG* LV 1452] S. considers it a 'loi comitiale', which, although originally called lex Iulia after its proponent, was translated in Greek as νόμος Καίσαρος since it was 'intraduisible de manière littérale en grec'; 218) and Octavian (*I.Aphr.* 8.29 = *Aphrodisias and Rome* 10 [*SEG* XXXII 1097; XXXIV 1044]; *I.Kyme* 17 [*SEG* XVIII 555; LIX 1408]; *SEG* IX 8 [V]; LVI 2028).

1647. **Religion. Angels.** R.Cline, *Ancient Angels. Conceptualizing Angeloi in the Roman Empire* (Leiden-Boston 2011), 'examines the conceptualization and veneration of angeloi in various non-Christian and non-Jewish contexts between ca. 150-450 A.D.' (XVII) and 'the reactions of Christian authorities to those concepts and forms of angelos worship', with a strong focus on 'non-Christian and non-Jewish inscriptions that refer to *angeloi*' (13).

In Chapter II R. discusses *SEG* XXVII 1977 (LX 1996; oracle of Klaros; ph.; text and translation; the gods as ἄγγελοι and as 'small part' of all-seeing Αἰθήρ) and *CIG* 4380 N (ph.; text and translation; dedication to Θεὸς Ὕψιστος, a variant of all-seeing Aither), concluding that 'the Clarian Oracle ... promoted a henotheism' with 'the Olympians ... as *angeloi* of a supreme god' (36; cf. also 41).

In the third Chapter, C. discusses inscriptions, mostly from Asia Minor and in some cases from the Levant, mentioning angels in various pagan contexts, and argues that 'the shared religious term *angelos* enabled distinct religious traditions to express similar beliefs in divine mediators in a mutually intelligible manner' (48; cf. also 50-53 and 75). Discussion of the following inscriptions (texts and translations): *I.Délos* 2532 IA/IIB (*CIJ* 725; *Syll.*³ 1181; Jewish text mentioning τὸν θεὸν τὸν ὕψιστον and οἱ ἄνγελοι τοῦ θεοῦ); *SEG* XXXI 1080 (from Galatian Kalecik: dedication to Θεὸς Ὕψιστος and οἱ ἅγιοι αὐτοῦ ἄνγελοι); dedications to ἄγγελοι from Stratonikeia: *I.Stratonikeia* 1117 (Ζεὺς Ὕψιστος and Θεῖος Ἄνγελος), 1118 (Ζεὺς Ὕψιστος and Ἀγαθὸς Ἄνγελος; C. tends to accept the idea that here the Ἄνγελος was Hekate), 1119 (Θεῖον Ἀγγελικόν alone); Μήν and ἄγγελοι: Petzl, *Beichtinschriften* 38 (*SEG* XLI 1039; ἄνγελος revealing instructions of the deity) and 3 (*TAM* V.1.159); *TAM* V.1.75 (where Men is not the angel of a Theos Hypsistos; in fact no angel is mentioned in this text); Ὅσιος and Δίκαιος as angels: *TAM* V.1.246 (perhaps Ὅσιος καὶ Δίκαιος as angels of Helios?); *TAM* V.1.185 (*SEG* XX 11; Ὅσιος καὶ Δίκαιος as one Ἄνγελος); *SEG* XLI 1185 (Hosios and Dikaios as ἄνγελοι of Ἀπόλλων Ἥλιος); *RECAM* II. 242 (connection between Ὅσιον Δίκεον and κύριος Ἥλιος; no mention of ἄγγελος but the hierarchy seems clear); *SEG* XXXII 1539 (Gerasa; Διὶ Ἀγγέλωι; Ἀγγέλωι either a separate entity or an aspect of Zeus); *SEG* XL 1734 (Syrian Harran; dedication to Ἰλααλγης and his angel Ἰδαρουμα); *Syria* 14 (1933) 297 no. 7 (Palmyra; Διὶ Ὑψίστῳ καὶ τοῖς δυο[ῖν ἀγγέλοις); *I.Portes* 91

(*SEG* XLV 2093; Koptos; ὑπὲρ εὐχῆς τῶν ἀνγέλων Ἐμεσηνοὶ ἀνέθηκαν; 'messengers' of Elagabal, the god of Emesa).

In Chapter IV funerary insciptions from the Roman Imperial period are examined which name or invoke ἄγγελοι, in the context of literary evidence for Roman beliefs concerning tutelary spirits, guardian angeloi, and escorts for the dead (77). The following texts are discussed in some detail: *IG* XII.3.933-974 (Kiourtzian [cf. *SEG* L 1737] nos. 1-60; Thera). Forty-five texts have the expression ἄγγελος + name of the deceased in the genitive; special discussion of *IG* XII.3.933 (Kiourtzian no. 43; Ἄνγελος Ἐπικτοῦς πρεσβύτιδος; uncertainty concerning the implications of πρεσβῦτις), 942 and *SEG* XXVII 506 (heroization [ἀφηροΐζω] of the deceased; his soul was held 'to exist in a blessed state between mortal and divine'; 87). C. sees three functions of the ἄγγελοι: the term denotes the 'angelic state of the deceased', the guardian angelos who assisted the deceased on the journey to afterlife or the angelos who was present at the grave to protect it against violators; according to C. the three functions are 'mutually reconcilable' (93); Robert, *Hellenica* XI/XII 429-435 (cf. *SEG* XXIX 1400; ἄνγελος Ῥουβῆδος) and *SEG* VI 210 (XXVI 1377; Ῥουβῆς as μεγάλοιο θεοῦ θεράπων; both texts are from [the area of] Eumeneia; guardian angel of a 'local holy man' Roubes; C. interprets the texts as 'evidence of later Roman religious syncretism' (101)); *IG* XII.3.1238 (Kiourtzian no. 24; Melos; invocation of τὸν ὧδε ἐφεστῶτα ἄγγελον).

Chapter V is devoted to a study of 'Angels from the spring', focussing on Iudaean Mamre (literary evidence only, except for lamps inscribed with Φῶς Χριστοῦ φαίνει πᾶσιν), Corinth ('Fountain of the Lamps'; discussion of *SEG* XLIV 293-296; ph. of 293/294; invocation of Σαβαώθ, Μιχαήλ and Γαβριήλ as angeloi; others may have invoked the Nymphs at the same spot), Bethesda and Chonae/Kolossae (literary evidence).

In Chapter VI, in the context of an examination of 'the process by which some forms of angelos veneration became acceptable within Christianity, while others were made illicit' (138), especially in late Roman Anatolia, C. studies some amulets and lamellae which contain invocations of ἄγγελοι (3rd-5th cent. A.D.): *SEG* XLVI 1726 II (Xanthos; dr.; combination of Christian, Jewish and Gnostic formulas; one of the illicit invocations); *REG* 4 (1891) 287-296 (Bulgarköy, near Kyzikos; dr.; invocation of Ἄγγελος Ἀρααφ).

1648. Religion. Apollo and Artemis. J.Wallensten, in M.Haysom, J.Wallensten (edd.), *Current Approaches to Religion in Ancient Greece.Papers Presented at a Symposium at the Swedish Institute at Athens, 17–19 April 2008* (Stockholm 2011) 23-40, wonders whether the family ties between Apollo and his twin sister Artemis known from myths and iconography are reflected in inscribed dedications. On the basis of 127 inscriptions dating from the Archaic period to the first century A.D. in which both deities are attested as recipients, either just the two of them or in the company of other gods, W. attempts to prove that Apollo and Artemis functioned as protectors of the family and especially of its younger members. However, the fact that 87 of the 127 texts stem from Delos and that only in 26 instances Apollo and Artemis are the sole recipients, the Delian triad (Apollo-Artemis-Leto) being the protagonist in 94 dedications (almost exclusively from Delos), renders the verification of this hypothesis difficult. W. provides two appendices: Appendix A (32-37) contains the dedications with specification of the dedicants (male/female) and the inscribed object; Appendix B (38) lists the epithets of the twin gods in 24 inscriptions, showing that some recurring

pairings can be found, such as Ἀπόλλων Πύθιος and Ἄρτεμις Σώτειρα from Anaphe or Ἀπόλλων Διδυμεύς and Ἄρτεμις Πυθία in Didyma, but also that the deities were clearly distinguished from each other by the use of different epithets.

1649. **Religion. Artemis: her cult in the Corinthian colonies.** Drawing on literary, archaeological and epigraphic evidence, F.Quantin, in *Sulla rotta per la Sicilia* 209-232, uses the cults of Artemis in the Corinthian and Corinthian-Korkyraian colonies (Syracuse, Korkyra, Apollonia, and especially Ambrakia) as a case study for the problem of cult transfer between mother city and colony. Q. argues that the goddess was not 'profondément corinthienne' from the beginning and that only during the process of colonization she became a 'colonial' deity. In contrast to Corinth, where the cult of Artemis does not seem to be of special importance at the time of the colonization of Syracuse and Korkyra, her veneration in the latter two cities dates back to the first half of the 7th cent. B.C. and the end of the first quarter of the 6th cent. B.C., respectively. Also the evidence from Apollonia, Epidamnos and Ambrakia testifies to Artemis' prominence from the outset, and reveals local characteristics: she was a deity protecting the city against the hostility of indigenous people and against stasis. Q. discusses *I.Apollonia* 2 (earliest attestation of the cult of Artemis; according to Q., *I.Apollonia* 1 and 2 belong to the same text; ca. 500 B.C.), *SEG* LIX 623 (Epidamnos; late 4th cent. B.C.; cf. also A.Muller, F.Tartari, *Illyrie méridionale et Épire V* (cf. our lemma no. 411) 291; for the various aspects of the cult see *SEG* LIV 584) and, for Ambrakia, *SEG* XXV 693 (Ἄρτεμις Περγαία; 3rd cent. B.C.), XXXVII 528 (and S.N.Dragoumis, *AEph* [1910] 397 [C.Tzouvara-Souli, *Ἡ λατρεία τῶν γυναικείων θεοτήτων στὴν ἀρχαία Ἤπειρο* [Ioannina 1979] 20; Ἄρτεμις Πασικράτα, 100-50 B.C.), and XLII 543 bis (Ἄρτεμις; ca. 200 B.C.).

1650. **Religion. Asklepios and cures for Blindness.** In addition to the famous scene in Aristophanes, *Ploutos* 633-747, B. Wickkiser, *GRBS* 20 (2010) 167-189, compiles a useful list of epigraphic references to the curing of blindness in Asklepieia at Athens, Epidauros, Lebena, and Rome, with supplementary references to votive eyes in inventories.

1651. **Religion. Baptism.** F.Graf, 'Baptism and Graeco-Roman mystery-cults', in Hellholm, *Ablution* -- (cf. our lemma no. 1158), vol. 1, 101-118, adduces various inscriptions recording (1) the routine ablution from the wash-basin (περιρραντήριον) at the entrance of a sanctuary, and (2) the more extensive washing or bathing (λούειν) that certain categories of defilement demanded before entering the sanctuary; the latter usually did not take place at the sanctuary but at home or in a public bath. Sanctuaries usually lacked bathing facilities. For category (1) he adduces *IG* XII.1.798 (*LSCG* 139), *LSCG* Suppl. 91 and *SIRIS* 313, for category (2) *IG* XII. 5. 593 (*LSCG* 97A), *LSAM* 51 and *IG* II^2 1365/1366.

On 111-113, comment on the mysteries of the Κύρβαντες in Erythrai, with a λοῦτρον and subsequent χρηστηρισμός; the rites led to a change in status for the initiated (*I.Erythrai* 206).

1652. **Religion. Christianity: Deacons and deaconesses.** B.C. A.E.Felle, in *Diakonia, diaconiae, diaconato. Semantico e storia nei Padri della Chiesa. XXXVIII Incontro di studiosi dell'antichità cristiana, Roma 7-9 maggio 2009* (Rome 2010) 489-537, offers a synthesis of the Greek and Latin epigraphical evidence on deacons (ἀρχιδιάκονος, διάκονος, πρωτοδιάκονος, ὑποδιάκονος) and deaconesses (διακόνισσα), who are listed in an appendix both by the dioceses of Africa, Asia, Italia (without Rome), Rome and by diaconal rank (508-525; ca. 300 individuals ranging from the late 3rd to the 7th cent., with a peak in the 4th for all regions except for Italy [Rome excluded], where the maximum is reached in the 5th/6th cent.). The bulk of the evidence are epitaphs just mentioning name and rank, but deacons and deaconesses frequently appear also as dedicants, either acting together with their family members (often also ecclesiastical, e.g. *MAMA* I 178 [*SEG* VI 376], 179, 324, 383; VII 143 and 539; *I.Smyrna* 567; *IG* XII.3.1238) or with other members of the clergy (e.g. Felle, *Biblia Epigraphica* no. 485). Some epitaphs reveal their professions, such as ἰατρός (e.g. *I.Eph.* 4206; *I.Erythrai* 142; *I.Tralleis* 244), χρυσοχόος (*Suppl.Epigr.Rh.* 86) or stone cutter/mosaicist (depiction of a tool: *MAMA* VIII 164 = G.Laminger-Pascher, *Die kaiserzeitlichen Inschriften Lykaoniens* I [cf. *SEG* XLII 1247] no. 411]). Their ecclesiastical activities are rarely documented: e.g. *CIG* 9238 (καλῶς ἐξυπηρετήσας τῷ λαῷ); *MAMA* I 228 (πάσης ἀρετῆς κεκοσμημένος ἦν ἐνὶ βίῳ κὲ θεεικὴν σοφίαν ἐκτελέσας; 'particolare competenza del defunto nella conoscenza delle Sacre Scritture'; 497). From the 5th cent. onwards the position of a deacon as 'collaboratore primo' of a bishop is conveyed by the term ἀρχιδιάκονος/archidiaconus, with the variant πρωτοδιάκονος for the diocese of Asia (e.g. *MAMA* IV 321; VII 185 [*I.Sultan Dağı* 267]; for the use of the term in Montanism cf. *MAMA* IV 321 [W.Tabbernee, *Montanist inscriptions* -- (cf. *SEG* XLVII 2323) no. 77]).

Most deaconesses (cf. also *SEG* L 1738) come from the diocese of Asia (25 on a total of 31); in most inscriptions (epitaphs with few exceptions) the title of deaconess does not seem to derive from being the wife or sister of a deacon as in the West. There is no information regarding their tasks and prerogatives or their relationship with the other members of the clergy (in *MAMA* VIII 318 [Iconium, 4th cent. A.D.] the διάκονος Βασίλισσα is called wife and mother, which is not in line with the law of the 6th cent. (*Nov.* 6.6; 123.13) regulating the age of ordination of deaconesses [at least 40 years old] and their personal/sexual status [virgin or widow, living alone or with their parents]). Some deaconesses are on record in inscriptions of public character (commemorative, e.g. *MAMA* IV 326 [Tabbernee, *op.cit.* no. 77]; dedications, e.g. W.M.Ramsay, *BCH* 7 [1883] 314 no. 41; donations, e.g. *MAMA* IV 120 B; *ala2004* (cf. *SEG* LIV 1018) no. 117.II; *I.Eph.* 495 [*SEG* XLI 980]; M.A.Byrne, G.Labarre, *Nouvelles inscriptions d'Antioche de Pisidie* [cf. *SEG* LVI 1691] no. 110; *SEG* II 746; *IG* XII 6.2.930).

F. concludes that deacons are better represented in inscriptions than other members of the clergy; that they manifested themselves in spite of the decline in the epigraphical habit (in the West from the 5th cent. onwards, in the East from the late 6th cent.) may be indicative of an economic, social and cultural level above average, and of a preoccupation with self-representation similar to that of the elites.

1653. **Religion. Christianity: eulogia inscriptions, early Byzantine period.** J.-P.Sodini, *JS* (2011) 77-140 (numerous ph. and dr.; map of places of pilgrimage), presents a detailed survey of εὐλογία inscriptions on metal or terracotta tokens and ampullas manufactured in the Holy Land and the martyria in the East and taken home by pilgrims. The focus is on the saints, the centers of

pilgrimage (the holy places in Jerusalem, notably the Church of the Anastasis; Syria, notably the two stylites St. Symeon near Aleppo and St. Symeon of the Admirable Mountain; Egypt, notably St. Menas; Asia Minor, especially Ephesos) and on the iconography, while the inscriptions sometimes accompanying the images play a subordinate role. One section (86-92) is devoted to the ampullas of St. Menas inscribed with the the well known formula εὐλογία τοῦ ἁγίου Μηνᾶ, vel sim. (cf. *SEG* L 1561). From the other sections we mention the few inscriptions for which S. gives the full Greek text [the oblique stroke indicates obverse/reverse]: 1) Κύ(ριε) ἐλέησον / τοῖς οἰκέτ(αις) (ΤΗΣΙΟΗΚΕΤ, two ampullas; 84/85; dr.); 2) Τηβεριάδα, / ὀψαρίου ἡμαλ[ιά] ('abondance de poissons'; Tiberias situates the scene at Lake Galilee; 85); 3) † Ὁ ἅγιος Ἰσίδωρος †, Ἰ(ησ)οῦς Χρ(ιστός) (?) (St. Isidore of Chios; 130). Cf. also D.Feissel, *BE* (2012) no. 445, for some more details.

1654. **Religion. Christianity: mosaic inscriptions in early churches.** B.Kiilerich, *AAAH* 24 (2011) 45-63, focuses on the visual and functional aspects of Greek and Latin inscriptions in early church floors (4th-6th cent. A.D.). Their lettering and lay-out is often reminiscent of monumental epigraphy, with a predilection for frames in the shape of a tabula ansata or medallion, and their often careful execution and prominent position in the churches assured that they received attention. The texts had many purposes: dedicatory epigrams, identification of figures and scenes represented, records of donations (frequent formulas: προσφορά, ὑπὲρ σωτηρίας, προσευχῄ, ἐποίησεν --- πόδας), commemoration of benefactors (occasionally epitaphs), artists' signatures (ψηφοθετεῖν, ποιεῖν; the latter also used to refer to commissioners) and occasionally Biblical quotations. The inscriptions recording donors or artists, whether ecclesiastics or laymen, 'served to situate the person, who was verbally present, in the sacred space. Starting at floor level, often decorated with cosmographical images, the inscriptions may offer a first key to unlocking the cosmic meaning of the sacred space of the church' (61).

Discussion of *SEG* XXVIII 1286 (Mopsuestia; ph.), XXXVII 466-468 (Demetrias), LV 630 B (Homeric references and a quote in L. 3: ὅσα πνίει τε καὶ ἕρπει; cf. *Il.* 17.447; Nikopolis; translation; ph.), *IGLS* 1336 (*IJO* III Syr 71; Apamea), *IGLS* XXI.2.107 (cf. *SEG* XLIV 1378; Mount Nebo), 130 (Merkelbach-Stauber, *SGO* IV 22/56/01; *SEG* XXXII 1545; LII 1726; cf. LIX 1966]; Madaba; ph.), 142 (cf. *SEG* LV 1760; Madaba), and 153 (*SEG* LIV 1703*; Madaba; ph.).

1655. **Religion. Confession inscriptions.** G.Petzl, '"Klage der Menschen – Klage der Götter": Aspekte der kleinasiatischen Beichtinschriften', in M.Jaques (ed.), *Klagetraditionen. Form und Funktion der Klage in den Kulturen der Antike* (Göttingen 2011) 63-81, discusses a number of confession inscriptions under the following two headings [nos. refer to Petzl, *Beichtinschriften*; for nearly all texts P. provides English translations]: 1) complaints of people: a) about their troubles (no. 50); b) about their own misbehavior (nos. 3 and 43); c) about the misbehavior of other people (*SEG* LIII 1344); 2) complaints of the deity about other people's misbehavior (nos. 5 and 36). In no. 5, there is a transition between a complaint about and a charge against a misbehaving person (a 'Sünder'). Detailed discussion of the problems posed by this text; comment on πλετώριον ('Praetorium [wohl ein Ratsgebaüde in dieser Art "Tempelstaat"]'), on Ζεύς as παράκλητος ('Als Rechtsbeistand (*parakle-*

tos) erhielt ich den Zeus') and on the σύνκλητος, to be identified with the μεγάλη συνᾶτος καὶ σύνκλητος τῶν θεῶν in *SEG* LVII 1186 (see also *SEG* LVII 1158).

W.Ameling, 'Paränese und Ethik in den kleinasiatischen Beichtinschriften. Zu den Voraussetzungen christlicher Mission in Kleinasien', in R.Deines, J.Herzer, K.-W.Niebuhr, *Neues Testament und hellenistisch-jüdische Alltagskultur. Wechselseitige Wahrnehmungen* (Tübingen 2011) 241-249, argues that in the field of practical ethics (prohibition of misbehaviour, cultic or otherwise) there are remarkable correspondences between the ethical norms, often expressed in prohibitions of bad practice, in the Lydian confession texts and the Christian sermons on the ethical duties of the faithful. It was perhaps 'die Übereinstimmung in ethischen Grundförderungen' (247) which facilitated the success of Christianity. On 246/247 a catalogue of all vices for which the believers were punished by the deity.

K.-W.Niebuhr, *ibid.* 266-271 (cf. our lemma no. 1675), comments on the ethical notions in the Lydian confession texts. Translation of Petzl, *Beichtinschriften* nos. 3, 5, 120: 'Das Ethos einfacher Menschen ... erscheint damit als in einer Weise religiös basiert, die Anknüpfungsmöglichkeiten auch für die christliche, ihrerseits jüdisch geprägte Paränese bot' (271). At the same time this implies that 'die Impulse, Wege und Methoden der christlichen Mission anderswo zu suchen [sind] als in den Ausdrucksformen ihres Ethos' (274).

1656. **Religion. Dedications: offerings of (first) portions.** On the basis of literary and epigraphical sources, T.S.F.Jim, *Kernos* 24 (2011) 39-58, offers a semantic study of ἀπάρχεσθαι, ἀπαρχή and related terms (ἐπάρχεσθαι/ἐπαρχή; κατάρχεσθαι; ἄργματα) from the Archaic to the Hellenistic period. These terms, used both in the public and private sphere in relation to sacrifice, dedications, hair-offerings from humans and sacred finance, either refer to 'sacrificial portions from a greater whole' or to 'first fruits', proceeding from a wide range of activities; 'both acts set aside a portion as a symbolic offering, both express the precedence accorded to the gods over men' (55). Ἀπάρχεσθαι and the rare ἄργματα apply both to sacrificial and dedicatory practices, ἀπαρχαί mainly refer to dedications and occasionally to animal sacrifice, whereas κατάρχεσθαι occurs only in sacrificial procedures; ἐπάρχεσθαι/ἐπαρχή were used along with ἀπάρχεσθαι/ἀπαρχή to denote cult payments (often in cash, occasionally in kind), never in relation to sacrificial or dedicatory practices.

1657. **Religion. Dedications: victory monuments.** J.Whitley, in S.D.Lambert (ed.), *Sociable Man. Essays on Ancient Greek Social Behaviour in Honour of Nick Fisher* (Swansea 2011) 161-191, discusses Greek dedications of victory from the late Archaic period to 400 B.C., exploring the slow transition from the dedication of 'raw' objects (which are objects first and dedications second; cf. the weight *SEG* XI 1227) to those that are 'converted' (which serve no purpose other than dedicatory), and how military victory monuments navigated the difficulties of hybris and perceived offense. W. discusses a number of inscribed objects, including the Nike of Paionios of Mende (Meiggs-Lewis, *GHI* 74), the inscribed Spartan shield from the Painted Stoa of Athens (*IG* I³ 522), and a recently discovered inscribed statue base of an athlete of the early 5th cent. B.C. (*SEG* LIV 493).

1658. **Religion. Divination and oracles.** R.Stoneman, *The Ancient Oracles: Making the Gods Speak* (New Haven-London 2011), presents a general overview of Greek oracles and divination, the history of oracular practices, and ancient criticism on oracles. S. discusses in some detail the oracular sites of Delphi (26-54), Dodona (55-64), Trophonios (72-76), and Asia Minor (Sibyls, Mopsos, Gryneion, Didyma, Klaros; 77-103), healing oracles and incubation (114-124), epiphanies (124-131), dice and alphabetical oracles (136-148). Naturally, inscriptions are adduced in large numbers. We present a selection of texts that are briefly discussed (partial translation): Delphic oracles: *IG* II² 204 = *I.Eleusis* 144 (53); *IG* XII.3.248 (53/54); *I.Magnesia* 215 (53). Oracle at Korope (Thessaly): *Syll.*³ 790 = *LSCG* 83 (30); oracles of Klaros: *SEG* XLI 981 (92), 1411 (99); *IGR* IV 1498 (98); oracle at Side: *I.Side* 378 (101); healing miracles of Epidauros: *IG* IV² 1-123 (121/122); dice oracles: *TAM* II.3.1222 (137/138); alphabetical oracles: *TAM* II.3.947 (141); *CIG* 4379 = Nollé, *Kleinasiatische Losorakel* -- (see *SEG* LVII 2158) 231-239 (141/142). the theological oracle of Oinoanda: *SEG* XXVII 933; XLVIII 1720 (181/182).

D.Potter, 'Lot oracles from Asia Minor', *JRA* 24 (2011) 764-772, presents a detailed review of J.Nollé's book summarized in *SEG* LVII 2158; on 769-772 a tabular survey of the 21 dice (astragalos) and the twelve alphabet oracles. [See now also N.Duval, 'Probability in the Ancient Greek world: new considerations from astragalomantic inscriptions in South Anatolia', *ZPE* 195 (2015) 127-141, Tybout].

1659. **Religion. Divine protection at sea.** M.Eckert, *Hephaistos* 28 (2011) 99-124, offers a survey of deities, sancturaries and cult practices connected with the protection of seafaring people. The evidence includes Greek inscriptions (ph. or dr. of selected examples), inter alia anchors bearing the names of Ἀφροδίτη (Ἐπιλιμενία; Σώζουσα) and Ζεύς (Κάσιος Σώζων; Ὕπατος) (cf. *SEG* XXVIII 1596; XLIV 1679; XLIX 1408*; LIII 1044), and dedications to (Ἀφροδίτη) Εὔπλοια (cf. *SEG* XXXIX 1853), the Διόσκοροι (with special reference to the dedications from Grammata, Illyria [*SEG* LVII 561*; dr. and German translation of some texts]), Ζεὺς Σωτήρ and Ποσειδῶν Ἀσφάλειος.

1660. **Religion. Egyptian cults: collection of inscriptions, supplement.** L.Bricault, in *Bibliotheca Isiaca* II 273-307 (ph. of many inscriptions), publishes 'Supplément II' to *RICIS* (cf. *SEG* LV 2071) which follows the pattern of the first supplement (see *SEG* LVIII 1937). The first section lists additions to the Latin and Greek inscriptions already in *RICIS* (273-298; new or corrected readings, French translations, comments, bibliography). New readings as compared to *RICIS* are given for the following Greek texts: 101/0301 (*I.Eleusis* 282), 101/0502 (Petrakos, *Δῆμος τοῦ Ραμνοῦντος* 59; *SEG* LVII 136*), 101/0901 (*IG* II² 7667; S.Follet, *BE* [2007] no. 230), 102/2001 (*IG* V.1.1543; *SEG* XI 1014), 105/0712 (D.Knoepfler, *BE* [2008] no. 232), 113/0206, 113/0217 (*SEG* LV 679 bis; cf. our lemma no. 491), 113/0547 (*IG* X.2.1.115; cf. *SEG* LIII 585), 113/0565 (*IG* X.2.1.90 cf. *SEG* LIII 585), 113/0567 (*IG* X.2.1.120; cf. *SEG* LIII 585), 305/2001 (*I.Kaunos* 69), 308/0501 (*SEG* LV 1364 bis), 308/1201 (*I.Prusa* 1028 + 1054; *SEG* LVIII 1413), 616/0601 (*CIGD* 6; *SEG* XXVII 414), and 618/1005 (*I.Tomis* 153; *SEG* LVIII 728).

The second section ('Inscriptions nouvelles', 299-307; French translations) collects the Latin and Greek inscriptions either published since the appearance of *RICIS* or previously known but not noticed so far. There are five Greek inedita: nos. 101/0701-0703 (reported in *SEG* LIX 158, 233, and our lemmata no. 227) and 204/0113-0114 (our lemmata nos. 681/682); the Greek inscriptions accessible in corpora are 104/1011-1012 (*IscrCos* EF458, 470), 304/0904-0906 (*Milet* VI.3.1301-1303), and 305/2002-

2007 (*I.Kaunos* 66-68, 71/72; for 66 L. 1, unrestored in *I.Kaunos*, B. suggests [Σαράπιδι?]). On 309-316, Indices and a Concordance [with *SEG* covered up to vol. LV, though 102/2002 = LV 526 is missing; add also 115/0102 = *SEG* LVII 746; 202/0439 = LVII 759; 204/1013 = LVIII 889; 301/0701 = LIX 1413; 618/1108 = LVI 855; 701/0111 = LVII 2017(1), Tybout]. See also our lemmata nos. 224, 227, 256-258, 266, 489, 491-493, 681/682, 1561, and 1662.

1661. **Religion. Egyptian cults: lamps.** J.-L.Podvin, *Luminaire et cultes isiaques* (Montagnac 2011), presents a detailed study of lamps with Isiac iconography (representations of Isis, Serapis and other Egyptian gods; lamps in the shape of a ship or mummy), their production, circulation and find places (private; public; sacred). On 167-188, P. studies the use of lamps in rituals (λυχναψία/λυχνοκαΐα used in temples and during festivals, processions, initiation and funerary ceremonies; dedications of lamps). P. adduces many Greek and Latin inscriptions, which mainly belong to two categories: manufacturers' marks (for the Greek marks see 119-121 and the catalogue on 273/274; workshops were mainly located in the West; there are only 16 ateliers in the East, many of them outside Egypt, notably in Athens and Corinth) and acclamations (185/186), especially Εὔπλοια.

1662. **Religion. Egyptian cults: Serapis.** R.Veymiers, in *Bibliotheca Isiaca* II 239-271 (majuscule texts; many ph.), publishes a supplement to his monograph *Ἵλεως τῷ φοροῦντι. Sérapis sur les gemmes et les bijoux antiques* (see *SEG* LIX 2040). In a catalogue he presents additions to the documents already published (243-246) and, secondly, documents not included in the monograph (246-256).We give the Greek inscriptions on the 'new' objects, inedita or drawn from various publications, without elaborate descriptions: 1) ΚΑΤΑΒ|Α|ΛΟ ΒΕΥ (251 no. II.AB 43; on the reverse of a chalcedony; 2nd/3rd cent. A.D.; ph. of obverse only [magic inscription intended to cause damage: presumably κατάβαλ(ε) (cf. e.g. *SEG* LV 1099 ter LL. 10/11) followed by an abbreviated name (?), Tybout]); 2) Τ. Αλ[.]|ος Ῥοῦφος (252 no. V.ABC 20; chalcedony; 2nd cent. A.D.; owner's name [the correct reading is Τ. Ἄλφιος Ῥοῦφος: see the color ph. in the catalogue Christie's New York, *Ancient Jewelry, Tuesday 9 December 2008*, 299 no. 298; the inscription, which escaped our notice when we compiled *SEG* LVIII 1854, should be added to nos. 4-6 *ibid.*, Tybout]); 3) Σέξτος (254 no. VI.BA 30; cornelian; 1st/2nd cent. A.D.; owner's name); 4) Εἷς Ζεὺς Σάραπις/Σέραπις (254/255 no. VI.DA 15; 255 no. VI DA 16; 255 nos. A.42, A.44, and A.47; various intaglios [except for A.47 = *SEG* LIX 688; silver ring from Pella] dated between the 2nd and the 4th cent. A.D.; slight variants in text and line division); 5) Μέγα τὸ ὄνομα τοῦ Σάραπις/Σέραπις (255 nos. A 43 [yellow jasper] and A.45 [ring]; 256 no. A.48 [green intaglio]; 2nd/3rd cent. A.D.; variants in line division); 6) [Σ]άραπις (255 no. A.46 = *SEG* XLVII 422 [iron ring from Messene]); 7) Σέραπι, | σῷζέ μοι (256 no. A.49; on the bezel of a silver ring). [Recently V. published a second supplement in L.Bricault, R.Veymiers (edd.), *Bibliotheca Isiaca* III (Bordeaux 2014) 207-244; we also draw attention to A.Mastrocinque, 'Serapide e i gemme acquileiesi', in G.Sena Chiesa, E.Gagetti (edd.), *Aquileia e la glittica ellenistica e romana. Atti del Convegno 'Il fulgore delle gemme. Aquileia e la glittica di età ellenistica e romana', Aquileia, 19-20 giugno 2008* (Trieste 2009) 101-109 (non vidimus), Tybout].

1663. **Religion. Emotional communities.** A.Chaniotis, in *Ritual Dynamics* 264-290, observes a development from communities of worshippers towards 'emotional communities' in the period ca. 100 B.C.-200 A.D. In support of this thesis he analyzes in detail various (dossiers of) inscriptions. In an

introduction, he discusses *SEG* XXIII 206 (XLV 293*; 2 A.D.; Messene; Cornelius Scipio recommended a 'cheerful mood' [ἱλαρώτατα] during sacrifices; he himself is ὑπερχαρής about the ἄρισται ἀνγελίαι concerning Gaius Caesar's successes against the Parthians; an example of 'ad hoc "emotional communities"' (265) [see also A.Chaniotis, in id. (ed.), *Unveiling emotions* — (see below) 92 and 107]). Subsequently C. focuses on 'consciously aroused emotions that aimed to construct a close relationship between the community and the deity' and 'shaped the cult community as "emotional community"' (*ibid.*). He adduces the following examples:

1) Initiates in mystery cults, forming communities dominated by feelings of hope and fear. [For the latter see now A.Chaniotis, 'Constructing the fear of gods: epigraphic evidence from sanctuaries of Greece and Asia Minor', in id. (ed.), *Unveiling Emotions: Sources and Methods for the Study of Emotions in the Greek World* (Stuttgart 2012) 205-234]. Analysis of *SEG* XXVI 821 (*I.Thrac.Aeg.* E205; *RICIS* 114/0202; aretalogy of Isis; comment on θάρσει and θαρρέω: 'have courage' [cf. now also P.Martzavou, 'Isis aretalogies, initiations, and emotions: the Isis aretalogies as a source for the study of emotions' in *Unveiling emotions* -- (see above) 267-292]);

2) Ephesians as a cult community of Artemis. Analysis of *I.Eph.* 24 (163 A.D.; translation): Ἄρτεμις as the city's 'own god' (ἰδία θεός; see also examples of ὁ ἑαυτοῦ θεός), as the leader of the city (προεστῶσα; see also προκαθηγεμών and προκαθήμενος); devotion as a feature of 'megatheism' [for which cf. *SEG* LX 1996], focusing on a deity which is nourished (τροφός) and loved by the city (φιλάρτεμις);

3) Macedonian Leukopetra and its cult of the Μήτηρ Θεῶν Αὐτόχθων (*SEG* L 597). The inscriptions mostly concern dedications of slaves and family-members to the goddess by what C. holds to be pilgrims to the sanctuary during the ἔθιμοι ἡμέραι ('customary days', i.e., festive days); analysis of information concerning the 'emotional interaction within the cult community': the ἀγκάλαι ('arms') of the goddess in which the dedicator placed the title of ownership (rare term; see *TAM* IV.1.285 and *I.Prose* 8; the term denotes 'a display of affection' (279) [Cf. A.Chaniotis, 'Affective Epigraphy: Emotions in Public Inscriptions of the Hellenistic Age', *Mediterraneo Antico* 16.2 (2013) 745-760; κατονομάζω: used in three inscriptions to denote a pledge or vow and as such 'the result of interaction between the pilgrims'];

4) Varia: analysis of *IGUR* 148 (Asklepios' temple in Rome; 'shared joy' between individual worshippers and the assembled people: συνχαίρομαι), of *SEG* XLIII 435, Petzl, *Beichtinschriften* no. 122, *SEG* LIII 1344, and *SEG* LVII 1186: examples of the 'personal experience of a worshipper', which 'transformed the cult community into an emotional community of joy and hope'.

C. suggests connecting the shift towards 'emotional communities' [and, we may add, to more 'emotional texts' by individual worshippers] with an increasing focus on 'megatheism' and 'soteriology' ('the search for the rescuing god'). These phenomena 'went beyond the traditional worship of the civic gods' (286). Cf. the summary in *EBGR* (2011) [2014] no. 36. {For some refreshing reflections on the concepts of monotheism, henotheism and megatheism see now R.Gordon, *JRA* 27 (2014) 665-676, Pleket}. For religious emotions cf. also *SEG* LX 2001.

1664. **Religion. Emperor cult: collection of studies.** In several articles in J.Brodd, J.L.Reed (edd.), *Rome and Religion: A Cross-Disciplinary Dialogue on the Imperial Cult* (Atlanta 2011), the epigraphic evidence is adduced in passing; it is dealt with at more than average length by L.M.White, 'Capitalizing on the imperial cult: some Jewish perspectives' (173-214), who focuses on Jewish groups living in Greek cities. Inscriptions show that some Jewish groups adopted the Greek practice of awarding civic honors, also to non-Jews. The integration of these groups in the cities may be

characterized as 'negotiated symbiosis'. Discussion of the following Greek inscriptions, which are presented with texts and translations in an appendix (200-210): *IJO* II 168 (*MAMA* VI 264) and *MAMA* VI 263 (Akmonia); *IJO* II 62 (*SEG* LI 1628; Sardis); *JIWE* II 13 (Alexandria), 25 (Nitriai), 27/28 (Athribis), and 125 (Egypt; unknown provenance); *SEG* XVI 931 (XLVIII 2048*; Berenike; see our lemma no. 1548); *JIWE* I 13 (*SEG* XLII 916; Ostia); *TAM* V.3.1420 (Philadelphia); two Latin are also included: *JIWE* I 18 (Ostia) and *CIL* X 836 (Pompeii).

For studies on specific cities see our lemma no. 30 (Athens), 242 (Corinth), and 1036 (Pergamon).

1665. **Religion. Emperor cult: the province of Achaia.** *SEG* LVII 2088. F.Camia, *Theoi Sebastoi. Il culto degli imperatori romani in Grecia (provincia Achaia) nel secondo secolo d.C.* (Athens 2011), uses numerous inscriptions as the primary source of evidence in this study, too many to list in full, covering emperors from Trajan to Commodus and emphasizing local variation and integration of separate emperors into a single cult of Σεβαστοί and of imperial cult with that of other divinities. We consider the treatment of individual regions in our lemmata nos. 30, 231, and 280. In five chapters, C. covers 'manifestazioni cultuali' (25-83), imperial festivals (85-131), priests of the imperial cult (133-188), the physical presence of cult at various sites and links with other divinities (189-228), the integration of imperial cult and regional Κοινά (229-242). The study concludes with a series of tables in which are presented the epigraphic attestations for dedications to emperors and their families (249-269), honorific epithets given to emperors (270-274), festivals in honor of emperors (274-278), and priests associated with the imperial cult (278-283); an index of epigraphical sources (324-332); and illustrations for a selection of inscriptions (all drawn from previous publications).

See also M.Sève, *An.Ép.* (2011) 1230, and A.Chaniotis, *EBGR* (2011) no. 29, for succinct reviews.

1666. **Religion. Emperor cult: Asia Minor.** W.Ameling, 'Der kleinasiatische Kaiserkult und die Öffentlichkeit. Überlegungen zur Umwelt der Apokalypse', in *Kaiserkult, Wirtschaft* -- (cf. our lemma no. 1638) 15-54, adduces numerous inscriptions in support of his thesis that the emperor cult was extremely visible and intense in the cities and countryside of Asia Minor. The omnipresence of the emperor appears from the ubiquity of statues, altars, temples (private; urban; provincial) and festivals; the intensity of the religious experience can be inferred from prayers to the emperor, from the awareness that the well-being of the individual in general and the 'Kindersegen' and the fertility of the earth in particular depended on the emperor; processions, hymn-singing, sacrifices played an important role in the emperor cult; specific to the emperor cult are the gladiatorial shows and the venationes. A. does not subscribe to the theory that in the imperial age the traditional pagan cults were in decline and that the emperor cult at best was 'eine Loyalitätsreligion ohne eigentlichen religiösen Inhalt' (45); nor did that cult present a threat to Christianity, as is argued in studies on the Apocalypse.

See also the summary by A.Chaniotis, *EBGR* (2011) [2014] no. 4.

1667. **Religion. Emperor cult: economy.** P.Herz, in *Kaiserkult, Wirtschaft* -- (cf. our lemma no. 1638) 55-80, reflects on long-term investments and running costs of the provincial emperor cult of

the Κοινὸν τῆς Ἀσίας. As to the sacrificial costs, H. gives a survey of the various festivities on record in the Pergamene inscription of the hymnodes (*I.Pergamon* 374; for the price of imperial statues he refers to *TAM* III 136: a silver ἄγαλμα πομπικόν for HS 12.500). For the costs of ἀγῶνες, gladiatorial shows and venationes, regularly celebrated during the provincial cult, he discusses *I.Ancyra* 2 (list of priests of the Galatian Κοινόν, and of the activities financed by them). Reflections on exemption from custom dues for people attending an important agōn (like the Ῥωμαῖα Σεβαστά in Pergamon; *SEG* XXXIX 1180 par. 57 [Ll. 128-133]).

B.Edelmann-Singer, 'Die finanzielle und wirtschaftliche Dimension der Provinziallandtage in der römischen Kaiserzeit' in S.Günther (ed.), *Ordnungsrahmen antiker Ökonomien. Ordnungskonzepte und Steuerungsmechanismen antiker Wirtschaftssysteme im Vergleich* (Wiesbaden 2012) 165-179, provides an analysis of the revenues and expenses of a provincial league, with special reference to Asia and Lycia: cultic expense, especially the cost of hymnodes (*I.Pergamon* 374; *I.Eph.* 17-19 and 3801) and of temple-building; expenses for contests and gladiatorial shows; revenues consisting of income from land, of contributions from member-cities and of custom-dues (*I.Kaunos* pp. 210-215). E.-S. suggests that *SEG* XXXVII 884 lists contributions of cities to the financing of the new povincial temple for the Flavian emperors in Ephesos [the text lists, as E.-S. herself admits, costs for the registration of contracts etc.; that these moneys were assigned to the Κοινόν and that the latter used them for the financing of the provincial temple are arbitrary hypotheses, Pleket].

1668. **Religion. Emperor cult: integration.** P.Herz, 'Der Kaiserkult als Mittel der politischen Integration', in G.Mosbauer, R.Wiegels (edd.), *Fines Imperii – Imperium sine fine. Römische Okkupations- und Grenzpolitik im frühen Prinzipat* (Rahden/Westf. 2011) 287-308, discusses the following inscriptions which illustrate the high social status of priests of the imperial cult (provincial; urban), the advantages to which the priesthood could give access and, more in general, the political integration of Greek elites through the intermediary of the emperor cult (German translations): *IG* VII 2712 (*SEG* LVIII 433*; additional integration of the citizens); *I.Ancyra* 2, 72, 81 [for which cf. now A.Coşkun, *ZPE* 185 (2013) 171-184]; *OGIS* 532 (*IGR* III 137; oath of the Paphlagonians at Gangra).

1669. **Religion. Emperor cult: introduction in Pergamon, Ephesos and Athens.** M.Kantirea, in P.P.Iossif, A.S.Chankowski, C.C.Lorber (edd.), *More Than Men, Less Than Gods. Studies on Royal Cult and Imperial Worship* (Leuven-Paris 2011) 521-551, investigates the way the imperial cult was introduced in Pergamon, Ephesos and Athens. In Pergamon Augustus' cult continued that of the Attalids in the temple of Demeter, Athena and Asklepios (*I.Pergamon* 167 and 223; *AvP* VIII.3.36). Under Trajan the senator C. Antius A. Iulius Quadratus, hereditary priest of the old Attalid deity Διόνυσος Καθηγεμών, obtained the second neokoria for the city. In Ephesos families of Italian origin paid a crucial role: C. Sextilius Pollio (*I.Eph.* 404; *SEG* XXVI 1269) and P. Vedius Pollio (*I.Eph.* 459 and 1523-1525). C. Vibius Salutaris integrated the imperial cult in the religious identity of the city (for Ephesos see also our lemma no. 890). In Athens the emperor cult was grafted on well-known Athenian cults: Augustus' cult in the temple of Ζεὺς Ἐλευθέριος; later Domitian joined Augustus (*IG* II² 1996; *F.Delphes* III.2.65); Nero was visible on the eastern epistyle of the Parthenon (*IG* II² 3277); the

celebration of Augustus' birthday was modelled after that of Apollo (*Agora* XVI 336). Cf. B.Puech's summary in *An.Ép.* (2011) [2014] no. 1273.

1670. **Religion. Epiphany.** In her wide-ranging study *Facing the Gods. Epiphany and Representation in Graeco-Roman Art, Literature and Religion* (Cambridge 2011), which covers divine epiphany (a phenomenon defined by the contradiction between 'real' experience and human construct; key terms: ἐπιφανής; ἐπιφάνεια; ἐπιφανέστατος; φάνερος; φαίνομαι) from the Archaic period to Late Antiquity, V.Platt draws on all kinds of sources: mainly archaeological and literary (notably Philostratus [*Imag.* 2.1], ekphrastic epigrams and rhetorial texts of the Second Sophistic), but also epigraphical. For a summary of the contents and P.'s theoretical framework we refer to reviews by J.Tanner, *BMCR* 2012.08.04, and V.H.Pennanen, *JRA* 26 (2013) 701-704. P. uses Greek inscriptions especially in her discussions of 1) Δαμοφῶν of Messene, active between 214 and 182 B.C., and his sculptures for the temple of Δέσποινα at Lykosoura (P. 131-134; for the epigraphical dossier see *SEG* LVIII 368 [based on a study by M.Sève ignored by P., Tybout] and LX 436; the latter is a summary of P.'s earlier article on this subject; see *ibid.* for P.'s argument concerning the co-existence of τέχνη and θεοσέβεια; on 140-141 comment on the term ἐπιφανέστατος τόπος used for the location of Damophon's portrait in the sanctuary, which according to P. 'combines both the literal and metaphorical significance of *epiphanēs*' and is a 'self-conscious concern with visible illustriousness, projected into public space by means of the traditional machinery of image and inscription, reflect[ing] the significance of *epiphanēs* in a broader context'; 141 [which is certainly making far too much of an expression extremely common in Hellenistic honorary decrees, Tybout]); 2) Hellenistic inscriptions using the vocabulary of manifestation (ἐπιφάνεια/ἐπιφανής; the latter also as an epithet) and showing that epiphany was a part within lived religion, with a frequent sequence 'epiphany-victory-festival' (P. 147-160); discussion of *IOSPE* I² 344 LL. 16-20 (*SEG* LVI 869 bis; early 3rd cent. B.C., recording the public reading of a work by Συρίσκος on the ἐπιφάνειαι of Tauric Ἄρτεμις in Chersonesos), the Magnesian dossier concerning the festival of Ἄρτεμις Λευχοφρυηνή, notably *I.Magnesia* 16 (*Syll.*³ 557; *SEG* LX 1253*) and *Syll.*³ 398 (278 B.C.; the Koan decree giving thanks to Ἀπόλλων for succesfully countering the Gaulish attack on Delphi); references also to inter alia *I.Iasos* 613 and *SEG* L 1101 (Ἄρτεμις Κινδυάς), *I.Knidos* 220 (*Syll.*³ 398; Ἄρτεμις Ὑακινθοτρόφος), *I.Mylasa* 306 (Ζεὺς Ὀσογω) and *I.Stratonikeia* 10 (Ζεὺς Πανάμαρος); 'the notion of manifestation ... spoke naturally to people's awareness of divine agency, their desire for direct encounter and their need to mobilise such authority for their own ends; epiphany was culturally effective because all the tools of ritual, text and monument were in place for *dēmos* and *boulē*, king and priest, to record, magnify and perpetuate its significance' (160); 3) the Lindian 'Anagraphe' (99/98 B.C.; *I.Lindos* 2 [see our lemma no. 679]; for the epiphanies cf. also LVI 953 bis; P. 161-169 [ph.])). As at Magnesia, epiphany is shown to be vital for the city's security, status, and international relations; the repetition of the epiphany of Ἀθάνα Λινδία in the past implies her present and future immanence; 'the manifest nature of both offerings and deity is materialised and communicated in the form of the manifest inscription itself' (169); 4) the vision of Mandoulis (*SEG* LX 1820*; cf. our lemma no. 1542 sub 1/2; P. 303/304).

Regarding epiphanic dreams and divine instructions given in dreams, P.Pilhofer, *Neues aus der Welt der frühen Christen* (Stuttgart 2011) 18-22, discusses the similar expressions used in the New

Testament sources and in polytheistic inscriptions (κατ' ὄναρ, χρηματισθείς, ex visu); he adduces *CIL* VI 27365 and *IG* X.2.1.67 (ph.).

1671. **Religion: Gods.** H.S. Versnel, *Coping with the Gods. Wayward Readings in Greek Theology* (Leiden, 2011), studies central aspects of the Greek concept of gods. The subjects discussed in his book include: the attribution of properties to gods; the construction of divine identities through names and epithets; the parallel existence of local, relatively isolated, pantheons; the important part played by the idea of justice in the perception of the divine; the development of the idea of the 'oneness' of god; the question of divine omnipotence, epiphanies, and miracles; and the Hellenistic ruler cult. The epigraphic evidence is exploited throughout this book, but in particular in the study of the following subjects: divination (43-49: the oracular tablets of Dodona); personal devotion (119-137; cf. *IG* I^3 977, 980, 987; *SEG* I 247/248 = *I.Thess.Enipeus* 72/73); the acclamation εἷς θεός (280-283); the religious significance of aretalogies (283-289; cf. *I.Kyme* 41 = *RICIS* 302/0204; *SEG* VIII 548 = Bernand, *Inscr. métriques* pp. 631-652); henotheism and its main features (miracles, ἀρετή, beatitude, acclamations of greatness, devotion, condemnation of ἀσέβεια, recognition of the god's invincibility, divine punishment of the god's enemies, public confession of guilt; 289-296); the religious significance of collections of healing miracles, especially of Asklepios (400-422; cf. *IG* IV^2.1.121/122); the notion and cult of πάντες θεοί (501-515).

1672. **Religion. Hymns.** After examining in detail the context of inscribed hymns, M.Alonge, in *Sacred Words* 217-234, argues that the hymns were not inscribed in order to aid future performance but to commemorate a particular performance – the composition and first (and only?) performance or a revived performance (e.g. the performance of Sophocles' paian in the Imperial period) – or in order to be displayed and reassess local traditions (e.g. the re-inscribing of the Palaikastron hymn in the 3rd cent. A.D.). A. studies the following inscriptions: 1) Philodamos' pain in Delphi (*F.Delphes* III.2.137; Furley/Bremer, *Greek Hymns* II no. 2.5; *SEG* LX 527*); 2) Aristonoos' paian in Delphi (*F.Delphes* III.2.192; Furley/Bremer II nos. 2.3 and 2.4; *SEG* LX 527*); 3) Sophocles' hymn to Asklepios (*IG* II^2 4510; *SEG* XXVIII 225; Furley/Bremer, *Greek Hymns* II no. 7.3); 4) the Palaikastron hymn to Zeus (*I.Cret.* III.II.2; *SEG* LV 1000*).

1673. **Religion. Impiety.** A.Delli Pizzi, *Kernos* 24 (2011) 59-76, studies the concept of impiety (ἀσέβεια) in epigraphic evidence, which consist of two types: 1) laws aiming at the prevention of violation of the norms, in which formulas like ἀσεβὴς ἔστω, ἀσεβείτω, ἔνοχος ἔστω ἀσεβείᾳ define certain offences as impious and give the potential wrong-doer the status of being impious (e.g. *IG* XII.4.1.283; *LSCG* Suppl. 90; *LSAM* 16); 2) legal trials or records of past wrongs, usually concerning serious offences, in which an individual is prosecuted for being impious (e.g. *IG* I^3 426; *IG* II^2 1635; *I.Eph.* 2). Though being impious entails consequences not only in the relationship with the gods but also with the human community, these consequences (divine punishment; exclusion from a cult) are rarely recorded explicitly. There are no general laws to define or amend impiety; what is

considered impiety by a community can only be deduced from a collection of texts which together show what a community legally recognized as forms of impiety.

1674. **Religion. Inventory lists in Greek sanctuaries.** M.Scott, in *Current Approaches* -- (cf. our lemma no. 1606) 239-252, examines the temple inventories in an attempt to show that they not only inform us on a visitor's impression of what was on display (and what was not), but also on 'a series of important relationships between object and viewer, temple and *polis*, *polis* and *polis*, which in turn constructed an interwoven political, historical and religious landscape' (240). Using four case studies (the Akropolis and Asklepieion at Athens, the sanctuary of Apollo in Delos and the sanctuary of Athena Lindia in Rhodes; cf. our lemma no. 679), S. underlines that inventories were used in various ways and tries to define the underlying historical and political conditions. In listing objects which were out of sight except for the few days a year when they were used in religious ceremonies, the inventories of the Akropolis, and particularly of the Parthenon (ca. 434 to the late 4th cent. B.C.; cf. *SEG* XLVIII 21), create 'a way of engaging with and defining what makes Athens "Athens" ' (243), whereas those of the Asklepieion (400 B.C. to 250-300 A.D.; cf. *SEG* XXXIX 164; XLII 130) testify to a very local and women-orientated community.

The comparison between the Delian inventories of the period of Athenian control and those of the period of independence (314 to 166 B.C.; cf. *SEG* L 719) reveals the relationship (or rather non-relationship) between Delos and Athens: the annual re-arrangement of the layout, with the new dedications listed together with the existing ones in a single category and not separately, the listing of offerings of gold or silver and the expensive practice of constantly repeating the παράδοσις-formula for each item (cf. *SEG* XXXVIII 767; XLII 1768) reflect the Delians' 'documentation of [their] scrupulous religious observance' (245) and thereby their special connection with their own deities. The change in the layout after the re-imposition of Athenian power, with a dramatic increase in coverage (many new objects), shows how such lists could be manipulated to display ownership. The Lindian 'Anagraphe' (99/98 B.C.; *I.Lindos* 2 [*Syll.*^{3} 725; *SEG* LX 887*) reveals yet another function: the creation of a sense of history by listing the objects chronologically rather than by value, with the focus on the dedicants from all over the Greek world and their relationship to Lindos.

S. considers the historical development of the use of inventories the 'story of the spread of Athenian dominance, its resistance and re-imposition' (248/249).

1675. **Religion. Jewry: Jews in Asia Minor.** R.Pillinger, in *Neues Testament* -- (cf. our lemma no. 1655) 85-98, enumerates a number of inscriptions from Ephesos recording Jews; they are all in *IJO* II pp. 152-162; for some of them photos are presented: *IJO* II 32-35. P. also mentions in passing a few Jewish texts from Miletos (*IJO* II 39; ph.), Hierapolis (*IJO* II 187; ph.) and Philadelphia (*IJO* II 50). No new readings, interpretation or insights. Cf. also J.Frey, *ibid.* 109-112, for Jews and God-fearers in Ephesos.

K.-W.Niebuhr, *ibid.* 251-274 (cf. also our lemma no. 1655), studies the reception of early Christianity in cities in Asia Minor which were influenced by both pagan and Jewish traditions. For the latter he adduces various Jewish inscriptions from the Imperial period. The focus is on the ethical precepts and values adhered to in the texts. On 260-264, he discusses (with German

translations) *IJO* II 196 (Hierapolis [cf. also our lemma no. 1157]), 171 and 173 (Akmonia), 155 (Nikomedeia), 186 (Eumeneia) and 60-145 (Sardis; synagogue, with special reference to the formula ἐκ τῶν τῆς προνοίας δομάτων).

I.Levinskaya, 'The traces of Jewish life in Asia Minor', *ibid.* 347-357, argues that Jewish epigraphy does not follow the traditional 'epigraphic habit' (peak in the period up to 200-250 A.D.; sharp decline after 250 and recovery in 350-400 A.D.). The number of Jewish inscriptions in Asia Minor grows in the 3rd/4th cent. A.D. and decreases insignificantly in the 5th/6th cent. A.D. (graphs on 349). Brief comment on various aspects of Jewry: Jewish craftsmen; reservation of seats for Jews in the theater. 'Jews were indistinguishable from their gentile neighbours as individuals, but were recognizable as a group' (356).

1676. **Religion. Jewry: inscriptions as a source for Jewish life.** A.Chester, 'Jewish Inscriptions and Jewish Life', in *Neues Testament* -- (cf. our lemma no. 1655) 383-441, offers a detailed survey of what Jewish inscriptions in Greek ranging from the 2nd cent. B.C. to the 6th cent. A.D. can tell us about Jews and Judaism in the setting of everyday life; they 'show Jews ... to be very well integrated into the society and everyday world around them. Their life and culture ... is very much as that of the non-Jewish population' (435). Since inscriptions are adduced in quantities defying enumeration, we limit ourselves to mentioning C.'s main subjects, some key terms, and the inscriptions for which he gives the text and a translation. For some texts discussed at more than average length we refer to seperate lemmata. **I. Jews and civic society:** 1) Jewish 'guilds' and Jewish presence at public entertainment (385-387; *IJO* II 37-39 [Miletos, seat markers in the theater of Ἰουδαῖοι who are also θεοσεβεῖς, of θεοσεβεῖς, and of 'Blue Jews' [Βενέτοι Ἰουδαῖοι]]); 2) Greek-style honors granted by Jews (387-394; for two texts from Berenike see our lemma no. 1548; *IJO* II 36 [Phokaia; gold crown awarded by the συναγωγή to a (Jewish or non-Jewish?) woman] and 168 [Akmonia; gilded shield awarded by the synagogue to two ἀρχισυνάγωγοι and an ἄρχων]); 3) Jewish adoption of Greek customs (394-397; *IJO* II 196 [Hierapolis; see our lemma no. 1157; cf. also our lemma no. 1675]; *JIGRE* 22 [Schedia; dedication of a προσευχή on behalf of the royal family]); 4) Jews holding civic office or other prominent positions (397-404; *IJO* II 172 A [Akmonia; see our lemma no. 1138]; *IJO* III Syr40 [Qatana; ἐπὶ τῆς ἀρχῆς of a Ἑβραῖος and other men]; *JIWE* I 114/115 [Venosa; πατήρ, πατὴρ πατέρων and πάτρων τῆς πόλεως]); *JIGRE* 39 [Leontopolis; see our lemma no. 1516]); 5) Jewish names, occupations and linguistic usage (much in common with non-Jews). **II. Jews and Gentiles:** 1) gentile contributions to the synagogue and the Jewish community (409/410; *IJO* II 27 [Tralles; gentle noblewoman making a substantial contribution to the synagogue]); 2) proselytes (προσήλυτοι) and god-fearers (θεοσεβεῖς) (410-427; *IJO* II 14 [the list of donors for a Jewish community soup-kitchen (?) from Aphrodisias: see our lemma no. 844]; god-fearers in *IJO* I BS7 [Bosporan kingdom; see our lemma no. 650], *JIWE* I 12 [Lorium, Italy], and *IJO* II 49 [Sardes]); 3) negative relations between Jews and gentiles (426/427). **III. Jewish life and identity:** 1) Jewish festivals (429/430); 2) the synagogue as a central place for diaspora Jewry (430-436; συναγωγή; πολίτευμα ['something like a "ruling council" (presumably overlapping with the ἄρχοντες)'; 433; cf. also our lemma no. 1548]; donations and votive offerings; honors modelled on those of civic euergetism, patronage, titles and epithets, inter alia ἀρχηγός; ἀρχισυνάγωγος; ἄρχων; γερουσιάρχης; γραμματεύς; διδάσκαλος; μαθητὴς σοφῶν; νομοδιδάσ-

καλος; πατὴρ λαοῦ; πατὴρ συναγωγῆς; πρεσβύτερος; προστάτης; σοφοδιδάσκαλος; φιλόλαος; φιλοσυνάγωγος; φροντιστής).

In his last section (436-441) C. draws attention to parallels between the inscriptions and the New Testament. For this subject see also id., 'The Relevance of Jewish Inscriptions for New Testament Ethics', in J.W.van Henten, J.Verheyden (edd.), *Early Christian Ethics in Jewish and Hellenistic Contexts* (Leiden-Boston; forthcoming).

See also our lemma no. 1664.

1677. **Religion. Jewry: onomastics.** Some Greek inscriptions are among the sources used by T.Ilan, 'Jüdische Identität und die Namen von Juden in der Antike', in *Neues Testament* -- (cf. our lemma no. 1655) 197-212. Discussion of the frequent use by Jews of Greek theophoric names (also drawn from the names of Egyptian gods), of a 'Doppelnamensystem' (a Jewish and a non-Jewish name), and of the question whether a Biblical name is indicative of Jewish identity, with special reference to Moses (Μωσῆς), for which, however, no certain Jewish bearers are attested in Palaestina or the diaspora in Antiquity (Μούσιος and Μόσσεος, on record in inscriptions, are unlikely to represent the Biblical name Moses; other attestations are based on restorations and highly uncertain); the name Μουσαῖος may have been used by Jews because it evoked associations with Moses (cf. also the Greek name Σίμων used by Jews as an equivalent of the Hebrew Biblical name of Jacob's second son). Biblical names like Moses, David and Abraham were apparently avoided in Antiquity, and became popular only with the rise of the Islam, which never had qualms about using the Prophet's name Muhammed as an anthroponym. Reflections on the popularity of the names of the Hasmoneans (Matthias, Johanan, Simon, Juda, Eleasar, Jonathan) especially in Palaestina.

1678. **Religion. Jewry: priests in Late Antiquity.** D.Noy, 'Jewish priests and synagogue officials in the Greco-Roman diaspora of Late Antiquity', in *Priest and State* -- (cf. our lemma no. 1545) 313-332, examines Constantine's law of 331 A.D. granting exemption of munera corporalia to synagogue officials: 'hiereis et archisynagogis et patribus synagogarum et ceteris qui in eodem loco deserviunt' (*Cod. Theod.*16.8.4; N. also includes some related legislation). Their privileges had more in common with those already held by doctors, teachers and philosophers than with those extended to the Christian clergy. N. extensively comments on the priests ('hiereis'), and on 318-322 collects the epigraphical evidence (and some papyri; nothing is found in Latin inscriptions) for ἱερεῖς from Rome, Asia Minor (Ephesos, Sardis, Aphrodisias, Korykos, Cappadocia), Syria (Berytos, Dura-Europos), Egypt and the Kyrenaika (Berenike); most documents date to the 3rd/4th cent. A.D. Qualification for the priesthood depended on descent from the priestly line of Aaron. 'It is very difficult to be sure of any functions which priests had in the synagogues of the Diaspora during the Roman period' (324): presumably readings of the Torah, leading congregational prayers and recitations of the priestly benediction.

1679. **Religion. Jewry: rabbis in inscriptions.** Elaborating upon S.J.D.Cohen's seminal article 'Epigraphical Rabbis' (see *SEG* XXXII 1676 and, for a republication with supplements, LX 2014),

H.Lapin, *Jewish Quarterly Review* 101 (2011) 311-346, focuses on the question whether the rabbis on record in inscriptions have any connection to the classical rabbinic tradition known from literature. He offers a somewhat expanded catalogue collecting 57 Palaestinian rabbis in 57 inscriptions and 8 diaspora rabbis in 10 inscriptions (against 50 from Palestine and 7 from the diaspora in the 57 inscriptions of Cohen's catalogue); 19 texts are in (or include) Greek (ῥαββι, vel sim.; cf. *SEG* XXXII for variants), the remaining are in Latin and/or Hebrew or Aramaic. By and large L. shares Cohen's 'empirical minimalism' (313), but he rejects C.'s view that the rabbinic use of rabbi as a title continues Second Temple period practice, since most inscriptions date to the 4th cent. A.D. and later. A detailed study, especially of the epitaphs from Besara (Beth Shearim) and Joppa, shows that no 'epigraphical rabbis' can be identified with rabbis known from literary texts, and that only one (Hebrew) inscription from Dabbura recording a 'study-house [*bet midrash*] of Rabbi ...' (C. 334 no. 12) can be connected with rabbinic institutions. The title 'rabbi' in inscriptions may have been 'conferred for certain functions or tasks or as a communal title separate from the rabbinic movement' (327), or 'may reflect nothing more than family preference and self-perceived rank' (329). Nevertheless 'we must entertain the possibility that the representation of Rabbis among the inscriptions is broader than characterized above' (332). Cf. also H.Lapin, *Rabbis as Romans. The Rabbinic Movement in Palestine 100-400 CE* (Oxford 2012).

F.Millar, *JSJ* 42 (2011) 253-277, focuses on rabbis on record in synagogue inscriptions in Late Antique Palestine. These texts are all in Hebrew or Aramaic; the Greek inscriptions recording rabbis are almost exclusively epitaphs ('not Greek as used *by* them, but as used *about* them'; 261). Unlike Cohen and Lapin, M. starts from the assumption that the persons described as 'rabbis' in the inscriptions have the same social and religious role as those known from rabbinic literature, unless there are clear indications to the contrary. In addition to the inscription from Dabbura (see above), M. finds support for his view in the largest synagogue inscription: that from Rehov, which includes a selection of rabbinic texts and mentions rabbis as religious experts. 'There is in consequence no good reason to imagine any systematic divergence between rabbis and the synagogue in Late Antique Palestine' (277). References to Greek inscriptions are rare (*IJO* III Syr 34 and 36 are briefly discussed on 263).

1680. **Religion. Magic: gems.** See our lemma no. 1610 in fine.

1681. **Religion. Magic: amulets against headache.** Mainly drawing on the article of S.Giannobile summarized in *SEG* LVI 2140, G.Bevilacqua, *art.cit.* (cf. our lemmata nos. 772/773) 37-39, offers an overview of the vocabulary used in literary and epigraphic sources for expressing head diseases (ἀσθένεια τῆς κεφαλῆς, ἡμικρανία, ἡμίκρανον, κεφαλαλγικός, κεφαλαλγία, κεφαλαργία, κεφαλοπονία, κεφαλοσκότωσις, κεφαλουγία, κορυφή, κρόταφος, νόσος τῆς κεφαλῆς, ὀδύνη τῆς κεφαλῆς, πάθος κεφαλῆς, πονοκέφαλος, πόνος κεφαλῆς, πόνος τοῦ ἡμικράνου).

1682. **Religion. Magic: excorcisms of the wandering womb.** C.A.Faraone, 'Magical and Medical Approaches to the Wandering Womb in the Ancient Greek World', *ClAnt* 30 (2011) 1-32, offers an

elaborate version of his earlier studies on the subject: see *SEG* LIII 2240 and LVII 2169, and, for a recent shorter version, id., 'Magic and Medicine in the Roman Imperial Period: Two Case Studies', in G.Bohak, Y.Harari, S.Shaked, I.J.Yuval (edd.), *Continuity and Innovation in the Magical Tradition* (Leiden-Boston 2011) 135-157, especially 135-144. On 19-23, he again comments on the Beirut amulet (*SEG* LIII 1803 [LV 1631]; translation), on the other documents listed in *SEG* LIII 2240, and on hematite gems (ca. 2nd/3rd cent. A.D.) representing a jug-shaped womb and bearing various formulas commanding the womb (μήτρα) to stop or contract (στάθητι/στάληιτι [for στάληθι, 'be contracted', cf. *SEG* LIX 2049 (4), Tybout]). Rather than proper exorcisms, they belong to the tradition of expulsive incantations (see F.'s study summarized in *SEG* LIX 2049); they are curative amulets for women already suffering, whereas the Beirut charm is a preventive one. On another, early Byzantine group of gems or metal disks with representations of a snaky Gorgon's head, the womb, now termed ὑστέρα, has become a 'black and blackening' demon who is equated to wild animals (serpent, lion [see e.g. *SEG* XV 887 and LV 1009 B (for the latter cf. our lemma no. 739)]). Cf. also Faraone, *art.cit.* (cf. our lemma no. 1610 in fine) 56/57.

1683. **Religion. Magic: hexametrical incantations as oral and written phenomena.** C.A.Faraone, in *Sacred Words* 191-203, returns to this subject which he discussed in earlier contributions (see notably *SEG* LVII 2171). He compares early literary accounts of oral incantations (especially *Od.* 19.455-458; Pindar, *Pythian* 4.213-219, and *Olympian* 1.75-78; *Hymn to Demeter* 227-230) with hexametrical charms on papyri and inscribed lead amulets from Phalasarna (*I.Cret.* II.XIX.7 = *SEG* LII 818 [XLIX 1248*]), Selinous (see our lemma no. 755) and Lokroi Epizephyrioi (*SEG* XLIX 1360). F. underlines that such incantations were used from the 5th cent. B.C. for a variety of purposes, that variations in the texts point to an older, oral pre-history, and that the charms themselves show awareness of the special power of such magic texts in written form (which went hand in hand with the waning authority of the oral performer). The power of the written text appears from the opening lines of the Selinous tablet ('Whoever hides the letters of these holy verses ...'), and also from the end of the 'Orphic' tablet from Petelia (*IG* XIV 638; *SEG* LI 788; A.Bernabé, *Poetae Epici Graeci* II.2 [cf. *SEG* LII 1977; LIV 1896] no. 476), for which F. accepts the restoration of M.L.West (*ZPE* 18 [1975] 229-236): ἐπεὶ ἂν μέλληισι θανεῖσθαι | [ἐν πίνακι χρυσέῳ] τόδε γρα[ψάτω ἠδὲ φορείτω]; the emphasis is on the protection by the verses whenever death was threatening and not on recitation in the underworld; the 4th cent. B.C. tablet was found in an amulet case dating to the Roman period, suggesting that it was used by many generations aware of the protective power of its words.

1684. **Religion. The neokoros.** M.Ricl, 'Neokoroi in the Greek world', *Belgrade Historical Review* 2 (2011) 7-26, adduces a great many inscriptions (too many to list) in an attempt to establish the duties and obligations of νεωκόροι and ζάκοροι in Greek sanctuaries throughout antiquity. Neokoroi active in the imperial cult are not included (for such neokoroi see our lemma no. 882). In Classical Athens neokoroi were priests' assistants who managed and protected the sanctuaries; duties and privileges are defined by law. In official documents ζάκορος may have been synonymous with νεωκόρος (11/12). In the Hellenistic period νεωκόροι were either elected or nominated by kings, priests or the gods themselves; lifelong neokoriai were exceptional. In the Imperial period the νεωκορία became a costly

liturgy; in addition to some annual νεωκόροι we find lifelong νεωκόροι ('attendants of a deity or priest'; 13). Ἀρχινεωκόροι managed important sanctuaries; ὑπονάκοροι are so far only attested in Lindos. Neokoroi resided in or near the temple and were responsible for financial management, policing activities for the protection of sacred property and the inviolability of the temple, administrative/secretarial duties, and organization of external manifestations of the cult. In a few inscriptions the νεωκορία is subsumed under the general term of priesthood (14/15).

Hellenistic and Roman neokoroi 'were people of influence and good repute' (16). They could advance to the position of a priest or magistrate. Conclusion: neokoroi were 'able administrators' and the 'unsung heroes of the Greek cult'.

1685. **Religion. Orphics.** F.Ferrari, in *Sacred Words* 205-216, addresses the question whether it is meaningful to attempt to reconstruct an original model of the Orphic lamellae (*SEG* LX 981*). After examining differences between selected tablets that reveal incompatible concepts, he rejects the existence of a fixed archetype. E.g., the concept of the initiate as a fellow in the text from Hipponion (*SEG* XXVI 1139: ἄλλοι μύσται καὶ βάκχοι) is incompatible with the representation of the initiate as a ruler in the text from Petelia (*IG* XIV 638: μεθ' ἡρώεσσι ἀνάξεις). F. proposes to look for a more flexible model, a 'palaeotype', that accounts for the wide range of common traits without suppressing alternatives and variations. As regards the ritual context of the tablets, he argues that the texts from Pelinna are addressed to the deceased initiate but the speakers are two: an earthly one who is instructing the initiate and an underwordly one (Persephone?) who welcomes him. The different speakers and the different rhythmic forms help to establish different scenarios and different pragmatic purposes in the ritual.

1686. **Religion. Ritual change.** F.Graf, 'Ritual restoration and innovation in the Greek cities of the Roman Imperium', in *Ritual Dynamics* 105-117, discusses the following inscriptions: 1) *I.Eph.* 17-19: Paullus Fabius Persicus writes that the expensive professional ὑμνῳδοί should be replaced by ephebes for economic and educational reasons. Although he re-introduced an old tradition, he did not use tradition as an argument, positing only economic and educational reasons (cf. already *SEG* LX 1158); 2) *IG* VII 2712: Epameinondas of Akraiphia restored the festival of Ἀπόλλων Πτωῖος after an interruption of thirty years. In addition to sacrifices, a procession and the traditional σύρτοι (dances) he introduced the imperial cult. He combined restoration ('Greekness') with innovation (Roman element); 3) *I.Eph.* 27 A (*SEG* XLI 974 [cf. also *SEG* LX 1157 in fine]): the procession organized by C. Vibius Salutaris was in itself not new but its composition, with 29 statues in a prominent role, was. It 'highlighted the proud self-display and self-assertion of a powerful city under the empire' (cf. *EBGR* 2011 [2014] no. 59).

1687. **Religion. Roman colonies in the east.** N.Belayche, A.-R.Hošek, in *L'oiseau et le poisson* -- (cf. our lemma no. 1507) 385-402, study the cultic characteristics of two extramural sanctuaries in Roman colonies in the east and the ways in which indigenous traditions co-existed with those of the new Roman inhabitants: that of Μὴν Ἀσκαηνός on the hill of Karakuyu near Pisidian Antiochia

(colony since 25 B.C. [cf. *SEG* XXVIII 1109; XXIX 1775; XXX 1053; LII 1370-1377*; 1378-1382; see especially LIX 1526 for s previous study of B. on this sanctuary]) and of Βαλμαρκωδ in Deir el Qalaa near Berytos (colony since 15 B.C. [cf. *SEG* XLIX 1989/1990]). The Romanization (implicit in colonial foundations) offered a broad frame allowing for the persistence and inclusion of ancestral customs (e.g. the enigmatic τέκμωρ/τεκμορεύειν - possibly a sacrificial rite - in the cult of Men) which became a part of the new civic identity shared by the Roman colonists and the gradually Romanized local population. Men and Balmarkod each became 'une figure commune féderatrice' (402). The ways in which their cults were connected with the new communities varied (Men became the tutelary deity of Antiochia, whereas Balmarkod is not associated with Berytos' Genius coloniae), but did not affect religious customs. Many Greek, Latin and bilingual inscriptions are adduced to show the details of this process and the different cultic aspects which could be underlined by the choice of Greek and/or Latin. In Antiochia, Μὴν Ἀσκαηνός (also styled πάτριος) becomes Luna (without epithet) in Latin, but dedications in Greek to the former are made by Romans and locals alike. In Deir el Qalaa, Balmarkod is invariably called Balmarcodus in Latin, and often equated to Jupiter (Iupiter Optimus Maximus Balmarcodus), whereas the Greek dedications show a great variety in nomenclature (Βαλ, Βα(α)λμαρκωδ(ος) [or -κωθ/-κως], often with the addition θεός, θεὸς ἅγιος or κύριος; also [ὁ καὶ] Μηγριν [in *SEG* XLIX 1089[2]). Texts of *SEG* XLIX 1089(3) and (5) (the latter is a dedication θεῷ ἁγίῳ Βαλ καὶ θεᾷ Ἥρᾳ), and detailed discussion and French translation of the former (1089 [3] = Merkelbach-Stauber, *SGO* IV 20/11/01 [*CIG* 4535; *LBW* 1855]), in which the short and formal Latin dedication ('IOMBA') is paired with a Greek text expressing a highly personal religiosity.

1688. **Religion. The 'holy god of Sarepta'.** P.Lombardi, *Mediterraneo Antico* 14 (2011) 391-432, first summarizes the evidence concerning the presence of Tyrians in Puteoli which can be deduced from the letter of the statio of the 'Tyrians in Puteoli' to Tyre (*IG* XIV 830 [*OGIS* 595; *IGR* I 421; *SEG* XLIX 1366*; L. announces a new edition of the text; cf. also our lemma no. 1406), and subsequently republishes and discusses at great length the inscriptions recording θεὸς ἅγιος Σαραπτηνός/Σαρεπτηνός from Puteoli (our lemmata nos. 789/790; both connecting the god with Tyre: the first records the installation of a divine image brought from Tyre in Puteoli, the second is a dedication by the city of Tyre) and Phoenicia (our lemmata nos. 1404, 1409, and *I.Tyr* I 7 [L. 420; ph.]); cf. also an unpublished dedication Θεῷ ἁγίῳ Σαραπτηνῷ by a certain Τυριακός from Deir el Qalaa (territory of Berytos; J.-P.Rey-Coquais, *Topoi* 2 [1999] 613 note 20; L. 416 note 99); a Phoenician inscription from Sarepta invokes the deity as 'Lord, holy god'. Evidently the god, originating from Sarepta (see our lemma no. 1407), was included in the Tyrian pantheon. Reflections on the nature of the deity, who was identified with the healing gods Eshmun/Asklepios or with Shadrapha in modern research; his name makes clear that he could not be identified satisfactorily with a Greek deity; he may have been functionally similar to Poseidon/Neptunus (for offerings to Ποσειδῶν by the κοινὸν/ σύνοδος τῶν Τυρίων Ἡρακλειστῶν ἐμπόρων καὶ ναυκλήρων [cf. our lemma no. 1406(1)] see *I.Délos* 1519 LL. 37-39).

1689. **Sculptors. Signatures.** M.Donderer, *BABesch* 86 (2011) 185-207, returns to this subject (cf. inter alia *SEG* XLVI 2377, LI 2094, and LIV 1906) to show how sculptors used Greek signatures for advertizing purposes. Signatures are both expressions of artistic pride and a means to win new

customers. Originally they consisted of ■ name, mostly a patronymic (which in some cases also testifies to a family tradition in the craft) and often an ethnic (as a sign of being freeborn and/or to indicate the location of the workshop). In the late Republican and Imperial period, some ethnics - notably Ἀθηναῖος, Ἀφροδισιεύς and Ῥόδιος - refer to the sculptural style characteristic of these places; the use of famous sculptors' names like Alkamenes, Phidias and Myron as a pseudonym points in the same direction. The verb ποιεῖν (used most frequently, but cf. also ἀπαρτίζειν, γλύπτειν, ἐργάζεσθαι, τελεῖν, τεύχειν and names in the nominative or genitive without ■ verb) may refer to a single sculptor (or commissioner, if used causatively), but it mostly indicates a workshop owner, who is not necessarily identical with the artist who sculpted the work bearing the signature. Other means to draw attention to one's work were the erection of signed votive objects in sanctuaries or the participation in contests in the figural arts (see *SEG* XLVI 2289). Reflections on the mechanisms underlying the decision to sign or not to sign a work of art and on the relative infrequency of signatures when set against the total sculptural production (role of commissioners and workshop owners; in workshops owned by the state or the emperor and employing slaves individual expressions will have been suppressed; D. also considers the possibility of a 'stillschweigende gesellschaftliche Übereinkunft über ein Signierverbot' [195]). For some criticism see M.Sève, *BE* (2012) no. 40 in fine.

In his notes, D. gives the texts of many signatures (or related texts) and German translations of those above average length. We mention the inscriptions for which he also provides photos: *CIGD* 132 (*SEG* XXV 835); N.Vulić, *Spomenik* 71 (1931) 31 no. 62; *IG* XIV 297 (*IGR* I 503; *CIL* X 7296; *ILS* 7680; cf. *SEG* XLIV 1699), 1234 (*IGUR* 1555), 1237, 1238 (*IGUR* 1556), 1247 (*IGUR* 1568), 1261 (*IGUR* 1584); Waelkens, *Türsteine* 252 (*PM* 2164; cf. *SEG* XXXIX 1415 in fine); *An.Ép.* (1998) no. 591 (Latin text).

1690. **Technique and innovation in the Imperial period.** A.Kolb, 'Technik und Innovation des Imperium Romanum im Spiegel der epigraphischen Denkmäler', in *In omni historia curiosus* (cf. our lemma no. 1519) 31-42 (texts of all inscriptions in the notes), examines mainly Latin but also Greek and bilingual building and honorary inscriptions, dedications and epitaphs as sources for technical details and innovations in various fields, inter alia architecture (*IGR* III 887 = Merkelbauch-Stauber, *SGO* IV 19/14/01 and *SGO* II 09/06/04 = *AP* 9.641 [bridges]; *Milet* VI.2.935 = *SGO* I 01/20/01 [theater]; *SEG* XXXII 1502 = *SGO* IV 21/22/01 and *SEG* XXXVI 1343 = *SGO* IV 21/22/06 [bath complexes]), water management (*SEG* XXXII 460 [regulation of rivers]; *IGR* I 1098 = *OGIS* 672 = *SB* 8902 = *SEG* LIX 1888 [4]* [dredging of a canal]; *SEG* LVII 1375 [water power]; *SEG* LVII 1673 [aqueduct]), road building (*IGR* III 83 = *CIL* III 6983 = *ILS* 5883) and wood-cutting (*SEG* LVII 1667). Such documents mostly serve the self-representation of the commissioners, whether emperors or members of local elites, who often show pride in specific technical accomplishments.

1691. **Vocabulary. Κολοσσός.** In a discussion of the history of Χάρης' statue of Helios in Rhodes, the famous Colossus, N.Badoud, *CRAI* (2011) 111-150, surveys the literary and epigraphic sources for the word κολοσσός that predate or are roughly contemporary with the construction of the Colossus' (early 3rd cent. B.C.), including a few epigraphic attestations (123-149): *IG* IX.2.145 L. 24; *IG* XII.3.1015; *SEG* IX 3 LL. 40-48; *SEG* IX 72; *SEG* XXIV 362 (see our lemma no. 363 bis). B. contends that at the time of the Colossus' construction κολοσσός designated 'un type particulier de statue immobile, destinée

à fixer en elle un être qui lui était extérieur' (145). This type originates in the Peloponnese and was diffused in the areas of Dorian colonization. It was only after the destruction of the Colossus (ca. 227 B.C.) that the word acquired the meaning of an oversized image. An emblem on Rhodian amphora stamps (ca. 235-198 B.C.), showing a head with sunrays, may represent his statue (140-144).

1692. **Vocabulary.** Στοά. O.S.Cannistraci, *ASAA* 89 (2011) 359-378, examines the epigraphic evidence concerning porticos (στοαί) associated with additional rooms (οἶκοι, οἰκήματα, ἐργαστήρια, ἐργαστῶν οἰκητήρια: *IG* II² 1043; IV 203; IX.1.89; XII.2.14; XII Suppl. 353 L. 13; *SEG* XV 668; XVI 158; XXII 111; XXVIII 953; XXXIII 1041 L. 9; XXXIII 1113; LIII 1602; LVIII 578; *Corinth* VIII.3.306; *F.Delphes* III.1.358 L. 8; *IThessEnipeus* 52 LL. 1/2; *I.Délos* 455 Ab L. 36; 462 B L. 26; *TAM* III 4; V.2.861/862; *I.Assos* 15; *I.Didyma* 479; *I.Ilion* 152; *I.Lampsakos* 9 L. 47; *I.Priene* 107, 113/114; *I.Selge* 17; *IGR* III 112, 287, 364; IV 256; cf. *SEG* XLVI 1393 = *I.Aphr.* 11.16). In these texts no distinction is made between different types of porticos ('free standing stoa', stoa attached to a building, simple stoa, stoa with additional rooms in the back). From the Imperial period on, the general terms οἶκοι and οἰκήματα become less frequent, and the additional rooms are specified as ἐργαστήρια (trading facilities, shops, possibly workshops).

1693. **Vocabulary.** Φωνασκός. K.Melidis, in D.Castaldo et alii (edd.), *Poesia, musica e agoni nella Grecia antica. Atti del IV convegno internazionale di MOISA* (Lecce 2012; *Rudiae* 22/23 [2010/2011]) II 767-783, discusses the meanings of the word φωνασκός in medical texts (voice trainer, singer) and inscriptions (*IG* II² 3169/3170; IV 591; *IvO* 237; *TAM* V.3.1509), where it usually designates the voice trainer of victorious singers and heralds (cf. the formula ὑπὸ φωνασκόν). But Σπέλιος Σάτυρος (*I.Beroia* 373; Σπέλιος, lapis; Σπέ<δ>ιος, *I.Beroia*), victorious at the Aktia as a φωνασκός, probably was a singer (contra J.M.R.Cormack: orator, victor in declamation; 775/776, 778) [the name Spelius is attested, but not in Macedonia, which has four attestations of Spedius; A.Tataki, *The Roman Presence in Macedonia* (Athens 2006) 400/401, Chaniotis]. The same applies to the phonascus Ti. Claudius Macedo (*CIL* XIV 2300; 777/778).

1694. **War and Economy.** A.Chaniotis, 'The impact of war on the economy of Hellenistic *poleis*: demand, creation, short-term influences, long-term impacts' in *Economies of Hellenistic Societies* 122-141, is almost exclusively based on epigraphic evidence in his discussion of the following themes (the number of inscriptions defies enumeration): 1) what sort of economic demands did Hellenistic warfare create? Demands for manpower (standing army of the city, consisting of ephebes, citizen soldiers, mercenaries), for provisions (food, war had a negative impact on agriculture, at the same time it created increased demands for food) and for equipment (especially construction/repair of fortification walls); 2) the response to those demands: sources emphasize external help but cities had a sophisticated system of taxes, liturgies, and special budgets; in addition there were subscriptions (ἐπιδόσεις) and loans; 3) was there a structural adjustment of the urban economy to the impact of war? Ad hoc measures were preferred by the pragmatic poleis: e.g. creation of funds for purchase of cheap grain; prohibition of exports of grain; increase of cultivated territory.

ADDENDA ET CORRIGENDA

1695. **Corrections to *SEG* XXXVIII, XLVII, L-LIII, LV, LVII-LX and the Consolidated Index for Volumes XXXVI-XLV.**

SEG XXXVIII 1899: read '*ASAA* (1961/1962) 334 no. 204 (= *SEG* XXVII 1126)' instead of '*SEG* XXVI 1126', and correct the reference in the Concordance accordingly.

SEG XLVII: W.Blümel, *EA* 44 (2011) 128/129, contributes the following correction:

1562: the attribution to 'Halikarnassos (area of: Siralik/Guvercinlik)' is wrong. It is uncertain to which city the ruins on the peninsula of Sıralık are to be assigned. The site of ancient Kadyanda is still to be identified. Two inscriptions found in Sıralık were 'pierres errantes': *I.Iasos* 20 and *I.Mylasa* 269/270 App. no. 1 (*SEG* L 1119).

SEG L 1549: in L. 15 read *OGIS* 107 instead of *OGIS* 101, and accordingly correct this number in the Concordance on p. 751.

SEG LI 1842: the findspot of the dedication (14 km northnorthwest of Hadım) does not belong to Laodikeia Katakekaumene but to Cilicia or Isauria, and the inscription has already been published in part by H.Bahar, *Anadolu Araştırmaları* XIV (1996) 68 (ph.) (P.Pilhofer, per ep.).

SEG LII 1570: in the app.cr. in fine, read 'assigned by ed.pr. to Byblos' instead of 'asssigned by ed.pr. to Berytos'.

SEG LIII 2225: read Jaccottet instead of Jacottet.

SEG LV 1260: the altar was found in the bouleuterion (cf. *SEG* LVI 1234) and is now in the Museum of History and Art in the Culture Park in Izmir (M.Wilson, per ep.).

SEG LVII: W.Blümel, *EA* 44 (2011) 131/132, contributes the following corrections and additions:

1009: add a reference to *SEG* LIV 1019; *SEG* VI 246 (*MAMA* IV 66) is also in Merkelbach-Stauber, *SGO* III 16/51/01.

1035: add a reference to *SEG* XLVII 1561.

1037: add a reference to *An.Ép.* (2007) [2009] no. 1431.

1038: add a reference to *An.Ép.* (2007) [2009] no. 1430.

1046: add a reference to P.Fröhlich, *BE* (2009) no. 446.

1055: in L. 3 read πρυτάνειων.

1056: in L. 6 read Ἰατροκλεύς; in L. 13 ἀναγρα[φῆναι], as in 1060 L. 11.

1064: in L. 2 read κα[ὶ λέγων καὶ πράσσων]; in L. 3 perhaps τοῖς [ἐντυγχάνουσι].

1068: in L. 2 read ἐπεσ]τάτει (as the photo shows).

1082: in L. 11 read ἀποδεδειγμένου (as the photo shows).

1083: in LL. 8-9 read [καὶ λέγων | καὶ πράσσων]; in L. 9 read ἀναγράφη, in L. 11 possibly [o]ἱ δὲ νεωποῖαι ἀναγραψά[τωσαν].

1089: the inscription is already in *LBW* 1664; it is now in the Museum in Izmir (cf. *SEG* IV 420); in L. 3 read Αὐρηλίων (as the photo shows) and in LL. 7-8 γεγραμμένους.

1100: = *I.Mylasa* 123 (*BE* 1979 no. 457).

1107: = *I.Stratonikeia* III 1500.

1108: = *I.Stratonikeia* III 1491.

1109: = *Catalogo Denızlı* no. 7.

1638: should be inserted under CARIA.

2042: 'nichts deutet auf eine Herkunft aus Bargylia'; cf. *BE* (2009) no. 403.
SEG **LVII 1699 bis**: the inscription belongs to Aigeai and has already been published: see *SEG* XXVII 944 (P.Pilhofer, per ep.).
SEG **LVIII 1309**: line 1, in fine read νεωκόρου instead of νεωκόρος.
SEG **LVIII 1642/1643**: the findspot should be placed under Isauria (J.-S.Balzat, P.Pilhofer, per ep.), and 1643 has already been published in Bean-Mitford, *Journeys -- Rough Cilicia 1964-1968* 138 no. 137: Ἀρχέλαος | Παππα ἀ|νέστησε|ν ἑαυτῷ (P.Pilhofer, per ep.).
SEG **LVIII 1686**: in the app.cr. in fine read 'for the river deity Oxos see *SEG* XXXI 1381' instead of *SEG* XXXV 1381, and accordingly eliminate the entry in the Concordance on 849 (under *SEG* XXXV) and add it on 848 (under *SEG* XXXI).
SEG **LIX 1766**: in the app.cr. ad L. 3 read [τοὺς λεόντας] instead of [τὰς λεόντας] (so edd.pr. per errorem).
SEG **LX 537**: read E.Bugin instead of E.Bogin.
SEG **LX 1455**: = *SEG* LV 1435 (J.-S.Balzat, per ep.).
SEG **LX 1487**: = *SEG* LV 1433 (J.-S.Balzat, per ep.).
SEG **LX 1624**: in LL. 13/14 read 'K. argues' instead of 'M. argues'.
SEG **LX 1911**: in the first paragraph, read cf. D.Knoepfler, *BE* (2011) no. 307 instead of no. 386.
SEG **LX 1940**: Instead of 'C.P.Jones discusses several cases of heroization which show that ἥρως was used simply to indicate that the person concerned was dead', read 'which show that we should *not* assume that ἥρως was used simply to indicate that the person concerned was dead'.
SEG **LX Index II, on p. 719**: under 'Unknown king' s.v. Νίγος (but for the correct reading cf. our lemma no. 1497) the missing lemma number is 1759.
SEG **Consolidated Index for Volumes XXXVI-XLV (1986-1995)**: on p. 684, read LSCG Suppl. = F.Sokolowski, *Lois sacrées des cités grecques. Supplément* (Paris 1962), instead of (Paris 1969).

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Tiberius: Τιβέριος Καῖσαρ Σεβαστὸς θεός 1346
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Trajan: Αὐτοκράτωρ Καῖσαρ Νέρουας Τραϊανὸς Σεβαστὸς Γερμανικὸς Δακικός 866.2, 9; Αὐτοκράτωρ Νέρουας Τραϊανὸς Καῖσαρ Σεβαστὸς Γερμανικὸς Δακικός 898; Αὐτοκράτωρ Καῖσαρ ... Νέρουας Τραϊανὸς Σεβαστὸς Γερμανικός 938/939; Traianus Caesar Augustus -- Dacicus 1431
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606	1615
664	450
693	1649
835	1689
1125-1130	1350

SEG XXVI	*SEG* LXI
51	1596
72	118
121	117
137	6
216	72
220/221	36
454	274
461	286
614	1585
677	1590
821	1663
829	1238 app.cr.
845	598
1049	725, 1641
1074	739
1112	1626
1123	761
1126	1695
1139	767(4), 774, 1685
1141	370, 780 app.cr.
1217	827
1227	1646
1269	1669
1377	1647
1392	557, 1617
1504	824 app.cr.
1623	1366
1641	1381, 1401
1666	1421
1674/1675	1423
1817	1552, 1604
1835	1545, 1604

SEG XXVII	*SEG* LXI
12-19	36
14	165
30	876 app.cr.
40	272
65	352
68	408
115	272
124	2
145/146	369
196	450
279 A	454
414	1660
506	1647
510	1615
528	876 app.cr.
544	1605
631	717
655	1615
713	827
714	830
750	1606
817	767(2)
907	1615
933	1658
944	1695
1013	1423
1106	1520
1126	1551, 1695
1259	1059
1977	1647

SEG XXVIII	*SEG* LXI
46	51
60	1590
75	1615
89	7
103	2
208	6
225	918, 1672
380	129
405	305
447	1615
461	343
464	272
533	1563 app.cr.
551	1563 app.cr.
556	1563 app.cr.
562	1585
634	608
725	369
746	728
747/748	728
753	730
827	823
844	1646
869	1606
917	981
953	1615, 1692
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1157	1636
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1224	1615
1245	1596
1286	1654
1289	1308
1311a-c	1350
1327	1375
1330	1473
1334	1565 app.cr.
1368/1369	1423
1397	1423
1409	1416(1)
1417	1416(9)
1439	1416(5)
1450	1456
1451	1416(2)
1476	1517
1507	1528 app.cr.
1540	1552, 1604
1589	1472
1596	1659
1599	65
1625	360

SEG XXIX	*SEG* LXI
15	1614
127	1617

SEG XXIX	*SEG* LXI
132	131
133	134
192	179
564	484
628	1160 app.cr.
652	1587
731	773 B app.cr.
791	706
953	780 app.cr.
985	408, 793
1130 bis	1615
1149	1641
1157	1606
1179	979
1400	1647
1406	715
1416	998 app.cr.
1586 bis	1375
1587	1375
1602	1480
1613	504, 1417
1696	1565 app.cr.
1775	1687
1808	1417
1809	1160 app.cr.

SEG XXX	*SEG* LXI
52	1587
85	35
89	134
93	27, 35, 127
104	150
120	35
346	233
519-523	407
525/526	407
541	1587
648	1587
905	641
958	640
972-976	643
977	628
990	407
1053	1687
1079	702
1195	800
1233	813
1264	861
1304	906
1334	569
1392	1615
1456	1587
1479	1158
1485	715
1567	22
1571	1347
1595	1356 app.cr.
1608	1350
1625	1350
1663	1375
1703	1480
1710	1481 app.cr.
1713	1476
1794	1565 app.cr.
1886	1364

SEG XXXI	*SEG* LXI
63	1597(3)
109A	131
122	1585
139	6
149	6
423	348
474	338
496	353
497	1585
589	290
616	484
627	477
712	631
761	6
763	6
772	6
810	715
828	1615
846	827
884	739
926/927	846
1080	1647
1131	1182
1255	1427
1321	1308
1349-1351	1350
1366-1369	1350
1368	1354
1381	1695
1387	1623
1548	1507
1649	1613

SEG XXXII	*SEG* LXI
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148	134
165	39
358/359	233
371	256, 1350
460	1606, 1690
477	1605
488	1585
493	1585
561	405
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587	369
612	1042 app.cr.
616	484
642	477
767	1563 app.cr.
846(2/3)	706
847	6
871	719
910	1597(2)
914	134
928-930	736
961	1626
1080	817

SEG XXXII	*SEG* LXI
1097	1646
1243	1615
1282	1161
1318	1347
1365	1356 app.cr.
1497/1498	1423
1500	1423
1502	1690
1508	1423, 1434
1514	1423
1539	1647
1545	1654
1547	1633
1554	1481 app.cr.
1676	1679

SEG XXXIII	*SEG* LXI
32	65
134	722
147	17, 26, 56
157/158	4
254	237
364	1644
471	412
590	1605
638	722
716	1593(2)
760	765(1)
781	793
864	861
1035	1140 app.cr.
1037	1140 app.cr.
1041	1692
1097	1078
1098	1079
1099	1081
1100	1080
1113	1692
1154	1161
1157	1164
1184	1236 app.cr.
1220	1375

SEG XXXIII	*SEG* LXI
1221a/b	1375
1223a-d	1375
1224-1226	1375
1227a-d	1375
1228-1230	1375
1231a/b	1375
1232a-c	1375
1233-1246	1375
1266	1423
1369	1548
1584	1375
2245	4

SEG XXXIV	*SEG* LXI
192	173
198	6
324	312
396	1615
398	1615
524	450
558	1615
603	484
622	489
623a	489
624	489
625	493
626	489
679 A/B	513
771	643
774	605
939	750
940	1615
955	290
974	793
1037	817
1044	1646
1107	1604
1122	885
1238	1615
1271	1591
1505	1423
1507	1480

SEG XXXIV	*SEG* LXI
1600	1520
1667	1581
1720	1597(4), 1605

SEG XXXV	*SEG* LXI
113	142
178	5
227	812 app.cr.
404	1605
407	1615
488	450
519	450
576	481 app.cr.
577	462
697	411
744	503
772	477
776	477
864	605
865	605, 646
907	684, 1640
911	688
991	717
994	721
1059	815
1067	813(4)
1068	817
1130	1640
1285	1035, 1607(4)
1327	548
1360	1480
1381	1695
1406	1636
1417	1309
1476	504
1535	1423
1618	1528 app.cr.
1636	1528 app.cr.
1681	1507
1732	1567
1790	1631
1795	173

SEG XXXVI	*SEG* LXI	*SEG* XXXVII	*SEG* LXI	*SEG* XXXVII	*SEG* LXI
139/140	1597(1)	65	51	1821	1606
158/159	1597(1)	92	7		
164	2, 7	93	722	*SEG* XXXVIII	*SEG* LXI
168	1597(1)	101	134		
228	29, 1585	123	154	29	65
403	408	131	159	46	211
464	359	140	32	70	7
542	1646	153	179	91	7, 12
583	484	159-162	5	170	180
590	1615	208	1626	421/422	369
615	483	385	336	453	369
696	608	387	1587	521	1615
697	412, 608	430	405	576	719
721	606	450	450	619	504, 506, 1615
761	692	466-468	1654	620	504, 506
784	1364	528	1649	637	507 bis
813	719	533	407	640	507 bis
834	746	618	547	670	408
850	752	665	615	671/672	1615
923	789	698	722	694	526
970	844	760	744	746	576
982	1615	765	793	762	605
1014	1606	778	774	767	1674
1046	1615	816	765(6)	832	701
1051	1238 app.cr.	851	1399 app.cr.	934-941	750
1198	1154	859	862	940	751
1207	1207	860	1646	953	733
1220	1615	867	1646	973	759
1233	1271 app.cr.	884	1667	997	407
1235 bis	1593(8)	898	899 app.cr.	1001	1601
1263	1623	981	934	1009	1399 app.cr.
1264	1345	1010	1010, 1615	1035	817
1279 C	760	1186	557	1036	813(2), 819
1291	1427	1243	1308	1063	1606
1322	1493 app.cr.	1394	1345	1181	1604
1339	1423, 1427	1463	790 app.cr.	1272	1046
1340/1341	1423	1477	1423	1405	827
1343	1690	1478	1423, 1429	1462	1134 app.cr.
1464	1544	1487	1423	1476	1236 app.cr., 1262
1504	1501, 1519	1489	1423	1500	1347
1526	1364	1552-1595	1379	1524	1364
1527	745, 1613	1780	131	1550	1375

SEG XXXVIII	*SEG* LXI
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1583	1408
1585	1454
1651	1480
1775	1069 app.cr.
1869	1552
1885	1551/1552
1899	1551, 1695
1904	1604
1910	1604
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164	1674
189	4
240	178
370	279
421	344, 348
456	1238 app.cr., 1604
500/501	369
507	475
508	290
552	439
553	420
594	1069 app.cr.
606	478
649	1585
663	544
704(4)	625(3)
733	1615
852	765(7)
868	1615
908	1596
954	717
988	741
995	750

SEG XXXIX	*SEG* LXI
1002	408
1007	752
1008	1615
1107	850, 875
1114	875
1122	872
1151	901
1155	1615
1159	901
1180	892, 1667
1243/1244	1590, 1615
1283	1236 app.cr.
1290	1637
1365	1587
1415	1689
1426	1308, 1615
1477	790 app.cr.
1529	1347
1534	1364
1558	1623
1620	1423
1626	1435
1645	1480
1825	716
1837	1480
1853	1659
2239	4
2461	1238 app.cr.

SEG XL	*SEG* LXI
28	65
31	1596
44	211
212	352
262	6
263	6, 158
264	6
303	242
329	266
394	1615
400	1615
401	323

SEG XL	*SEG* LXI
421	779(2)
453/454	369
486	1615
580	547
633	628
758	1615
789	750
799	751
807	754
898	1598
900/901	767(2)
952-954	850
959	863, 1597(5)
1020	492
1062	1583
1096	1606
1133	1038, 1582
1141	1039
1195	369
1232/1233	1152
1241	1565 app.cr.
1312	1308, 1316
1385	1375
1441	1423
1449	1423
1488	1410
1500	1444
1501-1506	1423
1601	1604
1603	942
1624	994 app.cr.
1697	1597(5)
1734	1647

SEG XLI	*SEG* LXI
22	174
40	31
74	1585
75	135
103	60
111	4
148	163

SEG XLI	*SEG* LXI
287	258
298	275
332	1615
338	228
471	341
528 B	1615
543	407, 427
555	1615
557	408, 1615
571	504
625	1615
706	1646
773	751
777	749 app.cr.
778-795	407, 750
784	733
785	1626
820	793
857	754
930	1615
932	1615
965	719
974	1639, 1686
980	1652
981	908, 1658
994	946 app.cr., 1597(3)
1003 IV	982
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1183	1167 app.cr.
1185	1647
1241	1167 app.cr.
1356	1606
1380	1236
1411	1658
1543	1420
1545	1423
1548	1423
1574	1615
1582	1480
1597	1480
1693	1604
1745	1564 app.cr.
1747	163
1754	1597(4)
1803	407
1883	1423
2243	4

SEG XLII	*SEG* LXI
84	60
110	127
115	135
130	1674
157	1585
236	145
320	229
323	229
411	1606
420	347
432	1604
543 bis	1649
580-582	502
587	503
589	503
625	1585
712	633
714	628
755	1646
810-814	720
818	755
837	740
846	407, 733, 1626
871	750
875	1626
884	733
915	1601
916	1664
931	801
965	1601
974/975	823
990	846
991	850
997	1590
1197	1069 app.cr.
1247	1652
1313	1350
1317	1364
1333	1379
1417-1419	1423
1426-1429	1423
1433	1379
1439-1454	1415
1472	1379
1484	1499
1485	1379
1577	1507
1660	1544
1663	1549
1707	1572
1746	134
1768	1674
1776	173
1801	312, 1536
1803	347

SEG XLIII	*SEG* LXI
17	1626
108	210
201	1606
205	337
227	404
283	392 app.cr.
311 A	1615
379	1615
381	1615
382	1422(4)
435	1663
487	547
526	677, 1615
558/559	861
623	736
630	755, 1614
630 B	780 app.cr.
680	813(2)
699	1591, 1646

SEG XLIII	*SEG* LXI
713	1615
767(1, 3-7)	608
768	608
795	905
850	1597(2)
900	1089
919	1089
922	1089, 1091
958	1485 app.cr.
980	1261
995	1308
997	1308
998	1314
1048	1423
1050/1051	1423, 1430
1085	1492-1495
1088 app.cr.	1480
1089	1480
1096	1633(7)
1180	1542
1200(23c)	1565 app.cr.
1219	1597(4)
1221	154
1234	1364

SEG XLIV	*SEG* LXI
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82	1615
251	12, 156, 180
290	233
293-296	1647
308 B	1565 app.cr.
434	369
518	1563 app.cr.
556	534, 1585
660	616
668	643
669	637
701	702
710	1597(2)
741(6)	739
742	733

SEG XLIV	*SEG* LXI
752	739
754	749 app.cr.
754(4, 10)	733
755	748 app.cr.
756	750
759	750
783	1614
802	765(2)
851 bis(2)	1601
865	845
868	850
901	697
938	1037, 1638
940	1615
949	1615
950	1641
1101	1207
1144	408, 1226
1148	1232
1165	1238 app.cr.
1169	1238 app.cr.
1182	1238 app.cr.
1194-1196	1238 app.cr.
1207	720
1227	1308/1309, 1646
1275	1356 app.cr.
1287	1364
1315	1387
1340	1423
1350	1423
1352(3, 5/6, 8, 12)	1423
1353	1423
1355	1432
1368	1423
1378	1654
1404	1379
1425	1510
1679	1659
1686	1604
1693	323
1699	753, 1689

SEG XLIV	*SEG* LXI
1704	1608(5)
1737	841, 1480
1775	1516, 1548

SEG XLV	*SEG* LXI
47	49
115	49
135	352
255	1646
293	1663
296	294
310	291
343	756 app.cr.
444	408
452	360
510-514	369
515	376
518	369
586	450
770	503
773	504
816	536
819	516
830	558
869	558
875	547
891	516
997(7)	625(5)
997(10)	625(4)
997(12)	625(3)
1006	649
1192	8
1206	707
1210	31
1291	719
1344(5)	739
1354	739
1357	793
1362	1267 app.cr.
1365	746
1375	739
1452	785, 1443

SEG XLV	*SEG* LXI
1453	775
1472	733
1473	806 app.cr.
1475	767(3)
1489	1601
1490	815
1508 A/B-1509	850, 905
1514(1-4)	1633(6)
1568(3)	1604
1569	899
1619	1615
1629	977
1638	1148 app.cr.
1789	1615
1834	1308
1838	1351
1891	1576 app.cr.
1895	1399 app.cr.
1931	1480
1934-1939	1423
1946-1950	1423
1982	1480
2007	1480
2012	1606
2018	1492-1495
2186	1587
2255	1597(5)
2299	348, 995
2358	1604

SEG XLVI	*SEG* LXI
76	77
109	95
110	96
111	97
111 bis	98
119	31
229	156
269	918
328	232
378	295
422	291
520	332
531	338
534	352
584-587	369
614	409
680	1615
744	1585
765	506
772	1615
800	1585
829	482
902	1636
940	1615
1052	684
1054	1590
1150	408
1180	408
1183	8
1206	843
1235	755
1245	739
1259	750
1277	755
1313 bis	765(3)
1382 IIIb	1565 app.cr.
1393	1692
1399	848
1424	1590
1468	1593(6)
1607	1060
1612	1060
1656	1157
1703	1615
1721	1037, 1236 app.cr.
1726 II	1647
1728	1593(8)
1731	1308
1739	1173
1751	1536
1771	1387
1806	1387
1815	1423
1818a	1423
1906	1442
2019	1444
2078	1485 app.cr.
2081	1633
2093	1647
2202	1551/1552
2243	1565 app.cr.
2262	1022
2274	906
2281	1606
2289	1689
2292	352
2331	1630
2338	1642
2340	332
2363	139/140
2377	1689
2387	1140 app.cr.

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152	145/146, 148
219	30
383	297
403	290, 301
414	228
422	1662
447	1593(1)
545	367
552	369
726	473
743	1590
789	369
999	504, 542, 1615
1089	1585
1120	1615
1146	1636
1192(1)	606
1267	1590
1271	408

SEG XLVII	*SEG* LXI
1291	812 app.cr.
1403	1593(4)
1427	745
1433	750
1436	408
1437	750
1462	1615
1472	765(3)
1485	784
1518	806 app.cr.
1531	816
1533/1534	220
1534(2)	1601
1543	841
1546	840
1559/1560	850
1561	1695
1562	850, 1695
1563	1615, 1641
1635	721
1654	979
1656	980
1735	1154
1736	1158
1745	1615
1768	1606
1979-1982	1423
1984	1423
1867	1347
1968	1565 app.cr.
1976	1416(1), 1420, 1471
1983	1416(8)
1990	1410
1991	1406
2052	1379
2057	1565 app.cr.
2277	793
2298	1395
2323	1652
2337	918

SEG XLVIII	*SEG* LXI
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21	1674
31	59
83	80
96	149
109	125
111/112	7, 1597(5)
151	19
152/153	150
390	245
417	267
546	316
577	503
656	452
660	1615
695	272
716 ter	485
738	1615
751	1585
778	492
782	454
783	506, 1615
788	492
956	1636
993-995	599
1004	615
1019/1020	643
1021(2)	565 app.cr.
1042	674
1055-1057	685
1112	1590, 1615
1208	1615
1210 III	719
1245	750
1252	1626
1263 bis	774
1284	793
1301	767(2)
1328	850
1330	854
1404	919, 1236 app.cr.
1464	980

SEG XLVIII	*SEG* LXI
1471	1399 app.cr.
1478	1007
1552	1145
1720	1658
1831	1622
1849	1601
1862	1398
1876	1492-1495
1880	1423
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1916	1379
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2010	1517
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2048	1548, 1664
2055	1549
2108 bis	1598
2143	1395, 1497
2178	1586

SEG XLIX	*SEG* LXI
4	154
14	180
23	207
60	59
76	1609
175	134
378	918
427	291
491	332
500	323
501	344
519	344
576	369
590	332
620/621	1597(2)
636	412
680	1422(4)
700	477

SEG XLIX	*SEG* LXI
704	494
722	478
728	505
855	478
1047	606
1089	1687
1248	1683
1254	734
1287	733
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349	233	1846 bis	1308	253	138
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431	271	1851 bis	1308	335	276
466	1615	1852	1308	347	1596
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725	468	2019a	1423	788	643
788	1683	2020	1423	791	1646
806	487	2024	1436	818	1683
822	501	2029	1617	872	347
917	544	2040	1476	908	739
979	643	2094	1689	909	739
1026	1590	2132/2133	1511	913/914	739
1027	1646	2163	1519	920	407
1050 A	1615	2170 bis	918	946	764
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1132	720	2217	716	1000	827
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1472	827	32	131	1248	1167 app.cr.
1496	850	44	48	1370-1382	1687
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1524	504	104	350	1385-1387	1186
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1073	775	1816	1508, 1535	566	375-392
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1086	827	1926	65	638	461
1097	838	1989	946 app.cr.	698	408
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1246	1590	2040	1628	869 bis	1670(2)
1251	1597(6)	2047	994 app.cr.	879	609
1260	1695	2048	179	894	603, 625
1313	1347	2053	1642	896	1063
1327	1025 app.cr.	2057	1604	911	606
1329	1591	2071	1660	913	590
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1409	848/849	15	63/64	1056	719
1433	1695	17	120	1057	727
1435	1695	27	46	1075	734
1452	1591, 1646	29	120	1083	740
1502	1615	42	139	1085	736
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1469	1135	65	55	929	776
1493	1137	76	153	932	775
1691	1652	113	126	939	785
1722	1232	119	141	947	792
1760	1239	124	129	951	793
1773	1255	136	1660	952	793
1799	1308	137	124	971	787 app.cr.
1801	1646	160	155	982	811 app.cr.
1818	1623	197	176	986	813(2), 819
1822/1823	1347	201	176	989	827
1837	1369, 1536	270	199	1006	827
1840	1368	339	275	1009	1695
1841	1370	398	315	1010	844
1876	1405	411	319	1034	875
1891(1-3)	1423	423	353	1035	1695
1899-1901	1441	425	340	1037/1038	1695
1948	1502	444	343	1046	1695
2015	1522	452	353/354	1055/1056	1695
2016	1537	561	1659	1064	1695
2025	1546	576	488	1068	1695
2028	1646	580	502	1082/1083	1695
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2070	138	635	544, 564	1089	1695
2092	1601	689	614/615, 636	1100	1695
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2120	1643	759	1660	1159	979
2122	848	820	712	1166	865
2123	869	826	712	1182	979
2140	1681	838	607	1185	979
2151	23	845 ter	727	1186	979, 1655, 1663
2153	1024 A app.cr.	866	745	1191	1628

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1303	1099
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1852	1381
1874	1491
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1902	1481 app.cr.
1938	1501
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735	570
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763	627
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889	1660
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1032	760
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1225	874	15	53	639	484
1256	879	18	136	641	484
1304	892	24	49	647	597
1308	891	30	46	649	497
1325	1344	36	28	688	1662
1346	929	40	125	697	705
1350	943	45	745 1613	814	614
1359	981	52	48	834	619
1360	899, 981	53	50	835	603, 625
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1607	1241	122	1590	930	716
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1684	1368	159	10	1118	754, 780 app.cr.
1686	1376/1377, 1695	173	10	1123/1124	755
1706	1378	233	1660	1133	793
1712	1329	275	227	1134	753
1733	1399 app.cr., 1646	397	229	1143(4)	767(4)
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1874	1591, 1604		360	1370	949
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1904	506	491	354	1385	990
1915	1454, 1622	492	920	1389	991
1937	1660	520	359, 1350	1396	1134 app.cr.
1958	117	556	369	1406	453
1965	945	623	1649	1406 B	451, 1641
		636	484	1408	1646

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1471	1563 app.cr.	24/25	45	570	407
1526	1687	35	65	571	408, 1588
1534	1617	39	180	592	464
1567	1239	48	28, 117, 178	604	504
1568	1241	62	45, 65	636	490
1618	1345	63	44	664	486
1620	1369	65	45	794	1605
1701	1379, 1496 app.cr.	73	47	796	603
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1734	1488	89	52	826	627
1744	1631	90	51	827	629
1747	1542	91	45, 126	839	644
1764	1544	96	55	853	614
1766	1695	98	57	873	662
1887	1525	108	65	885	677
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1940	1637	118	80		
1953	1378	133	10	909 app.cr.	295
1955	1591	137	46	944	712
1966	1654	141	119	981	1685
1986	1605	149	1590	985	47
1998	23	161	128	996	375 app.cr.
2010	1628	163	141	1010	736
2022	1604	166	129	1014	755
2023	1635	169	137	1026	746
2032	914 app.cr.	170	136	1027	767(4)
2035	347, 1432	172	143	1030	370, 780 app.cr.
2040	1662	176	144	1039	796
2049	1682	199	45	1046	799
2055	126	214	132, 160	1047	752
2057	1610	226	178	1052	819
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1940	1238 app.cr., 1590
1954	1615
1957	1646
1970	1628
1977	1561 app.cr.
1981	603
1984	153
1996	1647, 1663
2001	1663
2002	1036
2003	1638
2014	1679
2039	1212
2047	1127 app.cr.

CIG	*SEG* LXI
1845	409
2222	1646
2870	941
2895	162
2929	1604
3080	1604
3665	1027 app.cr.
3747/3748	1329
3831a	1604
3964	1636
4064	824 app.cr.
4343	1308
4379	1658
4380	1160 app.cr., 1647
4411a-b	1604
4506	1402
4535	1687
4576-4578	1480
4613	1480
4655-4659	1480
5361/5362	1548
5554	753
5904	795
6802	831
6829	408, 1567
8651/8652	1480
8655	1489
8933	1480
8952	1543 app.cr
9146	1480
9238	1652
9451	738
9470	738
9474/9475	738
9479	738
9481	738
9498	738
9501/9502	738
9517	738
9527/9528	738
9530	738
9533	738
9598	797
9612	798
9895	738

Agora I	*SEG* LXI
85	168
7495	119

Agora XV	*SEG* LXI
62	697 bis
71	7
117	7
261	1590
460	35

Agora XVI	*SEG* LXI
19	2
72	7
77	16
79	7

Agora XVI	*SEG* LXI
104/105	7
106A	51
109	123
115	313
162	7
171	7
208	7
216/217	7
255 D	1590
284	7
291	7
336	1669

Agora XVII	*SEG* LXI
21	1626
222	22

Agora XVIII	*SEG* LXI
passim	1
C29	179
H393	30

Agora XIX	*SEG* LXI
L4a/L4	136
L6	40, 145
L9	40, 145/146
L10	128, 145
L11	40, 145, 147
L12	145
L13	129, 133
L14	40, 148
P5	40
P26	138

Agora XXI	*SEG* LXI
B12	220
C27	1626
F44	1626
F84	102

Agora XXV	*SEG* LXI
1071	84

Agora XXX	*SEG* LXI
676	212
714	11
734	11

Agora XXXI	*SEG* LXI
79/80	32

I.Eleusis	*SEG* LXI
19	44
80	19
81	163
92	19
95	131
144	120, 1658
177	40, 346
201	35
250	27
282	1660
300	35, 127
646	22
649	22
659	22

Petrakos, Δῆμος Ῥαμνοῦντος	*SEG* LXI
3	19
7	135
15	672
20	19
26	19
27/28	2
46	19
49	19
55	19
59	29, 1585, 1660
167	29
180	154
223	779(8)

Corinth 8.1	*SEG* LXI
1	233
5	233/234
14	230, 1644
22	233
27	233
32	233
34/35	233
60	233
80	229
86	237
117	238
139	210
198	240

Corinth 8.3	*SEG* LXI
10	233
23	233, 236
34	233
42	233
46	233
62	228
65	271
82-86	228
107	228
306	1692
337	237
343	239

IPArk	*SEG* LXI
28	1641
31	314
85	314

IvO	*SEG* LXI
6	314
22	1643
47	314
50	314
57	231
62	1593(1)
143	1609
144	779(7)
160	1609
166	1609

IvO	*SEG* LXI
177/178	1609
184	1609
237	1693
296	314
303	314
306-308	314
310	314
312	314
318	314
328	314
447	318
449/450	228, 318
451/452	294
483	228
487	228
639/640	314
649	314

I.Oropos	*SEG* LXI
49	348
284	1435
290	1615
296	7, 346
297	7, 40, 346
302	1615
303	1605, 1615
308	1646
324	337, 347/348
325	337, 348/349
326	337, 349
329	1615
341	42, 707
525	463/464
529	463

I.Thespiai	*SEG* LXI
2-11	359
12	358/359
14-24	359
31	358
37	1604
43-57	359
61	359, 1615
62	359
84	359
110-112	358
114	358
116-119	358
133	358, 361
143-150	358
159/160	337, 360
333	363 bis

CID I	*SEG* LXI
7	397

CID II	*SEG* LXI
46/47	364
49-66	364
120 A	1242 app.cr.

CID IV	*SEG* LXI
122/123	779(2)

F.Delphes III.1	*SEG* LXI
176	779(2)
294	1615
358	1692
483	125

F.Delphes III.2	*SEG* LXI
7/8	35
13	35
30	35
65	1669
69	126
120	1615
136	366
137	1672
168	1615
186	779(2)
192	1672

F.Delphes III.3	*SEG* LXI
87	1615
155-159	1171
207	501
209	1615
239	1615
240	399
253	1615
280	1615
329	1615
346	1615

F.Delphes III.4	*SEG* LXI
37	1646
91	1406
290-294	367
352	1615
403	388 app.cr.
442	1615
494	1615

F.Delphes III.5	*SEG* LXI
2 I	1615

I.Thessaly	*SEG* LXI
337	450
344	463
658	472
662	471
665	450
669	473
685	450
1064	450

I.Thess. Enipeus	*SEG* LXI
52	1692
72/73	1671

Gonnoi II	*SEG* LXI
98	478
219	450

I.Apollonia	*SEG* LXI
½	1649
7	427
187	414
190/191	407, 427
371	427
374	715

I.Bouthrotos	*SEG* LXI
18	1615
25	1615
50	1615
115	411
120	1615
130	1615
201	414

Feissel, *Recueil*	*SEG* LXI
62	487

I.Beroia	*SEG* LXI
1	478
4	478
22	1585
135/136	502
189	486
372	1585
373	1693
392	486
445	487
p. 510	512 app.cr.

Demitsas, Μακεδονία	*SEG* LXI
387	1585
439	1585
709	540
740	537
747	1585
934-937	1585

EAM	*SEG* LXI
18	497
101	497
187	502

I. Leukopetra	*SEG* LXI
84	506
93	506
116	534
134	1615

Philippi II²	*SEG* LXI
133	1585
142	1585
163-166	1585
340	1585
410	1585

I.Stobi	*SEG* LXI
19	513, 514 app.cr.
20	514 bis
21/22	513, 514 app.cr.,
23	514
24	513/514
25/26	513
33	518
297	513
308	513, 514 ter

I.Thrac.Aeg	*SEG* LXI
E18	1585
E78/79	557
E83	704 app.cr.
E185	557
E205	1663
E210	557

IGBulg. I²	*SEG* LXI
47 bis	502 app.cr., 560
63 bis	560
67	560
70 bis	560
78	560
78 ter	560
79	560
277	1513 app.cr.
284-290	560
307	547, 558
345	548
374	548
378	548
474	548

IGBulg II	*SEG* LXI
770	548

IGBulg III	*SEG* LXI
1021	544
1422	548
1578	544
1590	544
1609	544
1626	1585
1817	1513 app.cr.

IGBulg IV	*SEG* LXI
2083	544
2236	1636

IGBulg V	*SEG* LXI
5011	1615
5086	547
5236	1636
5252	583
5292	548
5434	1585
5464	544
5468	544
5557 ter	547
5872	1636

I.Byzantion	*SEG* LXI
10	584
24	1615
28	548
31	1585
37	1585
120	544
S3	1615

I.Perinthos	*SEG* LXI
49	1585
51	562
55	564
56/57	1585
213	544

I.Histriae	*SEG* LXI
8	547
15	547
54	1615
193	586 app.cr.
196	586 app.cr.

I.Tomis	*SEG* LXI
120	548
127	588 app.cr.
153	1660
257	584

IOSPE I²	*SEG* LXI
32	1605, 632
32 A	699
140	635
201	627
344	1670(2)
400	663
425	663
467	608
481	608
488	608
492	608
520/521	608
523	611 app.cr.
684	663
710-712	608

IOSPE II	*SEG* LXI
88	654

IOSPE III	*SEG* LXI
3916	664 app.cr.
8871	665

CIRB	*SEG* LXI
1-5	605
6a	606
11	606
14	663
17	590
21	590
23	590, 663
24	590
28	606
35	590
36	635
37	590
41	590
47	603
63	590
67	599
71	650
73	663
74	590
114	651
118	651
121	653
142	605
163	645 app.cr.
410	600
496	600
517	1090 app.cr.
615	654
625	600
698	602
702	600
720/721	600
823	590
867	590
910	600
951	663
1014	647
1036	590
1039	620 app.cr.
1040	606
1071-1073	600
1077	663
1079	1090 app.cr.
1099	599
1114	606
1140	663
1208	603
1233	605

IGDOP	*SEG* LXI
8	628
23	598
56/57	643
58	633
65	593
81	643
83	643
95	643
99	628
106	637

I.Olbia	*SEG* LXI
27	631
35	628
48	628
72	628
74	634
76	628

I.Délos	*SEG* LXI
50	1406
66/67	40
104	700 app.cr., 1615

I.Délos	*SEG* LXI
290	1615
316	614 app.cr.
396 B	1615
399/400	1615
445	1615
455 Ab	1692
462 B	1692
502/503	1615
507	1615
1052	1615
1109/1110	670
1193/1194	670
1197/1198	670
1409 Ba	779(3)
1416	1153, 1615
1417	1615
1432 Bb	779(3)
1441 A	779(3)
1449	1615
1450 A	779(3)
1497 bis	673
1510	25
1519	1406, 1688
1520	1585
1530	1551
1543	670
1551	671
1555/1556	670
1601	671
1603	670
1618	407
1642	671
1643/1644	670
1645	671
1663	671
1673	671
1683	667
1688	667
1702/1703	670
1716	670
1717	667
1724	675

I.Délos	*SEG* LXI
1737	671
1753/1754	671
1777	671
1807	671
1845	671
1850	671
1851	670
1869	671
1957	671
1962	670
1967	670
1969	671
1978	671
1989	671
2011 bis	671
2018	671
2097	671
2121	671
2151	671
2212	671
2233	671
2305	675
2454	667
2475	25
2483	671
2498	671
2505	671
2532 IA/IIB	1647
2549	667
2593	675
2599	675
2605	25
2610	25
2651	671

Suppl.Epigr. Rh.	*SEG* LXI
22	680
86	1652

I.Lindos	*SEG* LXI
2	679, 1670(3), 1674
51	676
51c	1615
92	676
189	676
275	677
419	1615

PH	*SEG* LXI
10	408
128	1646
341	1406

Iscr.Cos	*SEG* LXI
ED 56	1615
ED 121	1615
ED 144	1615
ED 149	1615
ED 178	1615
ED 180	1615
ED 200	1615
ED 206	1615
ED 216	1615
EF 332	875
EF 362	875
EF 458	1660
EF 470	1660
EF 848	779(6)

Tit.Cal.	*SEG* LXI
12	1615
21	1615
85	408
111	1236 app.cr.
167	1211 app.cr.
194	1615
196	1615
198	1615

Tit.Cam.	*SEG* LXI
5	680

Tit.Cam.	*SEG* LXI
109	676, 678

I.Cret. I	*SEG* LXI
V.1	717
V.9	717
VII.20	720
VIII.9	1641
VIII.23	719
VIII.24	719
VIII.27	719
VIII.43-45	721
VIII.46/47	721
IX.1	717
X.2	717
XVI.1	1615
XVI.4	1615
XVI.5	1615, 1641
XVI.12	721
XVI.17	1615
XVI.50	715
XVII.17/18	719/720
XVIII.5	723
XVIII.15-50	720
XVIII.56	719
XVIII.105	719
XVIII.137	719
XVIII.139 C	719
XIX.3	1615
XXII.4	1615
XXIII.6 A	719
XXIII.27	719
XXV.3	719
XXVIII.7	717
XXVIII.28	721
XXX.16/17	721
XXXI.2	719

I.Cret. II	*SEG* LXI
III.5	720
V.9	718
V.1/2	720
V.50	719
X.19	726
X.20/21	728
XIII.3	717
XIII.9	717
XIII.11	717
XVI.23	719
XIX.7	755, 1683
XX.2	719
XXIII.6	1615
XXIII.13	720
XXIV.4	719
XXIV.24	721
XXV.5 A	719
XXV.14	719
XXV.18	719
XXV.22 A	719

I.Cret. III	*SEG* LXI
I.6	721
II.2	1672
III.1 B	1641
III.4	843, 1615, 1641
III.6	1641
III.7	719
III.15	719
III.16	720
III.23	719
IV.1	1593(3), 1615
IV.8/IV.9	1615
IV.18	720

I.Cret. IV	*SEG* LXI
1	717
3	718
10	717
13/14	717
23	723
41	717, 723
42/43	717
47	717
51	717
63	717
64	717, 723
72	717, 1614
76-79	717
80	717, 723
81	723
82	717
161	1615
162	717
168	1615
176	1615
216	719/720
219	719
221	719
224 B	719
233	1615
252	1615
290	719
292	719/720
296	720
297	719/720
299	719
300 A	719
304	719
327	720
338	719
340	719
362	719
372	724
392	719
400	719
443	719
456	719

IGDS	*SEG* LXI
13	746
22	752
28	1643
29	1626
37	1626
47	754
67	747 app.cr.
111	732

IGDS	*SEG* LXI
121	751
124	1615
129	742
189	740
194	1615

IGDS II	*SEG* LXI
4	733
5	762
15	745
20	1626
30	1626
46	407
52	1615
82	733
94	733

IGDGG I	*SEG* LXI
[illegible]	768
14	746
18/19	767(4)
63b	1626

IGDGG II	*SEG* LXI
3	1626
5	752, 787 app.cr.
28	767(2)
75	1596
93	775, 1626
98	775
100	775

Arena I²	*SEG* LXI
3	752
51	754
52	1643
61	1626

Arena II	*SEG* LXI
5	742
126(8)	1626

Arena II²	*SEG* LXI
126(7)	733
128	751

Arena III	*SEG* LXI
12	767(4)
15	767(4)
26	746
53	746
76/77	733

Arena IV	*SEG* LXI
2	752, 787 app.cr.
6	1626
33	767(2)
51	775, 1626
52/53	775
79	1596

Arena V	*SEG* LXI
2	767(2)
28	765(8/9)
46	780

I.Akrai	*SEG* LXI
39/40	738
46	738

I.Aquileia	*SEG* LXI
249	807 app.cr.

I.Catania	*SEG* LXI
[illegible]	736
167	738
174	738
189	738
197	738
229	738

I.Lipara	*SEG* LXI
788	738
790/791	738

I.Reggio Calabria	*SEG* LXI
5	793
6	407/408, 793
19	793
69	733

IGUR	*SEG* LXI
61	795
69	801
148	1663
304	1406
413	796
1151	876 app.cr.
1239	406
1240	1619
1246	1445 app.cr.
1274	1636
1281	1636
1555/1556	1689
1568	1689
1584	1689
1612-1633	799
1647	800

ICUR	*SEG* LXI
17225	797
19790	798
24268	1319 app.cr.

IGF	*SEG* LXI
2	815
5	815
6	815
8	815
54	813(4)
64-67	816
68	813(4), 817
86	815
135	813(2), 819
141	814
156-158	1601

IGEP	*SEG* LXI
3	819
129	819
131-134	819
137-140	823
148	823
180	824
186	825
207/208	827
209	829
210-212	827
214	828
215-217	827
220	830
221	831
223	827
225-230	827
232	833
233	834
235/236	832
238	835
240	819
334-342	826 app.cr.
340	826
369	822
398	1601
429	820
445	1601
450/451	821
Appendix 1 no. 1	827

RIB	*SEG* LXI
436	841
706	841
1129	1406

RIB II.3	*SEG* LXI
2423	841
2430	841

TAM I	*SEG* LXI
44 C	1596

TAM II	*SEG* LXI
1	1236 app.cr.
92	1251 app.cr.
130	1230 app.cr.
322	1251 app.cr.
328	1042 app.cr.
550	1251 app.cr.
845	1230 app.cr.
848	1230 app.cr.
855	1230 app.cr.
866	1230 app.cr.
870	1230 app.cr.
881	1251 app.cr.
896	604
905 XVIIa	1251 app.cr.
947	1658
1042	604
1222	1658

TAM III	*SEG* LXI
4	1692
16	1606
106	1238 app.cr., 1604
136	1667
318	1044 app.cr.
872	1177 app.cr.
941	1591

TAM IV.1	*SEG* LXI
19	1056, 1607(3)
231	1055 app.cr.
249	1044 app.cr.
266	1058 app.cr.
272	1056, 1607(2)
285	1055 app.cr., 1663
293	1055 app.cr.,
375	1058 app.cr.

TAM V.1	*SEG* LXI
75	1647
159	981, 1647
160	981
167	981

TAM V.1	*SEG* LXI
185	1647
208	1158
246	1647
318	981
474	1148 app.cr.
485	1153
511	620 app.cr.
604	1055 app.cr.,
639	983
775	1092 app.cr.

TAM V.2	*SEG* LXI
861/862	1692
868	1606
940	1604
982	1604

TAM V.3	*SEG* LXI
1420	1664
1441	502
1509	1693
1912	1496 app.cr.

MAMA I	*SEG* LXI
169	715
173	1265 app.cr.
175	1265 app.cr.
178/179	1652
228	1113 app.cr., 1652
233	1265 app.cr.
283	620 app.cr.
324	1652
383	1652
421	752

MAMA III	*SEG* LXI
50	1315, 1607(10)
127	807 app.cr., 1312
263	688
292	1619
506	1410
605	1619

MAMA III	*SEG* LXI
616	1423

MAMA IV	*SEG* LXI
66	1695
70	1606
120 B	1652
137	1186, 1211 app.cr.
154	502
221	1198 app.cr.
263	1198 app.cr.
297	1153
321	1652
326	1652
362	1142

MAMA V	*SEG* LXI
144	1069 app.cr.

MAMA VI	*SEG* LXI
37	861
40	1160 app.cr.
97	1604
173	1140 app.cr.
200	1142
202-204	1142
215	1142
229	1142
263/264	1664
325	1203 app.cr.
334	1146

MAMA VII	*SEG* LXI
11	1606
69b	1265 app.cr.
88	1265 app.cr.
96	1265 app.cr.
143	1652
185	1652
539	1652
578	1092 app.cr.

MAMA VIII	*SEG* LXI
132	1265 app.cr.
164	1652
318	1652
320	1267 app.cr.
379	1628
449	1606
569	1636

MAMA IX	*SEG* LXI
10	1606
13	1134

MAMA X	*SEG* LXI
186	715

MAMA XI	*SEG* LXI
1	1140 app.cr.
25	1159
28	1148
65	1147
100	1136
222	1152
292	1267
302	1265
356	1266
370	1339 app.cr.

IGR I	*SEG* LXI
25	814
140	795
163	564
419	790
420	789
421	1406, 1688
503	753, 1689
674	1636
832	510
1024	1548
1041	1604
1098	1690
1154	918
1183	1501
1190	1537
1203	1537
1275	1511
1293	1525
1331	1542
1393	837

IGR III	*SEG* LXI
40	1329
83	1690
112	1692
115	1238 app.cr.
137	1640, 1668
287	1692
364	1692
481	1604
488	1604
500	1042 app.cr., 1238 app.cr.
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876	1308
887	1690
933	1346
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941	1345
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1176	1492-1495
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IGR IV	*SEG* LXI
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147	704 app.cr., 1022
154	1027 app.cr.
159	1037, 1591
251	1640
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292	1037, 1140 app.cr., 1615, 1637
293	982, 1637
294	1637
297	1646
428	1134 app.cr.
441	1604
442	985 app.cr.
468	1567
551	984 app.cr.
555	1606
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704	1204 app.cr.
728/729	1148 app.cr.
736	1148 app.cr.
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791	1141
869	1160 app.cr.
881	1222 app.cr.
941	704 app.cr.
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1498	1658
1572	1591, 1604
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I.Adramyttion	*SEG* LXI
36 A	1615

I.Alexandreia Troas	*SEG* LXI
48	1406
140	1004 app.cr.
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I.Amyzon	*SEG* LXI
14	1236 app.cr.
69	1134 app.cr.

I.Anazarbos	*SEG* LXI
20	1606

I.Ancyra	*SEG* LXI
2	1100, 1667/1668
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81	1238 app.cr., 1668

I.Apameia und Pylae	*SEG* LXI
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Aphrodisias and Rome	*SEG* LXI
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10	1646
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ALA	*SEG* LXI
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I.Aphr.	*SEG* LXI
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I.Arykanda	*SEG* LXI
1	1232, 1236 app.cr.

I.Assos	*SEG* LXI
13/14	1005 app.cr.
15	1692
19-21	1005 app.cr.
26	1005 app.cr., 1640
28	1005 app.cr.

I.Burdur Museum	*SEG* LXI
230	1211 app.cr.
316	1145
328	1207

I.Cilicie	*SEG* LXI
83	1308
84	1313

I.Didyma	*SEG* LXI
3	939 app.cr.
55	938-941
56	940
57	942
140	1606
151	1406
159	1591
264	1606
326/327	1606
392	1140 app.cr.
394/395	1140 app.cr.
475	1097
479	1692

I.Ephesos	*SEG* LXI
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3/4	1615
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20	885	436	885	855 A	907
24	1663	438	885, 887, 894	857	885
25	892		app.cr.	891	907
27	886	439	885, 887	892	885
27 A	1686	444/445	885	893	904
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44	1029 app.cr.	453	887	985	907
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262	1134 app.cr.	475	907	1139	885
265	899	477	896	1244	885
271 D	893	495	1652	1301	884
274	883	500	885	1302	906
285 A	885, 893, 907	508 + add.	512 app.cr., 885	1306	884
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402	885, 1606	614	903 app.cr.	1351	907
404	885, 1669	618	885	1382	901
406	885	627	1013 app.cr.	1386	1615
407	888, 906	632	885	1420	1615
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412	890	668	1604	1452	901
413	897	672	885	1455	901
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415	1606	678	902 app.cr.	1487/1488	893
416	885, 1606	683 C	907	1489	882, 893, 895
419	897, 1606	695	1606		app.cr.
419 A	885, 1606	702	885	1490	882, 893
420	899	710 D	907	1491	885-887, 893
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I.Ephesos	*SEG* LXI
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1538	903 app.cr.
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1576	946 app.cr.
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2065	895 app.cr.
2072	876 app.cr.
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I.Ephesos	*SEG* LXI
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3245	986
3262	911
3419	901
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4123	885
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4210	912
4213	912
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I.Erythrai	*SEG* LXI
24	1173
28	1615
60	1554 app.cr.
142	1652
201	946 app.cr., 1615
205	918
206	1651
207	1638
218	946 app.cr.
510	1615

I. Hadrianoi	*SEG* LXI
p. 124 no. 15	1011 app.cr.
pp. 137-139	1013 app.cr.
6	1012 app.cr.
12	1012 app.cr.
19	1012 app.cr.
23	1012 app.cr.
25/26	1012 app.cr.
29/30	1012 app.cr.
32-35	1012 app.cr.
43	1011 app.cr.

I. Hadrianoi	*SEG* LXI
44	1606
61	1158
76	1016
80	1058 app.cr.
139	1012 app.cr.
156	1012 app.cr.

I. Hadriano-polis	*SEG* LXI
33	1083
48	1078

I. Heraclea Pontica	*SEG* LXI
3	1066 app.cr.
5	1066 app.cr.
72	1066 app.cr.

I.Iasos	*SEG* LXI
½	1615
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229	946 app.cr.
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601-640	850
607	1615
613	1670(2)
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636	875

I.Ilion	*SEG* LXI
1	1615
24	1615
32	1173
73	1604
84	1008
152	1692

I.Ilion	*SEG* LXI
181	1004 app.cr.

I.Iznik	*SEG* LXI
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11/12	1329
55	1606
450	1113 app.cr.
576	1267 app.cr.
577	1485 app.cr.
1250	1055 app.cr
1304	1054
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1466	1071 app.cr.
1503	1052 app.cr

I.Kalchedon	*SEG* LXI
10	946 app.cr.
12	946 app.cr., 1615

I.Kaunos	*SEG* LXI
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I.Keramos	*SEG* LXI
3	1615
17	1606

I.Kibyra	*SEG* LXI
19	1025 app.cr.
265	1199 app.cr.

I.Kios	*SEG* LXI
77	1044 app.cr.
78	1636

I.Klaudiopolis	*SEG* LXI
75	1058 app.cr.
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I.Knidos	*SEG* LXI
31 IIIB	1551, 1646
34	1615
59	1037
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220	1670(2)

McLean, Konya Museum	*SEG* LXI
182	1339 app.cr.

I.Kyme	*SEG* LXI
12	1615
13 III	1615
15	1097
17	1347, 1615, 1646
19	1037
37	1619
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102	1615

I.Kyzikos	*SEG* LXI
47	1024 A app.cr.
49	1044 app.cr.
109	1044 app.cr.
113	1044 app.cr.
205	290
501	1615
III B 24	1027 app.cr.
III B 32	1024 app.cr.
III D 41	1027 app.cr.

I.Labraunda	*SEG* LXI
6 A	1236 app.cr.
8	1615
60	1435

I.Lampsakos	*SEG* LXI
9	1615, 1692
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I.Laodikeia am Lykos	*SEG* LXI
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12	1606
24	1174
31	1176
34	1176
43	861
51	861
53	1174
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I.Magnesia	*SEG* LXI
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8	1584, 1615
16	1670(2)
28	1615
35	1615
44	793, 1615
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65a +75 + p. 295	1615
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93c/d	1615
98 + p. 295	1615
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116	1584
122	1584
203	490
215	1658
251	1606

I.Magnesia am Sipylos	*SEG* LXI
1	1615, 1641

I.Manisa	*SEG* LXI
16	1606
488	1000

Milet I.2	*SEG* LXI
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5	930

Milet I.2	*SEG* LXI
12 A	936

Milet I.3	*SEG* LXI
33	1615
33 A	936
37	1615
76	1615
79	1615
122/123	627
133	1614
136	1615
138	1615
140	1615
141	936
143	1615
145	1615
146A	1615
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Milet I.5	*SEG* LXI
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Milet I.6	*SEG* LXI
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Milet I.7	*SEG* LXI
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206	929
261	930
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Milet I.9	*SEG* LXI
365	930

Milet IV.3	*SEG* LXI
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Milet VI.1	*SEG* LXI
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Milet VI.3	*SEG* LXI
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1222	946 app.cr.
1270	1230 app.cr.
1309	930
1323	856
1387a-d	928
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I.Mylasa	*SEG* LXI
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I.Mylasa	*SEG* LXI
6/7	871 app.cr.
21	1615
109/110	1615
123	1695
132	1615
201	1615
204	1615
206-208	1615
212	1615
214	1615
220	1615
306	1670(2)
350	871
449/450	871 app.cr.
453-456	871 app.cr.
501	1615
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531	873
601	1615
801/802	1615
807	1615
814	1615
818	1615
830	1615
861	1615
864	1615

I.Parion	*SEG* LXI
40	1619
T59	1615

I.Pergamon	*SEG* LXI
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18	1615
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248/249	1615
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I.Pergamon	*SEG* LXI
288	1615
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413	1615
416	1134 app.cr.

I.Perge	*SEG* LXI
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12	1615
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I.Pessinous	*SEG* LXI
92	1068 app.cr.

I.Pisid.Cen.	*SEG* LXI
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I.Priene	*SEG* LXI
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37	1236 app.cr., 1584
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108	1140 app.cr., 1584, 1615
109	1140 app.cr., 1615
111	945
112	1140 app.cr.
113/114	1692
123	1615
133	1140 app.cr.
147	502
173	512 app.cr.
174	946 app.cr.
201-203	946 app.cr.

I.Priene	*SEG* LXI
208	1606
268	944
302	946 app.cr.
362	1153
494	1615
531	1615

I.Priene[2]	*SEG* LXI
2	943
16	943
28	943
67	945
144	946 app.cr.
145	946
146-148	946 app.cr.
204	947
275	944
286	946 app.cr.
410	948

I.Prusa	*SEG* LXI
68	1071 app.cr.
1028	1660
1054	1660
1101	1615

I.Prusias	*SEG* LXI
10	1606

Bresson, Recueil Perée	*SEG* LXI
23/24	676
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I.Rhod. Peraia	*SEG* LXI
101	1615
352	1615
358	676
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701	1615

I.Sardis	*SEG* LXI
8	1639
10	1606
27	1140 app.cr.
47/48	1638
86	995
91	995

I.Selge	*SEG* LXI
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I.Sestos	*SEG* LXI
1	1615

I.Side	*SEG* LXI
71	456
73	456
77	456
204-207	1606
378	1658

I.Sinope	*SEG* LXI
102	1075
156	1075

I.Smyrna	*SEG* LXI
193	1615
238	1615
440	1160 app.cr.
563	1267 app.cr.
567	1652
573	1615, 1641
579	1615
582	1615
676	950
680	1606
697	1585
744	968 app.cr.

I.Stratonikeia	*SEG* LXI
10	1670(2)
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I. Stratonikeia	*SEG* LXI
293	1606
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509	878
522	1606
1005	879
1015	879
1103	1591
1117-1119	1647
1491	1695
1500	1695

I.Sultan Dagi I	*SEG* LXI
267	1652
393	1615

I.Tralleis (und Nysa) I	*SEG* LXI
1	945 bis
31	881
77	883
80	883
90	1604
145	883
244	1652
245	1153
250	1584

I.Tyana	*SEG* LXI
106	1319 app.cr.
108	1319 app.cr.

Strubbe, *Arai Epitymbioi*	*SEG* LXI
101-103	1057 app.cr.
146	1106 app.cr.
398	1106 app.cr.

Petzl, *Beicht-inschriften*	*SEG* LXI
3	981, 1647
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69	981
122	1663

I.Kourion	*SEG* LXI
85	1345
104	1345
107-111	1345

IGLS I-VII	*SEG* LXI
1	1366, 1615
22	1369
31	1369 app.cr.
47	1615
48	1370
51/52	1371
147	1397 app.cr.
718	1399 app.cr.
751	1623
809	1636
1001	1636
1320	1399 app.cr.
1322	1399 app.cr.
1336	1654
1363	1399 app.cr.
1383	1633(3)
1728	807 app.cr.
1998	557
1999	736
2113	1441
2336	1480
2733	1398
2799-2804	1398
2928/2929	1398
2933	1398
2935/2936	1398
4028	1237 app.cr.

IGLS XIII	*SEG* LXI
passim	1480
9001	1480
9038	1028 app.cr.
9042	1480
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9066	1480
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9105	1480
9109	1480
9112	1480
9118	1480
9123	1480
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9396	1480
9405	1480
9410	1480
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9556	1482
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IGLS XIV	*SEG* LXI
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IGLS XV	*SEG* LXI
62a	1494
103	1492-1495
107	1495
228	1492-1495
340	1492-1495
367	1494 app.cr.
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IGLS XVI	*SEG* LXI
183	1492-1495
197	1492-1495
414	1499 app.cr.
599	1492 app.cr.
615	c
642	1492
698	1493 app.cr.
1475	1492-1495

IGLS XVII	*SEG* LXI
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IGLS XXI.2	*SEG* LXI
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128	1633
130	1654
142	1578, 1654
153	1442, 1654

I.Estremo Oriente	*SEG* LXI
3	876 app.cr.
26	1585
312	1376
324-335	1375
337-342	1375
345-351	1375
353-359	1375
381	1375

Jens.d.E	*SEG* LXI
120	1375

I.Gerasa	*SEG* LXI
2	1381
10	1381
53	1381
109 F	1488
251	1416(7)
299	1489
313	1410

SB	*SEG* LXI
434	1538
1694	1520
1918	1504
2100	1502
2264	1502
4229	1521
4839	1537
5765	1516
5796	1502
6651	1517
6701	1514
7295	1517
7539	1519
7878	1510
8210-8213	1537
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8235	1540
8320	1507
8323	1507
8334	1502
8338	1537
8349 A/C	1536
8385	1507
8461	1504
8828	1511
8857	1515
8878	1504
8902	1690
8904	1501
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13167	1501

Bernand, *Inscr. métriques*	*SEG* LXI
5/6	1535
16	1516
22	1514
27	1521
35	1535
39	1514
158	1512

Bernand, *Inscr. métriques*	*SEG* LXI
164	1512
168/169	1542
176	918
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Lefebvre, Recueil	*SEG* LXI
632	1543 app.cr.

I.Alex.Ptol.	*SEG* LXI
7/8	1538
42	1502

I.Fayoum	*SEG* LXI
98	1502

I.Kanais	*SEG* LXI
2	1512
8	1512
12	1512
71	1512

I.Col. Memnonion	*SEG* LXI
11	1536/1537
12	1536
18/19	1537
22	1536
28-32	1537
29	1536
37	1536
61	1536
65/66	1537
72	1536
83	1536/1537
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99	1536
101	1537

I.Pan	*SEG* LXI
21	1507
38	1507
42	1507
71/72	1507
80	1507

I.Philae	*SEG* LXI
11	1504
14	1526
23	1526
128	1525
142/143	1542

I.Portes	*SEG* LXI
4	1507
47	1515
67	1501
91	1647

I.Prose	*SEG* LXI
8	1663
9	1535
46	1502
59	1501

IThSy	*SEG* LXI
243	1526
302	1504

I.Caesarea Maritima	*SEG* LXI
1	1423
5	1423
12	1423
25/26	1423
38	1423
40-42	1423
55-61	1423
63-89	1423
64	1445
109-113	1423
115-118	1423

I.Caesarea Maritima	*SEG* LXI
124-136	1423
138/139	1423
141-144	1423
149-155	1423
157	1423
158	1423, 1480
159	1423
165-186	1423
181	1445
188-194	1423
196-210	1423
212-218	1423
220-223	1423
225-301	1423
304-331	1423
332	1445
333-341	1423
343-348	1423
355/356	1423
358-364	1423
370-411	1423

Syll.^{3}	*SEG* LXI
10	934
33	1609
35d	1609
46	1615
141	745
169	1615
211	1641
278/279	1615
280	1585
282/283	1615
286	1615
306	1615
313	1615
314 A/B	1609
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332	504, 1615
335/336	1615

Syll.^{3}	*SEG* XLI
339	678
344	977, 1615
349-351	314
361 C	366
363/364	1615
391	1615
398	125, 1670(2)
402	125
408	125
409	1590, 1615
410	1173
418/419	1615
421	1615
434/435	2
437	1615
463	1615
472	1615
480	1615
495	632, 1605, 1615
496	1615
521/522	1615
526	1615
529	1615
531/532	1615
543	1615
544	1605, 1615
545 B	1615
554	1615
557	1670(2)
577/578	1615
582	1615
585	336
587	1615
588	271, 1166 app.cr., 1615
589	1615
592/593	1646
616	1646
618	1646
622	1615
631	1588, 1615
633	1615

*Syll.*3	*SEG* LXI
641	314
644-646	1308
662	1615
663	674
672	1588, 1615
674	1615
679	1615
685	1615
694	982
695	1593(6), 1615
698 A	1615
704	1615
706	1585
708	1615
711/712	1615
714	1615
715	679
725	1670(3), 1674
729	1615
741	1584
747	1646
780	1615
783	1615
785	1615, 1646
790	1658
797	1640
799 II	1022
802 A	1615
825 C	456
849	882
881	1617
888	1636
911/912	1615
939	1615
941	1615
953	1615
955	1261 app.cr., 1615
958	1615
962/963	1615
965	1615
967	1615
983	1042 app.cr.
984	1615
986	700
1003	946 app.cr.
1009	1615
1012	1615
1014	1615
1015	946 app.cr., 1615
1016	745
1042	1585
1047	1615
1048	131
1068	1615
1095/1096	1585
1097	1615
1098-1104	1585
1099	1615
1106	1615
1109	143, 1585
1111	1585
1119	1585
1157	1615
1181	1647
1185	408, 1615
1198	1615
1200	1615
1214	775, 1626
1215	1615
1219	1615

OGIS	*SEG* LXI
4b	1615
8	1615
13	1615
46	1615
53	1515
56 A	1535
101	1695
107	1504, 1695
109	1504
111	1504
194	1502
215	1615
219	1173
229	1615, 1641
230	1308, 1316 app.cr., 1417
262	1615
266/267	1615
331	1615
332	1037
335	1615
338	1236 app.cr., 1615
339	1615
349	1097
362	314
383	1366, 1371 app.cr.
395	1369
397	1369 app.cr.
404	1371
421	1493
422	1492
424/425	1492-1495
437	1638, 1646
438/439	1638
441	1615
449	1615
456	1640
458	1134 app.cr.
475	1134 app.cr.
511	1604
529	1238 app.cr.
532	1640, 1668
533	1100
565	1604
594	789
595	1406, 1688
598	1435
636	1402
654	1525
672	1690
674	1501
678	1507
680	1537
748	1173

OGIS	*SEG* LXI
749	1615
767a/b	1604
771	673, 1615
895	1329

GIBM	*SEG* LXI
29	408
975	1347
1048a	1371

I.Louvre	*SEG* LXI
14	1504
104	c

I.Varsovie	*SEG* LXI
91	1517

CIJ	*SEG* LXI
8	1399 app.cr.
144	1399 app.cr.
208	1399 app.cr.
239	1399 app.cr.
470	1399 app.cr.
501	1399 app.cr.
635b	739
661	835
666c	834
694	513
722	1399 app.cr.
725	1647
803	1399 app.cr.
873	1410
882/883	1410, 1423
887	1423
889-891	1423
910	1410
913	1410
919	1510
970	1423
1400	1435
1475	1517
1514	1517
1530a	1516

*CIJ*²	*SEG* LXI
635b	739
650d	738
653b	738

IJO II	*SEG* LXI
14	844, 1676
19	1399 app.cr.
27	1676
32-35	1675
36-39	1676
49	1676
50	1675
60-145	1675
62	1664
148	833
155	1675
168	1664
171	1675
172 A	1138, 1676
173	1675
179	1142
186	1675
187	1675
196	1157, 1675/1676

IJO III	*SEG* LXI
Syr5-Syr9	1406
Syr33	1399 app.cr.
Syr34	1679
Syr36	1679
Syr40	1676
Syr53	1399 app.cr.
Syr71	1654
Syr81-Syr131	1393/1394

ISE	*SEG* LXI
51	307
53	2
84	369
166	1638

JIWE I	*SEG* LXI
12	1676
13	1664
18	1664
33	1585
114/115	1676
149	738
157	739
159	739
166	1585
183	835
185	834
186	833
220	738
406	1585
568	1585
576	1585
578/579	1585

JIWE II	*SEG* LXI
13	1664
25	1664
27/28	1664
125	1664
246	1399 app.cr.
368	1399 app.cr.
461	1399 app.cr.
568	1399 app.cr.

*LSAG*²	*SEG* LXI
p. 108 nos 8-17	369
p. 170 no. 43	1587
p. 239 no. 1	768
p. 240 no. 5	746
p. 240 no. 7	767(4)
p. 240 no. 12	767(4)
p. 261 no. 28	775, 1626
p. 261 nos 29/30	775

LSAG^2	*SEG* LXI
p. 276 no. 18	751
p. 276 no. 25	752
p. 277 no. 36	1643
p. 283 no. 1	767(2)
p. 284 nos 11/12	765(8/9)
p. 286 no. 1	780
p. 286 no. 2	316
p. 304 no. 9	752
p. 358 no. 49	1520
p. 373 no. 63	593
p. 375	241
p. 440 A	775
p. 456 no. 1(a)	752, 787 app.cr.
p. 463 A	1598

LSAM	*SEG* LXI
2	1615
8	1615
16	1615, 1673
24	918
25	1554 app.cr., 1615
33	1593(6)
37	946 app.cr.
39	1153
47	936
51	1651
59	745
73	946 app.cr., 1615

LSCG	*SEG* LXI
18	37
21	37
26	37
34	1585
45-49	1585
46	1615
51	1585
52	37
53	1585
55	1585
64	1615
66	1435
70	347
80	1588
81	1588
83	1658
88 a/b	1554 app.cr.
90	1615
97A	1651
103	946 app.cr.
116	700
139	1651
144	339
154	1615
166	1615
181	1585

LSCG Suppl.	*SEG* LXI
11	117
14	126
20	1585
49	1435
61	1588
75	1435
90	1673
91	1651
116	1554 app.cr.
120	767(4)
126	1585

Wessel, IGCVO	*SEG* LXI
7	738
51	798
124	758
138	738
144	738
185	738
211-217	760
219	760
238	738
261	738
308-316	738
319	738
325/326	738
328	738
330	738
332	738
337/338	738
343	738
353/354	738
364	738
379	738
384	738
456-458	738
475	738
493-496	738
501	738
503/504	738
508a/508b	738
516	738
616	738
630	738
634	738
642	738
651	738
661	738
698	738
714	738
760	738
762	738
798/799	738
823	738
829	738
854/855	738
860	738
864	738
872	738
999/1000	738
1002-1005	738
1016	738
1041b	738
1042	738

Wessel, IGCVO	*SEG* LXI
1069	738
1413	738
1570	738

CEG	*SEG* LXI
2/3	65
94	782
270	68
309	1596
315	1596
318	1596
322a	1593(2)
394	752, 787 app.cr.
396	1596
402	752
416	1596
454	768
478	193
530	196
569	1619
630	1596
674	696
757	28
785	1593(2)
820	1609
822	1596
828	1609
879	1596
888 C	1596
898	1596

GV	*SEG* LXI
33	936
101	651
106	701
263	1636
342	1619
515	1423
721	1636
757	1514

GV	*SEG* LXI
820 + add. p.	801
693	
850	1516
1113a	1636
1150-1152	1535
1768	1636
1812	653
1887	1521
1940	1619
1978	1636
1983	1485 app.cr.
2093	1485

Kaibel, *EG*	*SEG* LXI
1068	1489

Merkelbach-Stauber, *SGO* I	*SEG* LXI
01/12/09	476
01/20/01	1690
01/20/08	936
01/20/16	1591
01/20/33	936
02/02/02	880
02/09/32	1636
03/02/01	908
03/02/26	899
03/02/28	1406
03/07/20	715
04/12/02	715
04/12/10	1058 app.cr.
04/19/03	715
05/01/60	715
05/01/90	715
06/02/19	1058 app.cr.

Merkelbach-Stauber, *SGO* II	*SEG* LXI
08/01/03	1022
08/01/08	564
08/01/52	715
08/04/98	715
08/08/12	1058 app.cr., 1636
09/04/07	715
09/04/10	715
09/05/07	1057 app.cr.
09/05/39	715
09/06/04	1690
09/06/05	1057 app.cr.
09/06/13	1057 app.cr.
09/09/11	1058 app.cr.
10/02/28	1058 app.cr.
10/05/03	1091
11/02/01	1062

Markelbach-Stauber, *SGO* III	*SEG* LXI
13/06/03	1319 app.cr.
14/12/01	1265 app.cr.
16/04/01-	1142
16/04/05	
16/22/02	715
16/25/01	715
16/31/76	715
16/32/05	1636
16/34/22 D	1636
16/34/31	1485 app.cr.
16/34/39	715
16/43/05	1139
16/51/01	1695
16/62/02	1319 app.cr.

Merkelbach-Stauber, *SGO* IV	*SEG* LXI
17/02/01	715
17/10/03	1596
18/15/14	1058 app.cr.
19/14/01	1690

Merkelbach-Stauber, *SGO* IV	*SEG* LXI
20/05/07	1601
20/06/01	736
20/11/01	1687
21/02/99	1485
21/03/01-	1423
21/03/03	
21/04/01	1423
21/22/01	1690
21/22/06	1690
21/23/03	1489
22/21/02	1485 app.cr.
22/42/02	1484
22/56/01	1654

Merkelbach-Stauber, *SGO* V	*SEG* LXI
23/08	1058 app.cr.
24/06	845

Pfuhl-Möbius	*SEG* LXI
1266	1062

Meiggs-Lewis, *GHI/GHI²*	*SEG* LXI
2	717
13	745
74	1657
79	64
191/192	1615
195	1615
202	1615

Rhodes-Osborne, *GHI*	*SEG* LXI
5	137
22	686

Rhodes-Osborne, *GHI*	*SEG* LXI
37	28, 136
47	47
51	16
52	20
58	120
63	132
64	16
65	46
69	20
76	121
77	20
81	346
88	49
95	14
100	16

RC	*SEG* LXI
3	977, 1615
4	977
7	1615
18	1615
30	1316
53	1615
68	1615

Staatsverträge	*SEG* LXI
451	745

CIL II	*SEG* LXI
172	1640
4315	827
6085	827
6185	823

CIL III	*SEG* LXI
77	1542
411	1617
538	228

CIL III	*SEG* LXI
549 + add. p. 985	1606
633	1585
1202	587 app.cr.
6983	1690
7150	941
8059	587
13691	228
14203	1617
14403	936

CIL III Suppl. 1	*SEG* LXI
7378	510
12336	1636
14147	1525
14207(1)	510

CIL IV	*SEG* LXI
9867	1601
10285	719
10456	719

CIL V	*SEG* LXI
8723	760
8725	760
8727-8732	760
9871	764

CIL VI	*SEG* LXI
1778-1780	32
5207	602
8567	1582
10048	1608
23340	719
27365	1670

CIL VIII	*SEG* LXI
25736-25739	842

CIL X	*SEG* LXI
461	805

CIL X	*SEG* LXI
836	1664
1601	790
7296	753, 1689

CIL XI	*SEG* LXI
1689	764
5998a	1640

CIL XIII	*SEG* LXI
2448	814

CIL XIV	*SEG* LXI
2300	1693

ILS	*SEG* LXI
190	1640
337	1606
338	1617
1560	827
4067	510
5301	827
5883	1690
7529	814
7680	753, 1689
8870	1604
8995	1525
9257	837